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THE

CHRISTIAN WITNESS,

AND

Church Members' Magazine.

1850.

Should the day ever arrive when the Dissenting body shall be distinguished for the number of its members who adorn the walks of public life, and wear its honours, rather than for the number of its humble, active, and holy disciples; FOR ITS WEIGHT IN POLITICS, RATHER THAN FOR ITS WEIGHT IN RELIGION; for its zeal in contending for public rights, rather than for its devoted attachment to the cause of a suffering Saviour; its glory will then have passed away.—JAMES.

Thus lived, for two or three ages, the successors of the Apostles. But when, through Constantine's lavish superstition, they forsook their first love, and set themselves up two gods instead, Mammon and their Belly; then, taking advantage of the spiritual power which they had on men's consciences, they began to cast a longing eye to get the body also and bodily things into their command; upon which their carnal desires, the spirit daily quenching and dying in them, knew no way to keep themselves up from falling to nothing, but by bolstering and supporting their inward rottenness by a carnal and outward strength.—MILTON.

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VOLUME VII.

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PREFACE.

SEVEN years have now passed over the world since we issued the first number of the CHRISTIAN WITNESS, and seven such years, in some respects, as could not be selected in succession, from any portion of the last seven centuries. During these agitated, tumultuous, and eventful times, they to whose lot it has fallen to share in the guidance of the public mind, have been clothed with a high responsibility, and subjected to an unusual amount of anxious and arduous labour; and, so far as a judgment may be formed from appearances, these times are not likely soon to subside. New tributaries are constantly augmenting the current, which thus, as it advances, is daily becoming wider, deeper, stronger, and rolling on with accelerated velocity. Thus the office of conducting the press is becoming more and more difficult, calling for a correspondent increase of the wisdom that is from above, and the aid which only the faithful among men can impart. Our sense of the importance of our vocation is becoming so strong, that it is allied to the painful; it is, at times, absolutely oppressive, ever prompting the exclamation, "Who is sufficient for these things?"—and we derive encouragement only from the fact that for this, as for everything, sufficiency is to be sought and found in God. It is the Divine plan to work by means, and to aid his burdened children through the instrumentality of their brethren. Under these convictions it is, that we ask, with more earnestness than ever before, the prayers and counsels and co-operation of the intelligent, the observant, and the experienced among the people of God, whether in or out of the ministry of reconciliation.

Our convictions, during the last eighteen months, on the subject of the Revival of Religion, have gradually been gaining strength, till they have reached a state which may be considered one of fixity. We are most deeply convinced, that this is the great want of the times, and the object to which all communities of Christians, with the utmost earnestness, ought to bend their attention. We do not croak; and we have no desire to fill the office of prophets of evil; but we must speak the things we know, and testify to what is everywhere to be seen. On this subject, our pages have often spoken in the course of the present year. One part of our object has been, to show, that for this special end, special means must be adopted, since it is not to be expected that merely the same means will make things better; as by a law in morals, as well as in physics, the same causes, in the same circumstances, will always produce the same effects. All such Revival must be from God, but means are appointed to secure the blessing, and the observance of those means, in the right spirit, and in the proper measure, will not fail. We have uniformly taught, that it is vain to look for any great movement in the way of conversion, without a mighty awakening in the Church. There is an established connection between the state of the Church, and the multiplication of believers. The more of the life of God there is in the Church, the more power there will be in the ministration of the Gospel,—the more freely will it run and be glorified. On this great matter, for the year to come, our pages will continue to testify. As the heaven-appointed remedy for the removal of individual sorrow, and every ill that betides our world, to promote it should become the prime vocation,—as the only true philanthropy, and the most exalted patriotism.

The recent turn things have taken in relation to Popery will require that the Pens as well as the Pulpits of the Protestant Church, shall perform their part in the great conflict with the powers of darkness now setting in, to an extent far exceeding anything known in our day, or in the days which immediately preceded it. Protestantism can no longer afford to stand merely on the defensive. But the fate of the controversy will not turn upon the abstract doctrines of Protestantism, however Scriptural; Protestant truth will be impotent without Protestant holiness. Every Protestant, in his own person, must be an argument of the truth of his religion, a living monument of its power and beauty. The real, must be even greater than the apparent, rather than less. Popery abounds in the form—Protestantism must excel in the substance. Popery is a thing by itself; a system of falsehood; it is wholly

independent of the grace of God. As the empire of darkness, it requires—it admits of no aids but those which are Satanic. With those aids, it is an undertaking to which mere human nature is every way sufficient. The house it builds does not require—it hardly ever admits—of the use of spiritual stones; while, as a religion, it is easy to flesh and blood, nothing is so easy as the propagation of it. Every priest lays claim to the power, by which all is done that requires to be done, to make men Romish Christians. He can impart Divine life,—he can forgive all sin,—he can prepare men for heaven, and send them to it, on his own authority—nay, he can bring them up even from the depths of hell, and set them in Paradise! Popery operates no change in the heart or the life. Its converts are permitted, without restraint, to live after the flesh, and walk on in the course of this evil world, the subjects of a wisdom that is from beneath, "earthly, sensual, and devilish." Its materials are corrupt nature, and darkness is its element. The more benighted the state of a people, the more fit is that people for the introduction of Popery; the greater the prowess of the Church of Rome; the more rapid and splendid its victories.

We enter on the eighth year of our labours with an intense desire, that it may prove more efficient than any of its predecessors. The experience of seven long years should go for something; and we are anxious that it should be brought fully to bear upon the interests of Christ's kingdom. But that it may be strongly availing, there must be co-operation. The beneficial influence of a Journal is in the ratio of its circulation,—a matter which exclusively appertains to the existing circle of its readers, which, like a fire surrounded by appropriate materials, ought to extend itself. An Editor is fixed to a spot; he can only deserve patronage; he cannot command it. Where there is real merit in a Journal, there is scarcely any other limit to its circulation than that which is set by its approving readers. By them, if constituting, as in our case, a large body, with a moderate portion of heart, it might be extended indefinitely, incredibly, on every hand. The power of activity and address in this matter is still to be proved upon a large scale. There is reason to fear that it has been far too much the habit and the practice among the churches, generally, to leave such matters to take their course; if Magazines found their way into the families of churches, and congregations, and neighbourhoods, it was well; if not, it did not matter. Facts have occasionally come to our knowledge of a character lamentably illustrative of this allegation. We almost blush to state them. We refer to the case of small churches not taking a single copy of any magazine whatever! We need hardly add, that, in every such case, the Church was in a miserable condition; so much so that, at length, it reached a point which brought things to a halt. The drowsy shepherd who cumbered the ground had to retire, and on the settlement of a new and competent pastor it was quickly found that the people wanted neither the will nor the ability to avail themselves of the benefits of periodical literature. Scarcely has such a minister been settled, when sometimes a large number both of the Penny Magazine and Christian Witness have been ordered, received with pleasure, and read with avidity. Stimulation is the great ruling principle of modern commerce; it is the soul of trade: the system whereby it is carried on is most costly, complex, and wonderful. The expenditure of money and of agency in this one thing, would suffice to carry on the affairs of a great empire; and if this is found to be needful in the case of things appertaining to the physical interests of men, how much more in those which address themselves to the understanding and the heart, which rarely longs for that which most it needs. How easy it were, in many a given locality to find a hundred families, all more or less connected with some place of worship, not one of whom takes in any magazine, and not one of whom, if let alone, will ever take one; whereas by a persevering and vigorous course of canvassing and stimulation, by the individuals and families mixed up with them, aided by the pastors and officers, a majority, if not the whole, might be induced to become subscribers, and, in the end, intelligent and profited readers. On these grounds then, in the prospect of 1851, we make our appeal to our friends, and ask the aid which only they can impart, and by which they will become our fellow-helpers to the kingdom of God. The suggestions we have to offer on this subject, will be found on the wrapper of the present number.

Dec. 1st, 1850.

JOHN CAMPBELL.

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THE

CHRISTIAN WITNESS,

AND

CHURCH MEMBERS' MAGAZINE.

Theology.

DIVINE DISTINCTION.

Notes of a Sermon preached on Sabbath Morning, November 18th, 1849, at Union-street Chapel, Southwark, London, after the Execution of the Mannings.

"Who maketh thee to differ?" 1 Cor. iv. 7.

The past week, dear friends, has been one of most painful local excitement. Many associations connected with it, you are all anxious, no doubt, to dismiss from your minds. The streets were gorged with a vast multitude, impatient, at the hazard of limb or life, to gloat on the humiliating spectacle exhibited in the dying throes of two wretched malefactors. Some, we are told, fell victims to their morbid curiosity; crushed in the crowd, and removed to the hospital, they have since died. A poor woman, bereft of reason, by the intensity of her grief, wandered to and fro in a state of distraction and bewilderment; and an infant, falling from its mother's arms, perished in the street. Strong doubts have been excited in the minds of many as to the propriety of capital punishment—earnest desire expressed for its abolition; and in all humane and thoughtful persons, there is a growing repugnance to the mode of its infliction. There can be no question that the scenes just witnessed are extremely demoralizing. Revolting as the spectacle has been, however, we must not suffer it to pass from our own recollection without some effort to gain the indirect instruction it is calculated to suggest. We must bring all our experience and observation to the clear and powerful light of the word of God. In the annals of crime it would be difficult, perhaps, to find offenders whose guilt was of greater enormity than that of the unhappy pair who met their temporal doom on the morning of Tuesday. Yet must we remember that we inherit depravity, which, but for the restraining or the renewing grace of God, might have ripened to the same degree of wickedness, and terminated in misery and degradation equal to their own. We have all reason to entertain, with the deepest seriousness, the question of the Apostle, "Who maketh thee to differ?" or, "Who *distinguisheth* thee?" Let us turn aside, then, from this sight of ignominy and horror—the saddest exhibited on earth—to contemplate the dignity and glory conferred upon the believer in the abounding grace of God. Our attention is directed,

I. *To an original common resemblance.* These unhappy culprits were of our own species; they were addressed in the prison chapel by the minister, respectively, as his "brother" and "sister." They disgraced humanity, but they could not divest themselves of it. In the days of infancy, as they slumbered in the cradle, you might have found it difficult to distinguish between them and children of their own age, who have since lived to become the ornaments and the benefactors of their race. The external condition of mankind is greatly diversified. Among millions it is impossible to find two persons perfectly similar. Every one has some distinctive peculiarity; yet in all that properly constitutes us human,

there is complete identity. For example, as creatures, we are alike dependent; as intelligent and rational, we are subjects of the same moral government; as descendants of Adam, we inherit common degeneracy; we are in the same condemnation, and alike exposed to the penalty due to transgression. Moral evil in some has attained, it is true, to a more luxuriant and fearful growth; but its root is found in every heart. The Scripture is very explicit on this subject: "There is no difference, for all have sinned, and come short of the glory of God; we all had our conversation in times past in the lusts of the flesh and of the mind; and were by nature the children of wrath, even as others." It is well, therefore, that we should look to the rock whence we were hewn, and to the hole of the pit whence we were digged. In the primitive churches were members (as there are now in churches planted amongst the brethren) who, prior to their conversion, had been addicted to the vilest practices, and who had perpetrated the most atrocious crimes. To the Corinthian believers Paul had to say, "Such were some of you;" to the Christians at Rome, "Ye were the slaves of sin;" in Galatia, "Ye were in bondage to the elements of the world;" at Colosse, "Ye were alienated and enemies by wicked works;" but it is needless to enumerate, for the truth has no exception. Whatever excellence may have been exhibited in the character, the spirit, or the course of apostles, martyrs, evangelists, and confessors—whatever intelligence, purity, zeal, kindness, or self-sacrifice—they were all raised, by the omnipotent hand of mercy, from the dark, undistinguished, and degraded mass of fallen humanity. Not one in the church below—not one in the church above—the companion of angels—the associate of seraphim—brother of the Son of God—who had any higher origin than that of the children of wrath: "Who maketh thee to differ?" "Who am I, or what is my father's house?" Consider,

II. *The distinction conferred.* It is no vain, meretricious, evanescent honour, such as that with which man may invest his fellow—some external decoration, empty title, or official appointment. It is the honour that cometh from God. As to its NATURE, it is *radical* and *essential.* It is not an advancement merely of position, but of character; not reformation, but renewal; not the trimming of the branches, but an entire change in the root. The heart is more clear—the spirit is renewed within. It is *gracious*—not of merit or of debt, but of mercy—of love here, sovereign and everlasting; and yet it is perfectly *righteous.* There is in its bestowment no unjust partiality, no violation of order, no compromise of right, no violation of law. No wrong is done to any creature; and in it the full-orbed glory of the Creator is made more manifest than in any of his acts known to us besides. It is vindicated, and its real character is rendered apparent, by the development of practical holiness. It is *immutable.* Every other distinction must fail—all human glory must wane; but this is imperishable: "He that doeth the will of God, abideth for ever." For the present we know it is imperfectly recognized; to possess it is to incur reproach and to pass into the shade; but the day will come when we shall be acknowledged by an assembled universe: "Then shall the righteous shine forth as the sun, in the kingdom of my Father." And what enhances inexpressibly our joy in the thought of it is, that, though *personal,* it is not *solitary* nor *exclusive:* "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us *together* with Christ (by grace ye are saved); and hath raised us up *together,* and made us sit *together* in heavenly places in Christ Jesus; that in the ages to come we might show the exceeding riches of his grace, in his kindness towards us through Christ Jesus." "*Who* hath made us to differ?" The distinction itself proclaims that the AUTHOR of it must be Divine. Salvation is of God. He alone can create, and here is a new and a higher creation. It is his prerogative alone to renew, and this is a renovation of all things; a transition from darkness to light—a resurrection from death unto life. The MEANS of this distinction correspond with its Divine origin—simple, adapted, though, in man's esteem, insignificant and inadequate. The word of truth is the instrument of the change in all its parts, applied by the power that spake a world from naught: "God, who commandeth the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." The word of truth, we repeat, is the instrument of the wondrous transformation, refinement, and elevation of the spirit; but for the

full accomplishment of the design, the entire agencies of Providence act in combination—angels and men, life and death, all work together, under the direction of Him who, intent on the realization of his purpose, will suffer nothing to be defeated, nothing to fail. But there is, in the question of the Apostle, the recognition of

III. *Implied obligation.*—"Who maketh thee to differ from another? and what hast thou that thou didst not receive?"

Distinction involves obligation; privilege supposes responsibility. Hence the frequent appeal in the New Testament to the sense of Christian honour: "Adorn the doctrine;" "Walk worthy of God, who hath called you into his kingdom and glory."

Deportment becoming such dignity is expected: "I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love." The honours of the world, baseless, unsubstantial, and uncertain, need to be kept up by inflation, and pomp, and distance. They are supported with a certain degree of pride. The distinction, real and abiding, which God confers, can be maintained only in the spirit of the truest humility. The grace of God excludes boasting; it humbles just in the degree that it elevates. It prepares us to regard the gifts of our brethren without envy, and to count their honour our own. It renders us patient amidst the inequalities of time, by the prospect of eternity; and it teaches us to look on the most abandoned and impure with compassion, unmingled with contempt. We might have stood in the felon's place, as he may yet stand in our own. He has not more offended against the justice of man, than we have offended against the justice of God; and we may yet live to exhibit the power of Divine grace in a manner more impressive and beautiful than we have yet seen. The last may be first; the brand still burning may yet be withdrawn, and become a luminary of an order brighter and more lovely than has been known since the primitive age.

This distinction imposes sacred obligation *in relation to the past.* Where the leader of a host would inspire his troops with the spirit of valour, and incite them to deeds of heroism, which shall surpass all their former achievements, he unfurls the banner that has floated on many a previous conflict, he recounts the victories of the past, and pronounces in their hearing the names of the illustrious dead. Soldiers of the Cross! we are engaged in no sanguinary warfare. Our leader and commander is the Prince of Peace. We are inspired by no wild and reckless enthusiasm; but our position is one that demands the sublimest courage, the strongest faith, the most ardent zeal. We follow "those who, through faith and patience, inherit the promises." We inherit the patrimony accumulated by the toil, the conflicts, the tears, the prayers of the faithful, for nearly six thousand years. We are the successors of those whose names are registered in heaven, and "of whom the world was not worthy." The banner we have received has passed over scenes upon which angels have lingered; the hand of God marked its onward course. In its progress nations have been shaken, the limits of empires changed, races have migrated, the order of nature has been a hundred times interrupted, and confessors have stood forth, exposed to scorn, imprisonment, exile, or resisting unto blood. Under such circumstances that banner has come down; shall it be folded as a relic, or displayed in warfare still, and evermore remain? The torch of the Gospel, waved on high in the long night of superstition, borne onward in the ages of persecution, agitated and yet nourished by the tempest, is put into our hands. For what purpose? In the calm, the freedom, the security, the repose secured to us, shall we forget the ancient struggle, and lose sight of its design? Shall we suffer that flower, once so pure and redolent of heaven, to dwindle, to become pale, and then to expire? Heirs of such possessions! shall we transmit nothing to the future but faint traditions of the past? Instead of the bright and glowing torch, shall we pass into the hands of our successors nothing but the quenched and smoking brand? Heirs of the kingdom! remember the "elders who obtained a good report," and consider that they, without us, will not be made perfect!

The distinction of grace imposes obligations *in reference to the present.* "Who maketh thee to differ?" and "What hast thou that thou didst not receive?" Freely we have received. We had no personal claim,—our natural desert was rather that of perdition, endless and absolute. What have we received?—light, where those around are sitting in darkness; pardon, amidst the condemned; healing balm, in the region and shadow of death. How did we obtain the gift? By some extra-

ordinary and direct revelation? In the visions of the night, or by some mysterious visitant from the invisible world? No; but by the instrumentality of One who had himself obtained mercy, and with the express understanding that we should make known to others the glad tidings of salvation: "Freely ye have received." Give out as freely. The blood of the atonement has lost nothing of its efficacy. The might of the Spirit is not restrained. We are made "stewards of the manifold grace of God." We are put in trust with the Gospel. We are made debtors to the whole world. Oh! brethren, we are very prone to forget what the world is; we meet here in our sequestered, quiet sanctuary, far from agitation and strife without, and we imagine, sometimes, in the peaceful retreat, that all around are as secure and happy as ourselves. For one day, at least, the profane, licentious, embruted mass, were brought to light. You saw in them your contemporaries,—the class who will stand with you at the great assize, or rather, that portion of our race for whose instruction the church now living is more immediately responsible. Reckless, fierce, indecent, were they. Oh, dear fellow Christians! how strong, then, are their claims to our earnest, prompt, continuous, and prayerful compassion!

The distinction of grace implies obligation in relation to the *future*. God hath called us to eternal glory—to honour, glory, and immortality. We must forget the things which are behind, and "press forward to the mark of the prize of our high calling in Christ Jesus." We must advance, ascend. Each to-morrow must find us farther than to-day. We must seek more grace; necessity is upon us—the necessity of expanding affection and desire—the necessity of a divine and spiritual growth. But to whom are we speaking? Are you all, indeed, so distinguished? Nay, do you all even desire to be so renewed and sanctified? Nothing seems to have excited more astonishment in the conduct of the wretched criminals than their illusive expectation of escape, their artful evasions, and the reluctance to make distinct and full confession. Remember, how strong is the instinctive love of life. In their reservation was their last hope of reprieve. But what is the illusion, the insensibility, the perverseness, of the sinner? He, too, is condemned—he is in bonds—and the hour of doom is about to strike. To him, however, is made the offer of pardon and eternal life, on the simple condition of its believing reception. To confession and trust in the Redeemer is promised amnesty, liberation, more—adoption into the family of God, a portion with his children in the celestial inheritance. The invitation is pressed, only to be refused; the offer is made, to be rejected. Why? Because the transgressor is too proud to receive salvation simply as a gift. The procession is formed—the door is ready to be opened—the ministers of vengeance wait the fatal signal. Oh! sinner, wilt thou yield? Wilt thou abandon thy refuge of lies? Wilt thou be saved?

God of grace! it is not sufficient that all things are ready; crown thy work of mercy; incline the heart to accept thy gifts, and make the sinner "willing in the day of thy power." J. W.

THE ADVANTAGES OF SOCIAL PRAYER.

By Rev. John Kelly, Liverpool.

Fully to enumerate such advantages were to write a volume. We must, however, confine our remarks to a few of the most obvious and important:

1. And first, we may consider for a moment its influence on personal piety. Whatever has a tendency to strengthen us in our resistance to the world—whatever imparts a realising impression of spiritual things—whatever enlarges our heart, and makes us feel a warmer interest in the welfare of our fellow-christians, is a manifest advantage. It is a valuable source of improvement, in the best sense of the term. And such is the influence of the social prayer-meeting—an influence peculiar to itself, and in a degree distinct from that of any other public service. The ordinance of preaching serves a purpose which nothing else can accomplish. It instructs. It warns. It is favourable to thoughtfulness. To a large number it is the principal, and, indeed, the only means of aiding them in obtaining accurate views of divine things. It is, in short, essential to the edification and increase of the Church. Nothing can compensate for the want of it. Still it contemplates a specific end—the communication of knowledge, and, by means of it, the production of appropriate impressions on the conscience, and the creation of holy principles in the heart. The object of the social prayer-meeting is somewhat different, but hardly less important to our advance in grace. It is almost exclusively worship—devo-

tion—giving suitable expression to those affections and desires which the preaching of the gospel creates and matures. To the latter we largely owe whatever can rectify our mistakes, enlarge our views of divine truth, and stimulate us in our progress heavenward. To the former we are indebted for the opportunity of turning to practical account, in acts of devotion, the attainments we have thus secured. And occurring, as these devotional engagements do, amidst the business of life, they supply a powerful counteractive to the worldliness by which we are constantly assailed. They arouse us to resist it, and awaken us to a holy jealousy of ourselves, on which our defence and safety very much depends.

Nor should it be forgotten, that such exercises of devotion exert a peculiar influence in giving distinctness and reality to spiritual things. There is a material difference between the mental conception and practical apprehension of divine truth. However close the connexion may be between the two, still they are different things, and within certain limits may be said to be differently acquired. It is from instruction that the former, but mainly by meditation and prayer that the latter, is obtained. In reading, or in attendance on the preaching of the gospel, our understanding first comes into contact with the truth, and we slowly collect the views which we ultimately entertain. It is, however, only as that truth becomes the subject of continuous and devout thought, that it puts forth a practical power over us. What we gain in the sanctuary, and from other sources of information, becomes productive of benefit to us in our closets, and subordinately through similar acts of devotion. The truth which is not prayed over, is never likely to be clearly apprehended or powerfully felt. The habit of investigating truth, and of scrutinizing its relations, is necessary to accuracy of conception. Meditation and prayer, however, can alone impart to the truth thus conceived, that reality and practical influence on which its value to us mainly depends. No doubt it is chiefly in our own retirements that this advantage is gained; yet the social prayer-meeting is not without its use. Though in a less degree, its practical influence upon us is similar. It brings our minds more closely in contact with known truth—gives reality to our conceptions, and educes from them that saving influence so essential to the development of character and the maintenance of principle. Truth without devotion is vain speculation; devotion without truth is mischievous superstition. We may thus learn how necessary devotional engagements are to the legitimate effects of saving truth.

And further, the social prayer-meeting contributes to the increase of brotherly love. Though not the only, it is one of the principal public means of realising the communion of the saints. The sanctuary services of the Lord's day possess a promiscuous character. They are intended as much for the instruction and conversion of sinners, as for the edification of believers. We do not feel in these exercises that there is a suitable exhibition of our spiritual relation to the brethren. We are in them associated, as much with those who need the first elements of truth, as with those who are mature in knowledge, and are living under its saving power. The prayer-meeting operates to a good degree as a means of separation between these classes of hearers. It secures selection. They only, for the most part, are drawn to such exercises whose minds are under a serious influence; and the successive prayers offered, almost unavoidably, bring with them the recognition of the spiritual relation of those thus engaged. They come to know each other. Their hearts are enlarged, and they experience, far more practically than by any other means, the fellowship of spiritual minds. Their oneness of judgment and affection is elicited. Their common relation to the Saviour, and their mutual connection, are felt to be a blessed reality. A class of feelings and affections thus find exercise and gather strength, which bind them closer to each other and to the whole family of God.

That such are the results of these meetings, may safely be left to the decision of all who have ever in a right state of mind engaged in them. They can testify how often their spirits have been refreshed amidst the anxieties of life, and their minds fortified to resist its temptations, by this social engagement—what a relief it has afforded them in the wearying contest with various forms of worldliness —how vividly and impressively it has brought divine truth before their minds; and how it has stirred their affections towards their brethren, and qualified them to taste the sweets of that spiritual union which faith and love produce. These are matters of personal experience, and Christians must be too sensible of the

benefit hence accruing to their entire character, lightly to esteem so important a means of improvement. These effects are necessary to the completeness of their Christian graces as a whole. They are not only important in themselves considered, but they are still more so, when it is remembered that they affect all the elements of character, to a greater or less degree. The taint of worldliness deteriorates every thing spiritual, and whatever protects from this evil conserves all graces and principles alike. Thus, too, practical apprehensions of saving truth operate beneficially on our entire spiritual nature. There is not a principle and disposition which is not brought under its influence, and we, therefore, never can become, as Christians, what we ought to be, if this important means of grace be wilfully neglected. It will leave us defective and enfeebled, and incapable of attaining that full consistency and maturity of character which ought to be our aim, as it is essential to our assurance and peace.

2. Again, the bearing of the social prayer meeting on the success of the public ministry, is obvious and important. The ministry is successful, it will be conceded, only when believers are advancing in spirituality and devotedness — are soundly instructed, and warned, and encouraged in the cultivation of Christian grace, and when sinners are converted to God. It is our acknowledged belief, that to the production of these results, the operation of the Spirit is indispensable—that without the rich communication of his saving grace, neither of these ends can be attained—saints will not be edified, and sinners will not be saved. Reflect, for a moment, how much is involved in success—how much is necessary, in order to it. The mind of the preacher needs to be wisely directed to such portions of the word as are suited to the condition of those for whose souls he watches—to be assisted in exhibiting that truth, so as to meet their case—to be brought and kept under such a sanctifying influence, as shall impart genuine affection, sympathy, and earnestness to the delivery of his message—and to be preserved in the habitual attitude of devout dependence on the Divine blessing. And, on the other hand, the minds of those who hear the gospel need to be under a power which shall fix their attention on the truth preached —shall keep their prejudices and carnality in check—and shall dispose them to an unreserved submission to the Divine will. All this the Holy Spirit can effect, and He alone can do it. If He withhold his grace, preaching is in vain, and hearing is in vain. Nor have we yet to learn how that grace is obtained. It comes in answer to prayer. We have no reason to expect it but by earnest and united supplication. This is a first principle with us—a matter of settled conviction. Without a diligent attendance on social prayer, we have no scriptural warrant to anticipate a blessing.

I am not overlooking private prayer. This, no doubt, is of chief importance. It is in the closet that our earnest desires for spiritual blessings will first find expression. When we are cold and undevout there, the social meeting will hardly obtain much attention; nor, should we even be present, are our prayers likely to avail. We place the duty of private prayer first, and press its performance, convinced as we are that there the spirit of grace and supplication must be cherished, which shall prepare us for united prayer, and make the exercise earnest and successful. When the closet is forsaken, and private prayer restrained, we have no faith in any excitement which may be got up in connection with social prayer. We believe that it will terminate only in delusion and disappointment. Still, next to our devotional engagements in retirement, we look to united social prayer as the means of securing the blessing we need. We have faith in it as a divine appointment; and where it is despised and neglected, we can have no ground for expecting any large success to attend the preaching of the gospel. If we do not honour God by the devout recognition of Him as the source of all saving blessing, He will not honour us in the bestowment of that blessing. In this case, if the ministry appears feeble —if we are not fed and nourished in divine things—if our souls are consciously pining and if sinners are not converted to God, the blame rests with us. We have not sought, and we have not obtained. The remedy is obvious. It behoves us to be humbled for the past. We must strive to have our minds affected on account of our sin, and we must penitently acknowledge our neglect. This is the first step towards a better state of things. Without penitence and humility, we shall never rightly desire nor seek the blessing we require. Coming unto God, however, in this spirit, unitedly abasing ourselves before Him—exercising a lively faith in our great High Priest, and in the pro-

mises of his word, and perseveringly seeking His grace, we cannot ask in vain. The answer to our prayer will come in due time, and will be revealed in our growing spirituality, in our augmented zeal and self-denial, and in the number and marked character of the conversions to God which occur.

Such an effusion of the blessed Spirit, in answer to our united prayers, will exert a happy influence on all our plans and means of usefulness. Our intercourse will be more evidently promotive of our spiritual interest. Our schools will prosper. There will be no lack of competent persons, ready to aid in the work of instruction—no absence of energy, and prudence, and zeal, in the performance of this service, and no want of the most satisfactory results. Our efforts to benefit the neighbourhood, by tract-distribution, and visitation, will be conducted with greater spirit, and followed by more gratifying success. In short, there is no means of usefulness which we may employ, that will not participate in the improvement. We cannot become holier in character, as the effect of the Spirit's grace, without evincing it in works of faith and labours of love, and without enjoying, in a greater or less degree, in the success of our efforts, the tokens of the divine approval. We shall answer the end of our association in the fellowship of the gospel, only as we give ourselves unto prayer, and as we obtain, in answer to our united supplications, those gracious communications, under the influence of which we shall "revive as the corn, and grow as the vine, and the scent thereof shall be as the wine of Lebanon."

3. We may further observe, that it is by fervent and united prayer that we shall be able to contribute most effectually to the general welfare of the church of God, and the advancement of his cause in the earth. Our attention as Christians must, of course, be given first of all to that particular church of which we are members, and to the spiritual necessities of our own vicinity, but it ought not assuredly to be confined to these objects. Whatever affects any portion of the Church of Christ—whatever relates to the glory of God—whatever has a bearing on the progress of the gospel, ought not to be uninteresting to us. If we are Christ's redeemed people, we are bound by a sacred union to all who love Him. To their welfare we cannot be indifferent. We owe them a sincere affection, and are under solemn obligations to afford practical manifestations of our love on all suitable occasions. Still less can we disregard what respects the honour of our Divine Master. We must desire the spread of His truth—the advancement of His kingdom—the submission of the nations to His authority. These are matters which belong to us as Christian men, and it is not saying too much to affirm that in no way can these important objects be so directly promoted as by our united prayers. We are not, indeed, restricted to this. We may be able openly to express, on suitable occasions, our sympathy with suffering brethren. We may contribute of our means to sustain those who, for His name's sake, have gone forth, taking nothing of the Gentiles. Some of us may be in a condition to render personal and special assistance to those who, in the providence of God, are labouring for Christ amidst affliction and discouragement. And whatever of this nature may be in our power, ought to be cheerfully rendered.

But it is hardly necessary to remark how very restricted is the ability, even of the most highly favoured, in these respects. The great majority of Christians, from their poverty and humble circumstances, are to a considerable extent deprived of these means of usefulness. We have all, however, access to God, and we can, by the power of prayer, command an influence far more valuable than any other separate means can by possibility prove. In this engagement, apart from the direct benefit to our own souls, we may be calling down on the Israel of God a blessing in furtherance of their closer connection in the bonds of Christian union. We may be silently contributing to the welfare of the people of God, to an extent with which we never can become acquainted while in the flesh. We may be securing the divine interposition in silencing enemies, in the removal of obstacles, and in the creation of facilities for the progress of the work of God. We may be commanding on some distant and, perhaps, feeble churches—on those whom we shall never see, a copious effusion of grace, to their revival and increase; and thus, in a variety of ways, we may be promoting the prosperity of religion in the world. All these effects are the fruit of our intercession, and surely there is enough in this statement to enforce the duty, and stimulate to the exercise, of prayer. Can we be indifferent to these considerations? Can we hesitate

to seek the good of God's heritage? Must we not be desirous of sharing in that prosperity which is the peculiar blessing of them that love Zion? We must be sadly wanting in the essential principles of vital godliness, if the purity, peace, and unity of the Church of God, and the triumphs of the gospel, awaken no interest, and communicate no enjoyment. Such insensibility is symptomatic of an evil state, inconsistent with vital religion. If we are Christ's, we must, in a measure, be brought into unison with these important ends. And let us remember that there is no way in which we can contribute so effectually to their advancement, as by united fervent prayer. Let us, then, "pray always, with all prayer and supplication in the Spirit, watching thereunto with all perseverance, and supplication for all saints." Let us come statedly together for that purpose. Let us unitedly approach the throne of grace, "lifting up holy hands, without wrath and doubting." Let us, with one accord, and in believing dependence on the divine promise, supplicate the rich blessing of God on the whole Church of the redeemed, that they may be resplendent with purity and mighty in influence.

It only remains that we commend this important subject to your careful and devout consideration. Suffer, brethren, the word of exhortation. The matter concerns each member of the Church. It is of the last importance that we should be a praying people—that we should possess and diligently cherish the spirit of grace and supplication—and that our meetings for prayer should obtain that attendance to which they are entitled, and awaken an interest corresponding to their real importance. In order to this, let each remember that he has individually a duty to perform. Let each look well to the state of his own heart, and next to this, let him see to it that he is in his place at the weekly prayer-meeting, unless prevented by unavoidable circumstances. I am not ignorant that there are some so situated as to make their attendance impossible. They are either under the control of others, or hindered by necessary duties, or detained by infirmity, and are thus unable to act as they could wish. These, and similar things, we admit, constitute valid grounds of justification for their absence. Yet such brethren will deem that absence a privation. It is a necessity, indeed, to which they must submit. Still, if their views are scriptural and their hearts devout, they will not be indifferent to it. To them it will be a painful necessity. Now is this the light in which each individual regards his non-attendance? Is the excuse which he pleads, of the same character with those to which I have already adverted? Is the cause which detains him from the meeting one over which he has no control? That it is always so, cannot, I fear, in many instances, be affirmed. The prayer-meeting is too often sacrificed to personal convenience, or to any chance engagement which comes in our way. It is looked upon very much in the light of a subordinate and inferior duty, if, indeed, a positive duty at all. This will never do. Be it ours to form a far juster estimate of its importance. Let us look upon it as having imperative claims upon us—as a sacred appointment which we are bound to keep. No apology for absence should be entertained for a moment but what is capable of fully satisfying an enlightened conscience. When any excuse presents itself to our minds, let us ask ourselves,—Dare I plead this in the sight of God? Will he, who knows the heart, regard it as valid? Am I sure that he will approve? This ought to be our test, and whatever cannot bear its application ought to be instantly dismissed. The business of each is to be there, unless necessity prevent him.

Nor is it enough that we give our bodily presence,—we must take heed to the spirit in which we come. We must bring a spiritual and devotional state of mind, dreading nothing so much as formalism, from the conviction that it is as offensive to God as it must be unprofitable to ourselves. It is to the righteous —to the humble and sincere, that God's ear is ever open, and on them He is ever ready to bestow His grace. A devout and prayerful spirit generally prevailing in a church is its strength and ornament. Everything is valuable that serves to cherish and express it. Let it be our aim to attain it. Without it we are poor and feeble indeed. It matters little what may be our distinction in other respects, destitute of this we cannot prosper. A Christian Church may be numerous—it may enrol amongst its members men of high station, of wealth, of literary eminence, and of extensive worldly influence. But it is not in these things that the glory of such a community consists. However pleasing they may be to the carnal eye, they are in themselves of small value, nay, they may even prove an injury and a snare. The true distinction of a Christian

Church must be sought in something purer and more permanent, even in its prompt obedience to the dictates of an enlightened conscience—in its love of the truth—in its attachment to Christ—in its possession of holiness—in its pursuit of peace—in its compassion for souls, and in its zeal for the divine glory, and all these associated with a spirit of fervent devotion. These constitute the strength, and glory, and defence of every church. Possessing these, a religious community, how few in numbers and poor in circumstances its members may be, is enriched with sterling and durable wealth. God is there, as in His temple, walking in the midst of them, and affording by his presence the pledge of the certain communication of all that their necessities can require now, and of all that the perfection of their blessedness involves hereafter. May this be our distinction! Let us appropriate the words of the Psalmist, as expressive of our earnest desire: "God be merciful to us, and bless us, and cause his face to shine upon us; that thy way may be known upon earth, and thy saving health amongst all nations."

"NOTHING TO DO BUT TO DIE!"

So said an aged servant of the Lord, recently deceased, when, after a long life of labour and usefulness, he was suddenly taken ill, and saw that his hour had at length come. "I have been spared long, I have tried to honour my Master; but 'tis over now; my work is done, and I have nothing else to do but to die."

What a glorious, what a triumphant declaration, with which to welcome death! Work done with men; peace made with God. Nothing to do but to DIE! No reparations for the past, no preparations for the future; nothing to do but to die! The warrior reposing on his arms upon the battle-field, when the conflict is over and the victory is won, with nothing to do but obey the summons of his captain that calls him into his presence. The servant resting, when the labours of the day are done, with nothing to do, but hear the master's bidding of "Well done, good and faithful servant," and go in to his reward.

Such was the sentiment of good old Simeon, "Lord, now lettest thou thy servant depart in peace." Nothing to do but to die. Such was the sentiment of the great apostle; "I am ready to be offered." Such the sentiment of every Christian, who, from this side of Jordan, doth view the Canaan that he loves, "with unbeclouded eyes."

How different the case of those who come to the dying hour and have everything to do but to die. None of the great objects of life accomplished; none of its great purposes gained; none of its great work done. Every thing to do, and no time to do it in; no heart or strength with which to do it; and no knowledge of how it should be done. Their time all gone, and their preparation for death not begun. Compelled to die, and yet not ready. Already started on the great journey, and yet not prepared.

How many come to their last hour in all the bitterness of that sorrow that finds no expression in language, because the time given them, in which to do the work requisite to a peaceful death-bed, had been wasted "in vain pursuits, of things as vain," and now must die without being ready.

How many a professor has mourned out the last hour of life that should have been spent in joyful praise, because of duties undone, and privileges mis-spent. No so with him who has nothing else to do but to die.

"How sweet the hour of closing day,
When all is peaceful and serene,
And when the sun, with cloudless ray,
Sheds mellow lustre o'er the scene!
Such is the Christian's parting hour;
So peacefully he sinks to rest;
When faith, endued from heaven with power,
Sustains and cheers his languid breast."

Reader, if you were now called away from life,—as soon you must be,—would you have any thing else to do, but to die? You may be a professing Christian; are you ready? Is your work done? Would you lie calmly, peacefully down to die? If there would be one unperformed work to embitter the reflections of a dying hour, see to it now, before the days come and the hours draw nigh.

You may be impenitent and unforgiven. O, can you venture your awful destiny without a hope in God? Be obliged to die with so much else to do, as to make it certain that it cannot be done. Can you; will you dare a doom like this? You may avoid it by beginning now. Then can you calmly hear the summons of your Judge, with nothing else to do but to die.

"Oh! for the death of those
Who slumber in the Lord!
Oh! be like theirs my last repose,
Like theirs my last reward!"

"HIS SALVATION IS NIGH THEM THAT FEAR HIM."

There is a warranted acceptation of this assurance that is always cheering. Whoever fears God as the Scriptures require, has the pledge of his salvation. This may obviously include the present as well as the future—the world that now is, as truly as the world to come. The Lord, it is true, may not always give the righteous temporal deliverance. While his angel may encamp around their dwellings, and may often, unseen, minister to their succour and security, yet we may not declare them exempt from the dangers that lurk along every pathway where the foot of man is found. Disease, accident, and death are not to the Christian wholly disarmed of terror. He feels that the entrance of sin into the world, involving all mankind in the sweep of its dire influence, reaches every child of the race. "The whole creation groaneth and travaileth in pain;" and he, for "the life that now is," cannot escape the general visitation. While death reigns, all men must feel the power of his temporal sway.

Though all the foregoing be true, the Christian's assurance of God's salvation is not changed. He knows that the sovereign whom he loves has control of disease, and that all the ministries of Providence wait and work at his bidding. He believes that not uncommonly is it true that the prayer of faith saves the sick, and he is raised again to health, because such a blessing is devoutly sought. God, he feels, has the power to surround him with the tokens of his temporary deliverance, and that he often grants this to his creatures.

But let disease, or accident, or misfortune come armed with power, and visit him or visit his dwelling, still the salvation of God is nigh him. There comes with the trial a way of escape; there is a hidden consolation; or, granting the tie of life itself is suddenly snapped, as he fears his Maker, and meekly says, "Thy will be done," the assurance holds good: "Surely his salvation is nigh them that fear him." If borne to heaven, he is assuredly in a place of refuge and of rest. Ever feel then, O disciple of Jesus, that the promise of Him with whom are the issues of life and death, is thine: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

AFFLICTION COMES FROM GOD.

The Christian, in his suffering, is often tempted to think himself forgotten. But his afflictions are the clearest proof that he is an object both of Satan's enmity and of God's fatherly discipline. Satan would not have man suffer a single trouble all his life long, if he might have his way. He would give him the thing his heart is set upon. He would work in with his ambition. He would pamper his lusts and his pride. But God has better things in reserve for his children; and they must be brought to desire them and seek them; and this will be through the wreck and sacrifice of all that the heart holds dear. The Christian prays for fuller manifestations of Christ's power and love to him; but he is often not aware that this is, in truth, praying to be brought into the furnace: for in the furnace only it is that Christ can walk with his friends, and display in their preservation and deliverance his almighty power. Yet when brought thither, it is one of the worst parts of the trial, that the Christian often thinks himself, for a time at least, abandoned. Job thought so. But while he looked on himself only as an outcast, the Infinite Spirit and the wicked spirit were holding a dialogue on his case! He was more an object of notice and interest than the largest armies that were ever assembled, and the mightiest revolution that ever shook the world, considered merely in their temporal interests and consequences. Let the Christian be deeply concerned, in all his trials, to honour his Master before such observers.

THE HOPE OF A PAPIST.

In a Report recently presented to the Board of the New York City Tract Society, a Missionary stated, that when he had offered a tract to a woman, she said to him, "We need not these things; we are pious people. We pray three times a day upon our knees, with our faces turned towards Peter, and he has the keys of heaven. If you would like to see him, I will show him to you." The Missionary said that he wished to see him; and immediately his attention was directed to a large portrait of a man, with a yellow key hanging by a chain from his girdle. "This, sir," said the woman, "is my best friend; and if Peter will not admit me into heaven, my own name is Mary, and the mother of God will plead for me with Peter, and then

he will certainly let me in." The manner in which she said this was such as afforded no reason to doubt that she really meant what she said. She was asked: "Have you a Bible?" "No," said she, "I do not need it. I have a prayer-book that I had from the priest, and he said I did not need anything else." A Bible was then offered her, but she declined receiving it, saying she would never read it. She was then asked, if she had ever heard of Jesus. "Oh, yes," said she, "there is something about him in my prayer-book." The Missionary then spoke to her concerning Christ as both God and man; his birth, life, sufferings, death, resurrection, and ascension; to all of which she assented. But when he spoke of Christ as the only Mediator, and read from the 10th chapter of John that Christ is the door, and that they only are saved who enter the sheepfold through him, she begged him to leave the house, for that he made her afraid; yet before he left she accepted a tract, and, with much trembling, said she would try to read it.

There are thousands of papists living in the city of New York, who are as ignorant and deluded as this woman. Does the Bible teach us that they have a "good hope through grace," or that they "believe a lie?" Their priests are unsparing in effort to keep them in darkness. Then what ought we to do? If we have the spirit of Christ, can we refrain from making some effort to stop them on the road to ruin? They must be visited at their dwellings. Let us approach them with kindness, with holy yearning of soul, with zeal regulated by heavenly wisdom, and, confiding in God for his blessing, endeavour to set before them the light of life. Who is doing this? Reader, are *you?* If not, why not?

IMMEDIATE CONVERSION OF SINNERS.

If there is any falling off in the prosperity of religion of late among us, it may be traced, in a great measure, I apprehend, to a neglect of personal effort on the part of Christians for the immediate conversion of sinners. There is more activity in some departments of moral enterprise, and the success which crowns it seems, too generally, to content the people of God. But no effort to do good can be compared with a direct appeal to the unconverted to embrace salvation—all other enterprises and instrumentalities are worth nothing, only as they tend, more or less directly or indirectly, to bring about this result. All the fire-engines in the city are of no avail unless they are supplied with hydrants to conduct the water to the burning buildings. The Gospel must be personally applied by every man, or he cannot be saved by it; and whatever tends to promote this application is of the most vital importance. This is encouraging to every labourer in the Lord's vineyard, however feeble or unworthy he may feel; for if he looks about him, he will find somebody susceptible of a good influence from his exertions. Indeed, his own enjoyment of religion must affect all who know it. "I hope you love my Jesus," said a poor old woman, as an expression of gratitude to a gentleman who had kindly helped her down the steps of a church, where they had been hearing a lecture on the evidences of Christianity. He was an infidel, and had come away from the assembly entirely unconvinced and unmoved by the learned and eloquent arguments of the preacher; but this appeal, so simple, so artless, and sincere, laid open to him the riches of vital piety in the soul's experience, and he felt that that poor old decrepid woman possessed a treasure of which he was destitute. And is it not a sufficient motive to prompt any mind to action, to consider that the largest part of the people among whom we live are yet unreconciled to God? Think of it,—*a creature unreconciled to his Maker! a mortal man uninterested in his Saviour!* Go, Christian reader, to the first unbeliever you meet, and begin your duty afresh, by asking him, "How he can endure to stand in that position before God and Christ?"

THE OLD RELIGION.

When Sir Henry Wotton was in Italy, a priest observing him standing in an obscure corner, sent him by a boy this question, written on a piece of paper: "Where was your religion before Luther?" To which question Sir Henry immediately wrote under it: "My religion was to be found then where yours is not to be found now—in the written word of God."

DEATH-BED VIEWS.

A distinguished character in a neighbouring nation, had an extraordinary mark of distinction and honour sent him by his prince as he lay on his death-bed. "Alas!" said he, looking coldly upon it, "this is a mighty fine thing here in this country; but I am just going to a country where it will be of no service to me."

Lessons by the Way; or, Things to Think On.

SEARCH THE SCRIPTURES:

A COURSE OF SCRIPTURAL STUDY FOR THE YEAR 1850.

It is proposed to take two subjects a month, and examine them prayerfully by the word of God.

This may be done by Christians apart or together; by invalids in the hours of sickness, and also by correspondence.

Those who have leisure may read, with advantage, the works of our best divines on the same topics.

The passages of Scripture selected, and any appropriate remarks which occur, should be entered in a book for constant reference.

JANUARY.

In what particular does the Levitical dispensation illustrate the New Covenant, and thus appear to be a shadow of good things to come?

What motives and considerations are employed to promote Christian diligence and watchfulness?

FEBRUARY.

The co-operation of the Father, Son, and Spirit in the work of redemption.

Confessions of God's people respecting their own sinfulness.

MARCH.

The Divine agency of the Holy Spirit, and his various operations.

The agency of Satan.

APRIL.

The righteousness of Christ, our only and sufficient confidence.

The relation which Christians sustain to Christ.

MAY.

Predictions and promises relative to the spread of the Gospel.

Christian union and co-operation.

JUNE.

Points of agreement and difference between the Law and the Gospel.

Sanctification progressive.

JULY:

Evidences of a spiritual life.

Religion a personal concern.

AUGUST.

Paul's experience, or what he says of his own religious convictions and emotions.

Examples of Christian courage and devotedness.

SEPTEMBER.

The Christian's dependence on Christ.

The Christian's subjection to Christ.

OCTOBER.

Subjects of conversation between Christ and his disciples.

The design of trial.

NOVEMBER.

Christian responsibility.

Cautions and warnings addressed to Christians in the New Testament.

DECEMBER.

The vanity of earthly things.

The heavenly inheritance.

ANECDOTE OF ROBERT POLLOK.

"His divinity course," says his biographer, "was pursued under the able professorship of the late Dr. Dick, for the ordinary time of five sessions. The first discourse he delivered in the Hall, from Romans v. 19, excited an extraordinary sensation among the students. It was a composition sufficiently florid, though partaking largely of Pollok's genius. But the students behaved indecorously, and occasionally laughed at the top of their voices. Pollok, however, proceeded calmly, and with dignified self-possession; and while describing negatively 'the effects of Adam's disobedience,' he raised himself to his full height, clenched his fist, fetched a heavy blow upon the pulpit, and, looking with righteous indignation upon his irreverent audience, exclaimed, 'Had sin not entered our world, no idiot smile would have gathered on the face of folly to put out of countenance the man of worth.' The effect was petrifying in the extreme."

THE BILLOW CHARIOT.

When Mr. R. Mather was crossing from Britain to America in 1635, the ship was tossed by a dreadful storm. In that vessel there was a minister, whose name was Mr. Avery; and every moment expecting that the next wave would be a wave of death, he lifted up his eyes to heaven, and said, "Lord, I cannot claim a promise of the preservation of my life; but, according to thy covenant, I claim heaven!" He had no sooner spoken these words than a wave came and swept him away.

"The soul prepared needs no delays;
The summons comes, the saint obeys."

A KING'S EVIDENCE.

A Christian once asked a great backslider, whether he really had found more satisfaction in the indulgence of his lusts than he before had done in the profession of the Gospel, and in the hours he had formerly spent for God. He honestly replied, he had not; and that so far from being happy, he was not even untormented except when in a state of intoxication. It pleased God to restore him again; but not without such bitterness of soul, as all the mad pleasures he had pursued were but a poor compensation to him.

A BRILLIANT RABBLE.

At the Council of Constance, where John Huss was condemned to be burnt as a heretic, there were present his Imperial Majesty, several ambassadors, two Electors, a great number of princes, three patriarchs, twenty-eight cardinals, 155 bishops, besides divines and civilians from all parts of Europe; and yet by such an august assembly of great personages was truth condemned and innocence oppressed.

A LEARNED PRISONER.

It is reported of the Rev. Nehemiah Cox, once pastor of the church at Cranfield, in Bedford-

shire, and author of a discourse on the covenants, that he followed the business of a cordwainer, and was persecuted for preaching the Gospel as a Nonconformist. When he came upon his trial at Bedford, he first pleaded in Greek, and then in Hebrew; upon which the judge, calling for the indictment wherein he was styled "Nehemiah Cox, cordwainer," expressed his surprise, and declared that none could answer him; and upon Mr. Cox arguing that it was but fair that he should plead in what language he pleased, he was dismissed.

BAPTISM.

ALTHOUGH baptism be a sacrament to be received and honourably used of all men, yet it sanctifieth no man. And such as attribute the remission of sin unto the external sign, doth offend. Such as be baptised must remember, that repentance and faith preceded this external sign, and in Christ the purgation was inwardly obtained, before the external sign was given. So that there are two kinds of baptism, and both are necessary: the one interior, which is the cleansing of the heart, the drawing of the Father, the operation of the Holy Ghost; and this baptism is in man when he believeth and trusteth that Christ is the only author of his salvation. Thus be infants examined concerning repentance and faith, before they be baptized with water; at the contemplation of the which faith God purgeth the soul. Then is the exterior sign added, not to purge the heart, but to confirm, manifest, and open unto the world that this child is God's.—*Bishop Hooper.*

THE SACRAMENTS.

THEY (that is the Fathers) thought it best to name the sacraments by the name of the thing (which) was represented by the sacraments . . . they understood the sacrament to signify, and not to be the thing signified; to confirm, and not to exhibit grace; to help, and not to give faith; to seal, and not to give the promise of God (Rom. iv.); to show what we be before the use of them, and not to make us the thing we declare to be after them; to show we be in grace, and not by them to be received into grace; to show we be saved, and not yet to be saved by them; to show we be regenerated, and not to be regenerated by them.—*Idem.*

FORBEARANCE.

IT is a matter of no small difficulty to be silent with reason on our side; and yet, for peace sake, and the preservation of decorum, or, what is more essential, of charity and tranquillity, it is for the most part necessary to acquiesce, even in things of some consequence; how much more in trifles and matters of ordinary conversation? When any one is discomposed and peevish for nothing, or mere trifles, I see immediately the odiousness of such a temper, and the weakness of mind it proceeds from. Perhaps it may be my turn to-morrow. Let it be a rule with me upon such occasions, to do all I can to heal and soften, and never to irritate; and especially to guard against the infection of the disorder, and hatred of the person. Liking and esteeming others merely for their agreement with us in religion, opinion, and manner of living, is only a less offensive kind of self-adoration.—*Adams.*

SEEK GOODLY THOUGHTS FROM BOOKS.

THERE is a view of reading, which, though it is obvious enough, is seldom taken, I imagine, or at least acted upon; and that is, that in the course of our reading we should lay up in our minds a store of goodly thoughts in well-wrought words, which should be a living treasure of knowledge always with us, and from which, at various times, amidst all the shifting of circumstances, we might be sure of drawing some comfort, guidance, and sympathy. We see this with regard to the sacred writings. "A word spoken in due season, how good is it!" But there is a similar comfort on a lower level to be obtained from other sources than sacred ones. In any work that is worth carefully reading, there is generally something that is worth remembering accurately. A man whose mind is enriched with the best sayings of the poets of his own country, is a more independent man, walks the streets in a town, or the lanes in the country, with far more delight than he otherwise would have; and is taught by wise observers of man and nature to examine for himself. Sancho Panza with his proverbs is a great deal better than he would have been without them.—*Friends in Council.*

CHINESE SAYINGS.

SOME of the ordinary expressions of the Chinese are sarcastic enough. A blustering, harmless fellow they call a "paper tiger." When a man values himself overmuch, they compare him to "a rat falling into a scale and weighing itself." Overdoing a thing, they call "a hunchback making a bow." A spendthrift they compare to a rocket which goes off at once. Those who expend their charity on remote objects, but neglect their family, are said "to hang a lantern on a pole, which is seen afar but gives no light below."

ANALOGIES FOR A CHRISTIAN.

THE swan subdues the eagle when he attacks her on her own element; so the weakest Christian may subdue his strongest foe, if he will but keep his place and do his duty.

The frost which nips the foliage of the mulberry-tree kills not the silk-worm cradled in its leaves; so, Christian, calamity may blight your bowers of ease, but it cannot destroy you.

Cinnabar, by being bruised, becomes brilliant, and glows into vermilion; so Christian character is made beautiful by adversity.

Coralspagates and crystals are found on many a stormy shore; thus the soul finds God's most precious gifts in the rugged path of sorrow.

The magnetic fluid is invisible, but its effects are powerful; so Divine influence may draw the soul heavenward, but be known only by its effects.

ARE GOOD BOOKS READ?

ONE of the *colporteurs* in North Carolina responds to this question as follows:—"I sold various books in this place. A few days afterwards, a gentleman, himself a purchaser, requested that I should remain at home until the farmers had gathered their corn, 'lest,' said he, 'they should lose their crop, for they have all quit work and gone to reading.'" The next day he purchased twelve standard volumes. Another *colporteur* in Virginia writes, that the wife of one of the settlers complained of the effect of his traffic. "We shall certainly come to want," said she, "for my husband has done nothing but read, read, ever since you were at our house."

CHEERFULNESS IN WANT.

THERE is much variety ever in creatures of the same kind. See these two snails; one hath a house, the other wants it; yet both are snails, and it is a question whether either case is the better—that which hath a house hath more shelter, but that which wants it hath more freedom; the privilege of that cover is but a burden. You see, if it has but a stone to climb over, with what stress it draws up that beneficial load; and if the passage prove strait, finds no entrance: whereas the empty snail makes no difference of way. Surely, it is always an ease, and sometimes a happiness, to have nothing. No man is so worthy of envy as he that can be cheerful in want.—*Bishop Hall.*

KEEPING THE MOUTH.

JEST not openly at those that are simple, but remember how much thou art bound to God, who hath made thee wiser. Defame not any woman publicly, though thou know her to be evil; for those that are faulty cannot endure to be taxed, but will seek to be avenged of thee; and those that are guilty cannot endure just reproach. As there is nothing more shameful and dishonest than to do wrong, so truth itself cutteth his throat that carrieth her publicly in every place. Remember the divine saying, "He that keepeth his mouth, keepeth his life."—*Sir W. Raleigh to his Son.*

BOISTEROUS PREACHING.

A CELEBRATED divine, who was remarkable in the first period of his ministry for a loud and boisterous mode of preaching, suddenly changed his whole manner in the pulpit, and adopted a mild and dispassionate mode of delivery. One of his brethren observing it, inquired of him what had induced him to make the change. He answered, "When I was young, I thought it was the thunder that killed the people; but when I grew wiser, I discovered that it was the lightning—so I determined to thunder less and lighten more in future."

A HINT TO FANCIFUL EXPOSITORS OF SCRIPTURE.

HOOKER, in his "Ecclesiastical Polity," says—"I hold it for a most infallible rule, in expositions of sacred Scripture, that where a literal construction will stand, the furthest from the letter is commonly the worst. There is not a more dangerous and deluding art than that which changeth the meaning of words, as alchemy doth, or would do, the subsistence of metals, —maketh of anything what it listeth, and bringeth in the end all truth to nothing."

CARE OF THE EYES.

LOOKING into the fire is very injurious to the eyes, particularly a coal fire. The stimulus of light and heat united soon destroys the eyes. Looking at molten iron will soon destroy the sight. Reading in the twilight is injurious to the eyes, as they are obliged to make great exertion. Reading or sewing with a side light injures the eyes, as both eyes should be exposed to an equal degree of light. The reason is, the sympathy between the eyes is so great, that if the pupil of one is dilated by being kept partially in the shade, the one that is most exposed cannot contract itself sufficiently for protection, and will ultimately be injured. Those who wish to preserve their sight, should preserve their general health, by correct habits, and give their eyes just work enough, with a due degree of light.

Biography.

BIOGRAPHICAL SKETCH OF MR. ALEXANDER DEWAR,

Late Pastor of the Congregational Church, Avoch, Ross-shire, Scotland.

THE subject of this sketch was called out of darkness into the marvellous light of the Gospel in the seventeenth year of his age. The particular circumstances of his conversion cannot now be collected, further than it was while attending prayer-meetings in Breadalbane, in the year 1801, that he was first led to think of the concerns of his soul. In the summer of 1800 Mr. Farquharson was sent by "The Society for Propagating the Gospel at Home" to Breadalbane, to preach the Gospel, where, like many other parts of the Highlands of Scotland, the people were sitting in darkness and living in sin. Copies of the Scriptures were then very scarce in that district of country. A copy of the Old Testament in the Gælic language could not be had under a guinea. Mr. Farquharson's preaching was soon made, by the blessing of God, the means of awakening many to a sense of their lost condition. Upwards of 300 careless sinners were apparently turned to the Lord. Among these was a brother of the subject of this sketch. He and two of his companions, who had also been converted, soon became eminently useful in carrying on the work. They held meetings for prayer; declaring to their former companions in sin the truths of the Gospel, which had changed their hearts and conduct; exhorting them, with all the earnestness and fervour of first love, to come over to the Lord's side, and partake of the happiness which they in their new course enjoyed. The Lord blessed their juvenile endeavours by bringing others under the influence of the Gospel, among whom was the subject of this memoir. From the day that he knew the

grace of God he felt himself bound to impart to others what he knew of it. One who was among the first fruits of the Breadalbane revival writes:—"As far as I can recollect, it was at one of our prayer-meetings that I had the pleasure of first seeing Alexander Dewar. He was then in the bloom of youth, not unlike what David is said to have been when he stood before Samuel. He was ruddy, and withal of a beautiful countenance, and goodly to look to. His brother James, late pastor of the church at Nairne, was the honoured instrument in the hand of God in bringing him to a knowledge of the truth. At that time Alexander was an apprentice, learning the trade of a blacksmith. His brother and I went to Edinburgh in 1802 to study for the ministry; and on the expiry of his apprenticeship, he joined us to prepare for the same good work of preaching the Gospel." In July, 1806, he was sent from the academy to itinerate about Inverness. He travelled the whole of the journey, 150 miles, from Edinburgh on foot, as there was then no mode of conveyance by the road he had to go; and even if there had been any his circumstances would not have permitted of his availing himself of it. He continued to preach in Inverness and the adjoining parishes chiefly in the open air for a few months, and, notwithstanding great opposition, he was well attended; so high did the opposition run that a farmer, in whose house he occasionally lodged, and on whose farm he sometimes preached, was turned out of his farm for allowing him to preach after that the laird had forbid it; and Mr. Dewar was threatened to be sent to jail for his presumption in preaching against the laird's will.

In October, the people of Avoch, a fishing town on the coast of the Moray Frith, invited him to give them the benefit of his labours. To this village he removed. The people heard him gladly; but they were poor, consequently he had many privations at first among them. He found there some of the Lord's people, and the word preached by him was blessed to some others, so that, in February, 1807, a Congregational church was formed, of which Mr. Dewar became pastor; and for the first eight years of his pastorate the people were able to give him only £30 per annum. On this small pittance he contrived to exist till the Congregational Union of Scotland assisted the church to keep their pastor without carefulness. Soon after his ordination he undertook extensive itinerancies in the Lowlands of Ross-shire, generally returning to Avoch in the end of the week, where he preached on sabbath three times to his own congregation. On these journeys he accommodated himself to any kind of lodgings or fare; it made no matter to him what these were. He was brought up to hardships from his youth, and, on entering the ministry, he counted the cost, and made up his mind, by the grace of God, to endure hardness, if necessary, as a good soldier of Jesus Christ. After persevering for some years in these self-denying labours, he was occasionally assisted by kind friends, which enabled him to extend the sphere of his labours. For upwards of thirty years he and his brother were in the habit of spending some months every season itinerating in the counties of Ross, Sutherland, and Caithness. In these towns they were supported by the Paisley Society for Home Missions, and by the Congregational Union of Scotland. At first the itinerants went in company, but after a while they each took their own route, and thought by this means they accomplished more work than they could have done had they been together. Ross-shire has for ages been noted as the land of Presbytery; which probably arose from the fact, that in the time of persecution in the south, when Episcopacy was sought to be imposed upon the Scotch, a number of Presbyterians fled to the north, and located in the county of Ross. In consequence of this, there were at one period more pious ministers in that part of the country than in any other of the rural districts of Scotland. At the time when Congregationalists first visited Ross-shire and the other northern counties, most of the clergy were found slumbering at their posts, and the greater part of the people had only a name to live. It was in the summer of 1797 that Messrs. James Haldane and John Aikman went and aroused them by preaching the Gospel of Christ. Their visit caused a stir among the people, which alarmed those of the clergy who had been asleep. Shortly afterwards a pastoral admonition was issued by the General Assembly, which the clergy read from their pulpits. The result was, that when Mr. Dewar went first to Ross-shire, none beyond the bounds of the parish of Avoch would hear him preach. There was, however, a pious gentleman, a supporter of religious liberality, who, after hearing Mr. Dewar once or twice preach to a few

people, took him by the hand, and recommended him to many others in different parts of Ross and Sutherland shires. By this great influence he was an eminent blessing to the north, causing many doors to be opened for the preaching of the word. In these parts Mr. Dewar found many who were closely united in Christian fellowship, and who kept prayer-meetings, to which none were admitted but the pious. Thus there was a church within a church, though all professing to be of the Church of Scotland. Of these there were a number who would not receive baptism for their children from their parish ministers. Some of them applied to Mr. Dewar; but he never baptised the children of any without the recommendation of pious men, and after personal examination, and whom he would have admitted to the Lord's supper. When he and Mr. Kennedy, now of Inverness, first visited Sutherland, they were recommended by the gentleman above alluded to, to a Christian friend in that county, who received them very coldly; but after hearing them both preach, he stepped forward in presence of the congregation, shook hands with them, and said, "Ah, lads, I know you now;" and being a man of great influence and piety, his recommendation opened nearly all the county of Sutherland to them as ministers of the Gospel. Indeed all the North Highlands was at length open to Congregational preachers, from Tarbetness in the east to the Butt of Lewis on the west, and from Fortwilliam on the south and west to John o'Groats on the east and north. When this great end was gained, not only a few, but almost all the population would turn out to hear, and no further opposition was shown to the preachers. The subject of this sketch visited Sutherlandshire once or twice a year for thirty years in succession; and on these tours he walked from five to seven hundred miles, and preached about eighty sermons. He made a point of starting every year about the same day of the month for fifteen years for the respective districts, so that the people expected his visits, and arranged their work that they might attend; and it was remarkable with what speed the news of his arrival would spread. In some places they had fire-signals on the hill-tops to announce his arrival. He has seen smoke raised on a certain eminence, and in a short time six or eight boats' full of people were discovered rowing from the different islands separated from the mainland by arms of the sea to his usual place of meeting. Instances have been known of his entering a county on a certain day, and before the same hour on the morrow it was known thirty miles beyond.

Many and great were the privations which this faithful and laborious man endured on his journeys. He slept for many nights on a hill-side without cloak or great-coat. He passed other nights in a barn, and lay among straw with a straw-rope for his pillow. He sometimes slept in houses so open and ruinous, that he had to put up his umbrella over him in bed to prevent the rain pattering on his face; and on some such occasions, when he has put his feet on the floor, the water has gone over his ancles, so much rain having fallen during the night. He often travelled the whole day without food, and slept among hay at night; and often had he to scramble on his hands and feet, in passing through places almost impassable, when making his way to sequestrated spots to preach to the isolated inhabitants. Perhaps there are few Missionaries in foreign parts who suffer greater hardships than did this devoted servant of Christ. Such privations were, however, chiefly, though not altogether, confined to the earlier part of his travels, and where there were no inns. Latterly, for some years, the best houses were open to him and his fellow-labourers, and hospitality was cheerfully shown them, and that even by the clergy, who intimated sermons for them from their pulpits, entertained them at their manses, went with their families to hear them preach, and, in some instances, gave them their churches. When the Missionaries expressed surprise at this attention on the part of the clergy, an intelligent Christian man said: "They are wise in what they are doing; for you have got such a hold of the minds of the people, that the more kindness they show to you the more they themselves will be esteemed."

As to the results of Mr. Dewar's labours, the day of judgment alone will fully declare them; but there is good reason to believe that he had many seals of his ministry in these distant regions, so that, in the latter years of his itinerancies, wherever he went he enjoyed Christian fellowship. His labours and those of his brother kindled a fire in these northern counties which will not soon be quenched, and stirred up other parties to such exertions as they had never put forth at any former period.

Had Congregationalists had men twenty years ago to have occupied the stations which these missionaries so often visited, these stations would have ere now supported preachers for themselves. At least three or four churches might have been gathered; but these places are now occupied by other bodies; so true is that saying, "One soweth and another reapeth." Mr. Dewar, some time before his death, wrote us the following humiliating fact, which is worthy of being recorded for the benefit of young ministers. He writes: "My vain, proud, foolish heart suggested to me that, as a matter of course, whenever I preached souls would be converted; but the Lord soon checked my vanity, so that for some time little good was done through my instrumentality. It was not till I was led to see anew my need of the rich and sovereign mercy of God to make me holy and useful, that any more spirit appeared to attend my poor labours."

Besides preaching the Gospel in these districts of country, he and his fellow-labourers were employed in circulating the Scriptures and religious tracts in the Gælic language. This aided them greatly in their itinerancies; for where it was known that it was the minister who gave the book who was to preach, all was kindness and attention. Hence appears the happy bearing the Bible, Tract, and Itinerating Societies have on each other. After so much labour and so many privations, can we wonder at hearing this devoted man at length saying: "Such labours for such a number of years brought upon me infirmities from which I can hardly expect to recover." Nor did he recover; he at last fell a sacrifice in the good cause. For some years before his death, he was obliged to confine his labours to the more immediate neighbourhood of Avoch; and for the last two years of his life he was necessitated from weakness to lay aside altogether his itinerant labours, though he continued to preach to his church and congregation till within two months of his death; and this he did under considerable pain and suffering.

As a preacher his manner was simple, earnest, and impressive; indicating the powerful hold which his subject had taken of his own mind, and calculated to call off the attention of his hearers from himself to the truths which he taught. He declared the whole counsel of God with a plainness which readily met the apprehension of those whom he addressed; and which often compelled them to say, "Thanks be to God for the glorious Gospel of our salvation." To the authority of God speaking in the Scriptures he paid an implicit obedience; but he would not suffer human authority to dictate to him in matters of religion. "One is your Master, even Christ," was a saying he held in profound veneration. No study was necessary to ascertain "whose he was and whom he served." He was a living epistle of Christ, known and read of all men. Perhaps the best eulogy on his character is the strong and unabated attachment of his people towards him after nearly forty-three years' residence among them; and also the very favourable opinion entertained of him by all who had an opportunity of beholding his good conversation in Christ.

Regarding the frame of his mind during his last illness, it is enough to say it was peaceful. He was composed and comfortable, trusting in his God. He rested his soul's salvation on the doctrines which he had so long preached to others as the only ground of hope, and committed his spirit into the hands of the living Redeemer. On the 30th of August last he calmly fell asleep in Christ, in the sixty-fourth year of his age, and forty-third of his ministry. He has entered into rest; and "we sorrow not even as others who have no hope: for if we believe that Jesus died and rose again, so them also that sleep in Jesus will God bring with him." "The memory of the just is blessed."

Essays, Extracts, and Correspondence.

JOHN BUNYAN.

The Rev. John Jukes, of Bedford, the honoured successor of John Bunyan, has just issued "A Brief History of Bunyan's Church, compiled chiefly from its own records, accompanied with a concise statement of its present requirements, obligations, and intentions."

This is a very interesting production.

We have read it with much more than ordinary satisfaction. We observe the profits of the pamphlet are to be devoted to the Building Fund of the New Chapel, which is being erected, the old edifice having become altogether insufficient. All the profits, however, which can possibly accrue from a publication so cheap, and so large in proportion to its price, must be insignificant towards materially aiding in the removal of a burden amounting probably to some £4,000. This new edifice is to accommodate 1,150 persons. The estimated cost is £3,500; and of this sum, to the honour of the people, it is understood that two-thirds will be raised by the day of opening. On this fact an expectation is grounded, that, on the principle that others are disposed to help those who help themselves, aid will be furnished by approving and benevolent friends. Chapter I. of the History covers from 1650 to 1656, exhibiting a series of touching facts, which will be read with great interest. Chapter II. extends from 1656 to 1688, which is also a tale of suffering and cruelty endured by a body of men "of whom the world was not worthy." And here "good Master John Bunyan" appears to great advantage. The next Chapter runs from 1688 to 1839—a happy period, when the church obtained the services of its present minister; and the closing part brings the history to the present time.

Bunyan, our less-informed readers should know, passed to glory on the 31st of August, 1688; thus leaving England on the year when to live in it ceased to be a calamity, and had become a privilege and an honour. The facts extracted from the Bedford church-books are exceedingly interesting, as showing how principles worked in those days. The very extraordinary history of John Gifford is glanced at in the following passage:

> He was a native of Kent; a warm royalist, and a major in the king's army. He was concerned in the rising in that county, for which he was afterwards apprehended, and, with eleven others, sentenced to the gallows. The night preceding the day fixed for his execution, he was visited by his sister. On her approach to the prison, she observed the guard without was asleep; and finding his companions within intoxicated, she entreated him to attempt his escape. This he effected; and finding his way into a field, lay concealed in the bottom of a great ditch for about three days, in which time the search after him began to abate. Being disguised, by the help of his friends he got to London. In a little while he was conveyed down into the neighbourhood of Bedford, and remained hid for a season in the houses of some great people, who were favourers of the royal cause. After some time he came to Bedford, and being an entire stranger in the town, he ventured upon the practice of physic. Still he remained abandoned to vice, being particularly addicted to drinking, swearing, gaming, &c. At the gaming table, however, he was seldom successful; frequently the reverse. One night, having lost a considerable sum, he fell into a violent passion, and indulged desperate thoughts respecting the providence of God. Happening to look into one of the Rev. Mr. Bolton's books, something he there read laid fast hold of his conscience, and he remained in a state of distress, under conviction of sin, for a month or more. At length the Divine Spirit so enlightened his mind into a view of the way of forgiveness, through the blood of Christ, as filled his soul with joy and peace. This remained with him in an uncommon degree. He has been heard to declare, that, during the space of five years, he never lost for one hour the comfortable light of God's countenance. The want of this privilege, it seems, he scarcely ever knew, unless for a season about two days before he died.
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> Being thus called by Divine grace, he sought acquaintance with the people of God. At first he found great difficulty to persuade them he was sincere. He had been exceedingly vile and notorious for his enmity to serious godliness. Scarcely could they believe him to be a disciple. But being very warm in his attachment, and naturally of a bold spirit, he would not be repulsed, but took all opportunities to thrust himself among them. After many difficulties, he prevailed with them to admit him to a share of their friendship and confidence.
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> Soon afterwards he began to speak the word of God, first in a private, then in a public way and manner. His ministry was attended with remarkable success. The hand of the Lord was with him, and a number believed and turned to the Lord.
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> Having been for some time engaged in the work of the ministry, by degrees he began to see the propriety and importance of professing believers in Christ being united in Christian fellowship. He cultivated an acquaintance with other ministers. Obtaining farther degrees of light into this matter, he began to propose it among his friends, and endeavoured to lead them into similar views. They set apart many days for solemn prayer, to seek direction from heaven. Inquiries were made into the practice of neighbouring societies, and the Scriptures diligently searched. At length they came to a resolution that a select number should form themselves into a body, and so lay the foundation of a Gospel church. In the year 1650, Mr. Gifford, and eleven other grave, serious Christians, well known to one another, appointed a day for this solemn transaction, when they met together, and after fervent prayer, they first gave themselves up to the Lord, and then to one another, according to the will of God.
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> This done, they with one consent made choice of John Gifford to be their pastor or elder, to minister to them in the things of the kingdom of Christ. This he accepted, and gave himself up to the Lord and to his people, to walk with and watch over them in the Lord.

The conversion of Gifford, under every view that can be taken of it, was a most striking and remarkable event. All who look at it in its true light must surely feel constrained to say, "The finger of God is here." His conversion to Christ, and his call to the Christian ministry, seem in several points to have resembled the conversion and call of the great apostle of the Gentiles. Few, probably, of the present generation have any idea of the extent to which, under God, this religious community is indebted to its first pastor. It may be fairly doubted whether even Bunyan would ever have been all that he was, if Gifford had not preceded him in the pastorate here.

Mr. Jukes, with laudable zeal for the honour of this Patriarch of his flock and fold, has given a copy of a letter which this great and good man addressed to the church previous to his death. Mr. Jukes proceeds:

"The principle upon which the original members of this church entered into fellowship one with another, and on which they afterwards received those who were added to them, was *a profession of faith in Christ, attended with holiness of life.*" This principle is exhibited in all its bearings, and shown in relation to all its consequences, in a letter of advice from Mr. Gifford to his people, written not long before his death; which, therefore, I will now introduce as the true exposition of the views entertained by the chief founder and first minister of our church, in reference to its original constitution. It is as follows:

"*To the Church over which God made me an overseer when in the world.*

"I beseech you, brethren beloved, let these words (written in my love to you and care over you, when our heavenly Father was removing me to the kingdom of his dear Son) be read in your church-gatherings together. I shall *not now*, dearly beloved, write unto you about that which is the first, and without which all other things are as nothing in the sight of God—viz., the keeping the *mystery of the faith in a pure conscience;* I shall not, I say, write of these things (though the greatest) having spent my labours among you, to root you and build you up in Christ through the grace you have received; and to press you to all manner of holiness in your conversations, that you may be found of the Lord, without spot, and blameless, at his coming. But the things I shall speak to you of are about your CHURCH AFFAIRS, which I fear have been little considered by most of you; which things, if not minded aright, and submitted unto, according to the will of God, will by degrees bring you under divisions, distractions, and at last to confusion of that gospel order and fellowship which now through grace you enjoy. Therefore, my brethren, in the *first* place, I would not have any of you ignorant of this, that every one of you are *as much bound now to walk with the church in all love, and in the ordinances of Jesus Christ our Lord, as when I was present among you;* neither have any of you liberty to join yourselves to any other society, because your pastor is removed from you; for you were not joined to the ministry, but to Christ and the church; and this is and was the will of God in Christ to all the churches of the saints—read Acts ii. 42, and compare it with Acts i. 14, 15; and I charge you before the Lord, as you will answer it at the coming of our Lord Jesus, that none of you be found guilty herein.

"*Secondly, Be constant in your church assemblies.* Let all the work which concerns the church be done faithfully among you—as admission of members, exercising of gifts, election of officers, as need requires, and all other things as if named, which the Scripture, being searched, will lead you into through the Spirit; which things if you do, the Lord will be with you, and you will convince others that Christ is your head, and your dependency is not upon man: but if you do the work of the Lord negligently—if you mind your own things and not the things of Christ—if you grow of indifferent spirits, whether you mind the work of the Lord in his church or no,—I fear the Lord by degrees will suffer the comfort of your communion to be dried up, and the candlestick which is yet standing to be broken in pieces; which God forbid.

"Now concerning your admission of members, I shall leave you to the Lord for counsel, who hath hitherto been with you; only thus much I think expedient to stir up your remembrance in, that after you are satisfied about the work of grace in the party you are to join with, the said party do solemnly declare (before some of the church at least), that UNION *with* CHRIST *is the foundation of all saints' communion*, and not [merely your agreement concerning] any ordinances of Christ, or any judgment or opinion about externals; and the said party ought to declare, whether a brother or sister, that, through grace, they will walk in love with the church, though there should happen any difference in judgment about other things. Concerning separation from the church about baptism, laying on of hands, anointing with oil, psalms, or any externals, I charge every one of you respectively, as ye will give an account of it to our Lord Jesus Christ, who shall judge both quick and dead at his coming, that none of you be found guilty of this great evil; which while some have committed, and that through a zeal for God, yet not according to knowledge, they have erred from the law of the love of Christ, and have made a rent from the true church, which is but one. I exhort you, brethren, in your comings-together, "Let all things be done decently and in order," according to the Scriptures. Let all things be done among you *without strife and envy*, without self-seeking and vain glory. Be clothed with humility, and submit to one another in love. Let the *gifts* of the church be exercised according to order; let no gift be concealed which is for edification; yet let those gifts be chiefly exercised which are most for the perfecting of the saints. Let your discourses be to build up one another in your most holy faith, and to provoke one another to love and good works; if this be not well minded, much time may be spent, and the church reap little or no advantage. Let there be strong meat for the strong, and milk for babes. In your assemblies avoid all disputes which gender to strifes, as questions about externals, and all doubtful disputations. If any come among you who will be contentious in these things, let it

be declared that you have no such order, nor any of the churches of God. If any come among you with any doctrine contrary to the doctrine of Christ, you must not treat with such an one as with a brother, or enter into dispute of the things of faith with [unscriptural] reasonings; but let such of the brethren as are the fullest of the Spirit, and of the word of Christ, oppose such an one steadfastly face to face, and lay open his folly to the church from the Scriptures.—If a brother through weakness speak any thing contrary to any known truth of God (though not intended by him), some other brother of the church must in love clear up the truth, lest many of the church be laid under temptation. Let *no respect of persons* be in your comings-together, when you are met as a church; there's neither rich nor poor, bond nor free, in Christ Jesus. 'Tis not a good practice to be offering places and seats when those who are rich come in, especially 'tis a great evil to take notice of such in time of *prayer* or the word; *then* are bowings and civil observances at such times not of God.—*Private wrongs are not presently to be brought into the church*: if any of the brethren are troubled about externals, let some of the church (let it not be a church business) pray for and with such parties.

"*None ought to withdraw from the church if any brother should walk disorderly*, but he that walketh disorderly must bear his own burden, according to the Scriptures: if any brother walk disorderly, he cannot be shut out from any ordinance before church censure. Study among yourselves what is the nature of fellowship, as the word, prayer, and breaking of bread; which, whilst few, I judge, consider seriously, there is much falling short of duty in the churches of Christ. You that are most eminent in profession, set a *pattern* to all the rest of the church. Let your faith, love, and zeal be very eminent: if any of you cast a dimmer light, you will do much hurt in the church. Let there be kept up among you solemn *days of prayer and thanksgiving*: and let some time be set apart, to seek God for your *seeds*, which thing hath hitherto been omitted. Let your *deacons* have a *constant stock* by them to supply the necessity of those who are in want; truly, brethren, there is utterly a fault among you that are rich, especially in this thing; 'tis not that little which comes from you on the first day of the week that will excuse you. I beseech you, be not found guilty of this sin any longer. He that sows sparingly shall reap sparingly. Be not backward in your gathering together; let none of you willingly stay till part of the meeting be done, especially such who should be examples to the flock. One or two things are omitted about your comings-together, which I shall here add: I beseech you *forbear sitting in prayer*, except the parties be any way disabled; 'tis not a posture that suits with the majesty of such an ordinance; would you serve your prince so? In prayer, let all affected expressions be avoided, and all vain repetitions. God hath not gifted, I judge, *every* brother to be a mouth to the church. Let such as have most of the demonstration of the Spirit and of power shut up all your comings-together, that you may go away with your hearts comforted and quickened. *Come together in time*, and leave off orderly; for God is a God of order among his saints. Let none of you give offence to his brother in indifferent things, but be subject to one another in love. Be very careful what gifts you approve of by consent for public service.

"*Spend much time before the Lord about choosing a pastor*, for though I suppose he is before you whom the Lord hath appointed, yet it will be no disadvantage to you, I hope, if you walk a year or two as you are before election; and then if you be all agreed, let him be set apart, according to the Scriptures. Salute the brethren who walk not in fellowship with you, with the same love and name of brother and sister as those who do.

"*Let the promises made to be accomplished in the latter days, be often urged before the Lord in your comings-together*; and forget not your *brethren in bonds*. Love him much for the work's sake who labours over you in the word and doctrine. Let no man despise his youth. Muzzle not the mouth of the ox that treadeth out the corn to you. Search the Scriptures; let some of them be read to you about this thing. If your teacher at any time be laid aside, you ought to meet together as a church, and build up one another. If the members at such a time will go to a public ministry, it must first be approved of by the church. Farewell; exhort, counsel, support, reprove one another in love.

"Finally, brethren, be all of one mind: walk in love one to another, even as Christ Jesus hath loved you, and given himself for you. Search the Scriptures for a supply of those things wherein I am wanting. Now the God of peace, who raised up our Lord Jesus Christ from the dead, multiply his peace upon you, and preserve you to his everlasting kingdom by Jesus Christ! Stand fast; the Lord is at hand.

"That this was written by me, I have set my name to it, in the presence of two of the brethren of the church. "JOHN GIFFORD."

From such a man, at such a time, this letter was indeed a most remarkable production.

As a soldier of most dissolute character in the royalist army, it seems only fair to presume, that when he first came to Bedford as a means of escaping from an ignominious death, he must have been either entirely ignorant of religion, or strongly prejudiced in favour of that form of it patronized by the court. He does not appear to have been known to the brethren here, at the most, more than from ten to twelve years before his death. They enjoyed the advantages of his pastorate only from 1650 to 1656. How, then, are we to account for the simplicity, maturity, comprehensiveness, and liberality of his views?

He was evidently a man of sound understanding and sanctified affections. By his conversion he was introduced to a state where he found every thing new, strange, and unintelligible. He sought an unauthorized and competent interpreter. He could find it only in the Bible. The claims of this blessed book were no sooner established in his mind than he adopted it as his guide. From it he obtained his views of the doctrines to be preached by himself as a minister, and of the principles to be exemplified by his people as a church.

He appears to have come with as much facility as firmness to the conclusion, that union among the followers of Christ could be hoped for only on the ground of the great essentials of His religion; he, therefore, without hesitation, assigned to its circumstantials their proper place; and established a communion which was to be open to all believers, without any distinction as to name

or sect. Such is the constitution of our church at the present day. And the fact that many other churches are now being formed upon its model, is a proof at once of the foresight and wisdom of its founder.

It was no part of Gifford's creed, that church-members were to be concerned exclusively for their own spiritual prosperity. He lays it upon those to whom his letter is addressed as a matter of heavy personal responsibility to seek, as any of them might have the means and opportunity, the edification of each other and of the church. They seem cheerfully to have accepted this responsibility. Having been handed down from generation to generation, it has at length fallen upon us. Nothing appears to have been more evident to this strong-thinking and clear-seeing man, than that a minister, to be really efficient, should be voluntarily chosen and freely supported by the people amongst whom he labours. This conviction, while forced upon him by the word of God, was probably not a little strengthened by facts which his memory would readily supply respecting the working of a different system.

It is, moreover, manifest, that Gifford was peculiarly alive to the importance of scriptural discipline in the church of God. His advice upon this point is very earnest, and has, no doubt, often, when his letter has been read at your church-meetings, proved of great and permanent advantage to many. It presents a most happy combination of piety and prudence, of affection and fidelity. We cannot, therefore, on reviewing the interesting document as a whole, help remarking, that its author, when he wrote it, might have slightly-altered the language of Bildad, and said to his people with the utmost confidence, "Act upon this advice, and though thy beginning is small, yet, through the blessing of God, thy latter end shall greatly increase."

We have much pleasure in citing at length this portion of Mr. Juke's first Chapter, and we feel satisfied that the bulk of our readers will share in the gratification. The letter aforesaid presents a valuable specimen of the piety of a former day. Some year or two back there was a good deal of talk about the erection of a "Monument" to John Bunyan—a man who needs no monument other than that which has been created for him by his sanctified genius. But certainly, if *material*, anything is to be reared in that shape, nothing is comparable to an Edifice for publishing, so long as grass grows and water runs, that glorious Gospel which he so clearly understood, so beautifully exemplified, so brilliantly pourtrayed, and which he is still contributing so eminently to diffuse. Should need require, we have no doubt that Mr. Jukes and his people might, with all desirable success, appeal to some four or five hundred of the more opulent Christians, of the divers communities of the Church of Christ, in these realms, who, as lovers of the common Faith, and of its most distinguished metaphorical expositor, would delight to contribute to the realization of such a work. No man better than Bunyan ever understood the genius of Christianity, or better, in his own person, embodied the idea of the "common salvation." In his case, the Baptist was lost in the Christian, and the Briton in the member of the human family.

DOCTORS ABERCROMBIE AND BEILBY.

The Edinburgh School of Medicine has long been famous, and has sent forth an immense multitude of well-qualified practitioners of the Healing Art. During the last century, it has comprised among its Heads not a few who have done honour to general and medical literature; but the bulk of these men, with all their eminence, have been unfriendly to true Christianity. There have, however, always been some of a different character, especially among those of the present century;—among those of later years, a distinguished place was held by Dr. Abercrombie. That eminent physician and every way admirable man was, at a very early period, impressed with the importance of religion; and,—we had it from the lips of the late Rev. John Aikman, of Edinburgh,—a man of memory much beloved by all that knew him,—the Doctor's personal friend,—that, early in this present century, when the great revival of religion which distinguished that period was about its height, Dr. Abercrombie, then a young man, offered himself for fellowship with the Independent Church in Edinburgh; but that, before his acceptance, he was scared away by some of the extreme measures on the subject of church discipline, which characterised the movements of the day in that city. He consequently remained in the fold of the Scottish Establishment till the Disruption; but he continued still a friend to all classes of Dissenters, and a liberal supporter of their various Institutions. Young in life, we ourselves had occasion to call upon him with a case, when he quietly, as was his wont, looked at it and at us, entered his signature, returned the book, and laid down a handsome subscription, but uttered not a word! With the Medical, Philosophical, and Religious writings of Dr. Abercrombie, the public are already familiar; many of our readers are aware, that, at the time of his death, he occupied the distinguished place of President of the Royal College

of Physicians—showing that science and sanctity, even in the opinion of the best of judges, were not incompatible. But it is of his successor in that capacity—Dr. Beilby—we have to speak.

Dr. Beilby we knew, and never was it our lot to meet a lovelier man. This eminent individual was not only a Dissenter but a Baptist, and a Deacon of a Baptist Church; that under the care of the much-loved Dr. W. Innes, and, latterly, also of the Rev. Jonathan Watson, his colleague, who has embalmed the memory of the departed in a solid and very valuable discourse. It reflects not a little honour on Medical Society in Edinburgh, to find Dr. Abercrombie at once an Elder of the Free Church and President of the Royal College of Physicians; and Dr. Beilby, Deacon of a Baptist Church, succeeding him in that high office. This is as it ought to be; his friend and junior Pastor, Mr. Watson, who had the means of thoroughly knowing him, and the capacity of forming an intelligent estimate of his true character, has thus depicted him:

The prominent elements of Dr. Beilby's character may be ranged under three heads—the natural, the gracious, and the acquired. The beneficence of his Creator had gifted him with strong intellectual powers, capable of taking large excursions into subjects difficult and profound—of grappling with matters of interesting speculation without weariness, where ordinary men must have speedily flagged and retired. He had great comprehensiveness; he delighted to take what he himself would have called "large views" of a subject; he stopped not, he paused not, where other men were nonplussed, but he would break away beyond the common limit of inquiry, and sweeping round and round it, almost by intuition, he would discover and bring to view most important bearings of the question which had escaped the observation of others. His perspicacity, in matters of church discipline within the church of which he was a member and a deacon, where entangled cases would sometimes be brought forward for adjustment, was often called into exercise in the happiest manner; and to his judgment, in many instances, even wise men and holy felt disposed to defer.

A high and honourable feeling pervaded all that he said or did. He could do nothing mean, nothing that was below the dignity of his station in society, or in the church; hence superficial observers, of limited minds, would sometimes censure his deportment as lofty, when he was, in fact, acting out the holy but high-toned principles which belonged to him, in both relations, as a member of one of the learned professions, and a fellow-Christian in the kingdom and patience of Christ. All who had aught to transact with him, were made to feel that they had to do with a man at once unbending in integrity, uncompromising in principle, yet a model of suavity and gentleness.

He possessed amazing vivacity and energy. His conversational powers were extraordinary. It was scarcely possible to visit our friend, without leaving his company both informed and exhilarated. What he undertook he went through with at whatever expense of trouble to himself; and where he failed, it might be affirmed with truth, that the matter was impracticable.

Akin to his love to the Master was his love to the disciples. His heart, his house, his professional skill were at their service. Far from him was the sourness of bigotry, or the contractedness of party spirit. All, all who loved the Lord Jesus Christ in sincerity, were to him as his "mother, his sister, and brother;" yet you, my brethren, can well remember the deeper interest he always took in your affairs, how much he loved you, how much he prayed for you, what pleasure he took in your fellowship, and with what regularity, considering the claims of his professional engagements, he attended in his place, morning and evening, every Lord's day; how constant in his attendance in the meetings of the deaconship, and with what anxiety he laboured with them, and with you all, for the comfort, the increase, and the permanence of this church.

His hospitality was most exemplary; and the delight which he evidently experienced in seeing at his table the friends of Christ, especially Christian strangers, was of the purest description.

Towards those who offended him, he manifested a forgiving spirit; he would, with a noble generosity, cast behind him the remembrance of the offence, and treat the offender with all the frankness of original friendship.

How tenderly did the sympathies of his nature flow towards the afflicted! His professional visits were felt to be an immediate balm to the wounded spirit. He entered largely into the *feelings* of the patient, as well as his bodily sufferings. The ignorant he would instruct, and yet in such sort as if he instructed not, so delicate, so unpretending was he in his attempts to be useful.

Among his acquired excellences, may be named the self-command he had obtained over the irascible passions, which, in an ardent temperament like his, must in early life have been impatient of control; the result, no doubt, of much self-inspection and earnest prayer. From habits of close and earnest study, on almost all subjects, he had amassed great mental opulence. There is scarcely a department of human knowledge which he had not visited, and he was prepared to sustain his part in conversation or debate equally on every branch. His intelligence was indeed surprising. Pity it was that time could not have been spared from the labours of his profession to encounter the toils of authorship, which must have proved fruitful of advantages to those whom he was well qualified to instruct by his acquirements, his observation, and his experience. The specimens with which his friends were occasionally furnished in the meetings of the church, and at the Royal College of Physicians, in which he honourably filled the presidential chair some time ago, were finished pieces of composition, which left on the minds of auditors a feeling of regret that one so well fitted to convey instruction took up his pen so seldom.

We had the privilege not only of knowing this invaluable man, but of sharing his hospitality, and receiving his professional services, which, to Ministers of the Gospel, were always gratuitous, and bestowed with a generous frankness, which, while it relieved the oppressive sense of obligation, greatly enhanced the kindness. This, indeed, is a practice which generally obtains, or, at least, which did obtain, in former days, throughout Scotland. We have pleasure, mixed with sadness, in giving currency to the foregoing tribute to a man whom we had once the privilege of calling friend. Honour to his dust; and blessings on the heads of those who bear his respected name!

We embrace this occasion of recording a fact illustrative of the character of Abercrombie, which we had from the lips of the Rev. John Campbell, the celebrated African Traveller, late of Kingsland, London. That excellent man, some years before his death, on being taken with a serious and protracted illness, which induced him to try change of air, proceeded to the vicinity of Edinburgh, where he was attended by Dr. Abercrombie, from whom he received very great benefit. At the close of his sojourn he asked the Doctor for his bill, when he was addressed to this effect: "Mr. Campbell, I am very glad in having met you, and in being enabled, in any way, to contribute to your comfort. From your writings, you have long been a great favourite in my family. I honour you for your services in the cause of God. You owe me nothing; and I wish you a good journey. Good morning!"

SCOTTISH INDEPENDENT CHURCHES.

Sir,—You have expressed a wish, in your last communication to me, that I should give you some account of the state of our churches, and of the prospects of the denomination in this part of the island generally. But living, as I do, in a corner of the land, and at a distance from the centre of operations, and having little opportunity of intercourse with our leading men, my information is necessarily imperfect; and I feel myself in the position rather of a looker-on than an active agent in the scene.

You are aware that our system of church order has, from the beginning, been unpopular in Scotland, where Presbyterianism seems indigenous to the soil, while Independency is regarded, by the great body of the people, as a weakly and unhealthy exotic; and several circumstances have occurred of late, to which I shall shortly advert, which have had a tendency to try the faith and patience of our people, and to put the strength of our principles to the test. The *first* is, the removal by death of many of our elder ministers, who were honoured to organise most of the existing Congregational churches in Scotland, and had to bear the burden and heat of the day in times of no ordinary difficulty. The names of Ewing and Russell are familiar to most of your readers; and to those honoured brethren we may add those of the late pious and devoted John Aikman, of Edinburgh, and his worthy colleague, John Cleghorn; the talented, though somewhat eccentric, George Cowie, of Montrose; the zealous and judicious John Watson, on whom, as Secretary of the Union for many years, "the care of almost all the churches" devolved; and, more recently, his friend and neighbour, the warm-hearted and liberal-minded Knowles, of Linlithgow; who have all been removed from their spheres of labour, and are now gone to their rest and their reward. Dr. Wardlaw, indeed, still survives, full of years and of honours, and is able to do good service to the churches both from the pulpit and the press; and it is pleasing to observe that his later effusions, while they retain much of the acuteness and elegance of his earlier productions, breathe, if possible, a still warmer spirit of piety and love befiting the mellowness of the last ripe fruit, and betokening a growing meetness for that change which awaits us all. And, without any disparagement to the respected brethren who now occupy the places of those who are removed—some of whom (whose names will easily occur) would be ornaments to any church for genius and eloquence—they have not yet had the opportunity of acquiring that weight of character and influence which time alone can give, and are destitute of that *prestige* of success, which some of the founders of the body enjoyed, from their previous connection with the Established Church and other popular communities as ministers or licentiates.

Another advantage possessed by the elder ministers, and now denied to their younger brethren, was the great lack of evangelical preaching in the churches of the Establishment at the period when they commenced their labours, and the

anxious desire of many persons in that communion for a more faithful and discriminating style of preaching, which made them hail the movements of the new sect, and crowd around the first itinerants. Now, however, the country generally presents a very different aspect, in which every sincere Christian must rejoice—there being few towns or villages (with the exception of some remote districts in the Highlands) where the Gospel is not faithfully preached in one or other of the existing denominations. Of course the destitution is not nearly so great, nor the spirit of hearing so general.

And this leads me to advert to *another* source of discouragement to our churches in the North—I refer to the great schism which took place in the Establishment six years ago, and gave rise to what is called the Free Church. The singular spectacle of upwards of 400 ministers abandoning their parishes, with all the secular advantages secured to them by law,—many of whom had been distinguished for their zeal in the *support* of the National Church, and were justly esteemed for their piety and eloquence, —and casting themselves on the free-will offerings of the people, had an extraordinary effect on the religious portion of the community, and dazzled the imaginations and captivated the hearts of all who were capable of appreciating the value of such a sacrifice for conscience' sake. The shock was not only felt throughout the bounds of the Establishment, but affected more or less all other denominations. But, perhaps, the Congregational churches suffered more from the change, in proportion to their numbers, than any other body of Christians. The Relief and Secession churches retaining the Presbyterian platform, and holding out more easy terms of admission to their communion, had a greater hold on the affections of our countrymen; and by their more perfect organization, and especially by their subsequent *union* (which, in the circumstances, was a most politic step), were comparatively little injured. But the rude shock fell with powerful force on our comparatively feeble community, and brought some of the smaller churches into extreme peril. Many of these had derived no small aid from their general hearers, who consisted chiefly of members of the Established Church, and who, from dissatisfaction with the doctrine taught them, had found their way to the Independent chapels, that they might enjoy a purer ministration of the word of life. But they neither liked our church government, nor our strict discipline, and were especially opposed to our frequent communion; and on the first movement to set up free churches in their own localities, they deserted our places of worship, and naturally attached themselves to a body whose principles were more congenial with their own. Some of our people, especially those who had but recently joined our communion, and were but partially acquainted with our distinctive tenets, led away by the general excitement, joined the ranks of the new party, and even some of our pastors and preachers, despairing of *getting on* (as the saying is) in the Independent denomination, and promising themselves a more stable source of income from the sustentation fund, abandoned their posts, and rallied round the standard of the Free Church. It is also to be regretted, that the new Secession did not generally show that disposition to fraternise with their elder Dissenting brethren which was anticipated, and which a sense of common interest and common danger ought to have inspired. They were more anxious to extend their line than to limit their exertions to the real wants and felt necessities of the country, and places of worship were opened in thinly-peopled and poor districts of the country, where the ground was already occupied by Evangelical Dissenters. Their great aim seemed to be, to retain the idea of nationality, and to build church for church, and school for school, with the Establishment, through all the parishes of the land. This necessarily trenched on the efforts, and weakened the strength of other bodies, and rendered it more difficult for *them* to maintain their position. They are already beginning to feel the bad effects of this over-eagerness for church-extension, in the gradual falling-off of the Sustentation Fund; and the general impression is, that, by multiplying their stations beyond the necessities of the country, they have weakened the main body, and that retrenchment and concentration are necessary to secure the stability of the cause. In the *Free Church Magazine*, I am sorry to observe a degree of bitterness manifested towards their Independent brethren which seems wholly unprovoked, and which I would fain hope is not sympathized with by the members of the Free Church generally. I refer especially to the Review

of Dr. Wardlaw's work on Independency, and of the recent volume on the Jubilee services. Not content with claiming the *preference* for his own views of church government, which is quite fair and natural, the writer indulges in a spirit of sarcasm in dealing with Dr. Wardlaw's arguments, unworthy of the gravity and importance of the object, and from which the Doctor's well-known suavity of temper, independently of his years and reputation, might reasonably have shielded him; and such exhibitions of special pleading, not to say of spleen, might have been spared in animadverting on the principles of a body, whose ministers have done so much (our Non-intrusion brethren themselves being judges) for the cause of our common Christianity by their preaching and writings, and who were among the first to open their places of worship, at the time of the disruption, to accommodate the *outed* ministers and their congregations.

But there is *another* topic to which it is necessary to allude, in adverting to the difficulties with which the Independent churches in Scotland have lately had to contend. I refer to the unhappy controversy which broke out among them about five years ago, with reference to what have been called the "new views," embracing most of the points that have been long agitated between the Calvinists and the Arminians,—not that the controversy has been confined to our body; for it has extended to the Secession and Free Churches, and has led to the deposition of some of their most popular ministers. It has also occasioned a rupture among the Baptist churches. From a wish to meet the *hyper-Calvinism* under which many careless persons shelter themselves,—pleading, that as they cannot repent and believe without Divine grace, they must wait for it; and that unless they be elected to salvation, they must be content to remain as they are,—a style of preaching was adopted which virtually annulled the doctrine of Divine sovereignty; left out of view the agency of the Spirit in conversion; and resolved the chief, if not the sole efficacy of the Gospel into the power of the Word itself operating on the natural faculties of the human mind. In other words, while men were urged to comply with the Divine commands, it was forgotten to remind them, that "it is God that worketh in us both to will and to do." The abettors of the new views made common cause with Mr. Morrison and other ministers of the Secession Church, who had been expelled from their own communion; and many of the students of the Theological Academy in Glasgow were carried away by the stream. These, after fruitless efforts to reclaim them, were excluded by the Committee, and were joyfully welcomed by the new party, and sent through the country to supply vacancies, or to form new congregations; and by their earnestness and zeal in conducting protracted meetings, drew many disciples after them, and occasioned dissension and separation in not a few of the churches. It is to be regretted that, before this schism had assumed so formidable an aspect, no attempt was made to hold a friendly conference, open to *all* the ministers and members of the churches, with a view to come to a mutual understanding, and to emit a general declaration of their faith in relation to the disputed points, which might have embraced all the moderate men on both sides, and served as articles of peace between them, leaving a certain latitude of expression that would not have entangled the consciences of any, and at the same time compromising no fundamental truth. Had this method been adopted at first, it might, humanly speaking, have prevented the necessity of separation, and restrained the opposite party within reasonable bounds. The Reviewer in the *Free Church Magazine*, in referring to the printed correspondence between the Glasgow churches and "the new view" party in their neighbourhood, twits the Independents with their settling this grave dispute in a private parlour, instead of freely discussing it in an open court; nor is there anything inconsistent with the principles of Independency in holding a general conference of pastors and brethren, where any suspicion of heresy exists in the body, or any difference of doctrine has broken out, as may be seen in the history of the Arian controversy in England, and as is practised by the Congregationalists of the United States to the present day. A reaction is, however, already taking place in some parts of Scotland, and I do not despair of the two parties coming to a better understanding when they have had time to reflect coolly on the evils of separation, and come to see that their common interest, as well as the success of the Gospel, demands that they should "avoid foolish and unlearned questions (knowing that they do gender strife)," and combine their energies and their prayers

for the advancement of the common salvation. Our churches are too weak to divide, and there are difficulties and discouragements enough to contend with in their peculiar position, without impairing their strength and endangering their existence by internal dissensions. Here, if any where, "union is strength;" and the policy of the enemy is, "divide and conquer."

Having dwelt so long on the *dark* side of the question, I must defer other topics of a more cheering or miscellaneous character to a future communication. Meanwhile I remain, yours, &c.

W. Lothian.

St. Andrew's.

HINTS TO THOSE THAT NEED THEM.

A correspondent has been so kind as to send us the following extract from Hargreave's "History of Ilkeston Church and Congregation." It is a valuable piece of instruction, which will amply repay perusal; and it will reveal, to more than one class, what it is very desirable they should know, although they are averse to instruction, and slow to profit from it. There can be no doubt that much that is put down to the score of imperfect Christianity, or low personal religion, arises from the absolute want of religion altogether. The extract runs thus:

"For the first time in the course of a century, the Independent Church and Congregation were without a stated minister. From December, 1844, to October, 1846, there was no pastor over the people, and they experienced all the disadvantages arising from such a state of things; for a people without a minister are like sheep without a shepherd—many go astray. In observing the religious world, including all denominations, it is distressing to notice the frequent removals of ministers. Some people do not seem to know when they have a good minister: they are constantly changing, and yet are never suited. It is to be feared that He who 'spake as never man spake' would not please them; He, even He, would be found wanting, and would have to remove. It will often be found true, that the smaller the place, and the fewer the people, the more difficult are they to suit with a minister; and the larger the place, and the more numerous the people, the more easily are they satisfied. It is also observable, that the people who retain a minister the greatest number of years prosper the most, and make the greatest efforts for the welfare of man and for the cause of God; and on the other hand, the people who are continually changing their minister neither do well for themselves nor for the world at large. Such places are generally poor, ricketty concerns. It is, therefore, very desirable that when a Christian people have obtained a good minister, they should endeavour to retain him, that the stability and usefulness of the cause may be promoted.

"And what are the causes of such frequent removals? No doubt, causes are to be found in connection with the ministry, as well as with the people. A minister may have to remove from a limited sphere of labour, because he is called to occupy a more extensive one; or he may have to remove because he has not sufficient income to support him honestly in the world; or he may have to remove because he is not adapted to the particular place in which he happens to be situated. These, with other causes, might be assigned on the part of the ministry; but we think there are few removals comparatively from such causes. Ministers generally are not so fond of removing as some people seem to think; and were there no more powerful causes than those to which we have referred, removals would be far less frequent than they are.

"It is very evident that if a minister is to labour with pleasure and effect, he must feel at home among his people; he must be attached to them, and they must be attached to him; there must be mutual esteem and respect. In every place there are always a few who aim and endeavour to promote so desirable a state of feeling, and by their attendance, prayers, and efforts, increase the comfort and usefulness of a minister. But there are also those whose conduct tends to the reverse, and produces that state of mind in a minister which leads him to seize the first opportunity which presents itself to remove away from them.

"There is the *fickle* hearer.—Some people are pleased and satisfied for a time, but they are variable as the wind. You are never sure of them. A new face, a strange voice, a fresh preacher, are their delight.

"There is the *lukewarm* hearer.—Some people are very civil, but very cold. They are kind, but lack cordiality. Their dispositions are so lukewarm, that you might think they were born on 'Greenland's icy mountains.' They

form no particular attachment to any minister. If the pulpit is duly occupied, it is enough for them. They can change a minister as easily as they change a shilling, with as little feeling, and with as little regret.

"There is the *discontented* hearer.—One man has a crotchet about singing, another about praying; one about doctrines, another about duties; one about this thing, another about that; and if his particular crotchet is not carried out to the fullest extent, he takes umbrage, and becomes discontented. It is very proper for persons to form opinions of their own, and to have particular views on some subjects; but a man should not be always riding his hobby. He should bear in mind that it is impossible for the peculiar views of every one to be acted upon and carried out; and he should also remember that if a minister properly discharge his duty, he must declare the whole counsel of God—he must preach faith and works, doctrines and duties.

"And, last of all, there is the *querulous* hearer.—He is the worst of all hearers. He tries to find fault: it is his aim and endeavour; and if there is nothing to find fault with, he will make something.

"If the truth were fully known respecting some churches and congregations, it would often be found that disturbances chiefly arise, not from true and earnest Christians, or from those who desire to be such, but from persons who profess to be Christians, and are not so in reality—who have a name to live, and are dead—who have the form of godliness, and not the power. These are 'the thorns in the flesh' of a minister. They perhaps wish to sit at ease in Zion, and continue undisturbed in their formality, sloth, and wickedness. The truth, however, is faithfully declared. They feel its power, and become displeased with him who declares it. In the course of time, they feel very uneasy and uncomfortable, and wish the minister far away. The wish is father to the thought: the thought leads to the plan and to the purpose. A little party is formed, and they go about from house to house, breathing the spirit of faction. There are whisperings and backbitings. They magnify every trifle, and make the mole-hill into a mountain. And if they are able to influence a sufficient number of weak-minded people, who believe everything they hear without examination and reflection, they persecute the minister until he is forced to remove, for the sake of his own peace, and the welfare of the church and congregation. If the truth were fully known, we fear that such would be the short but painful history of many removals."

ACADEMIC DEGREES—ARE THEY DESIRABLE?

To a Student in his Fourth Year.

My dear Friend,—You are drawing near the close of your college term, and the question arises, whether you should graduate at one of our universities. By all means do so, if it be in your power. The times require men of known and accredited scholarship; the cause of Dissent requires them. Ignorant people will gravely tell you that a degree is not the same thing as "learning;" that it does not impart knowledge, nor add a grain to the stock. Very true. The epaulette does not make the officer; but the training necessary to qualify him for wearing it is to that officer everything. Was there ever a man who did not find the prospect of an "examination" an incentive to mental effort? Of those who graduate is there one in a thousand who would have become so thoroughly grounded in classics and mathematics, but as a preparation for the first great crisis of life? These things do not constitute "learning" properly so called, but they constitute the apparatus for its subsequent acquisition—the weapons that are to achieve the conquest.

A degree is further valuable, because it establishes the fact, that a certain respectability in scholarship has been attained. In some measure it will better your position for life. Whatever influence you would otherwise have had, that influence will be increased. All who would have respected you without this distinction, will respect you more with it; and some will respect you with it, that otherwise would not have respected you at all. It is nothing to the purpose to say, that many of our best and ablest men have risen to eminence without these academic honours. Granted: but does it follow that, through life, that very want has not acted as a drawback? And whatever the space these good and great men occupy in the view of the multitude, is there one of them that, in point of scholarship, is not *underrated?* And this especially happens in those circles on which the present day requires that the first impression shall be made. I refer

to our literary coteries, and to the half-educated young men who crowd our Athenæums. These classes give you credit for so much knowledge as you have been *proved* to possess, and no more.

I am not much afraid that two or three sessions at an university will make you conceited and ostentatious. Whether others will have made the remark I know not, but to myself it has seemed that those who are entitled to attach a B.A. or M.A. to their names are amongst the humblest, at any rate the least ostentatious men we have. They have been made to feel their comparative littleness. They have found their true level. They have seen the giants of the literary world infinitely more unassuming, more simple, than a country schoolmaster, or a lay-brother able to "do" a verse in the Greek Testament. It is absolutely the *fashion* of all truly learned corporations to eschew "pretension," to be guiltless of "pedantry!"

I said, that those who possessed the advantage of certified and attested scholarship were not in general ostentatious; the fact is, they are under very little temptation to obtrude their acquisitions. With them the question of scholarship is settled—answered for; and that upon the responsibility of others, not themselves. Their claims are endorsed by parties far better able to judge than the public at large. On the other hand, a man without a degree, and not having delivered the Congregational lecture, or filled a chair in one of our academies, is all his life undergoing an "examination." If he is modest, justice is never done to him; and if he *will* show the world what he is, he seems to rebuke its stupidity, and infallibly excites against himself a bad feeling. Men hate to have praise or anything else *extorted*.

I wish you to take at once the position of a well-educated man. It is a wretched business to have to go about to prove that it belongs to you. A well-educated man, but not certified as having had the ground-work well laid, is tempted to fall upon a number of little contrivances to show his acquisitions, and so to degenerate into a pedant of the most pitiful order; and all the while he cannot afford to confess an honest ignorance, and is kept in perpetual trepidation, because of the inference that will be drawn from the most trifling lapsus. A mistake that would be passed by in a Professor, would in *his* case be caught up as proof sufficient that he had never seen the inside of a grammar.

This is not, my friend, the flaunting opinion of a graduate proud of his *Alma Mater*, but of one who never had the benefit he is recommending to you. He has been greatly favoured in his course through life; and has *worked*—but always to a disadvantage, from the want of *certified* proficiency.

May a favouring Providence enable you to cultivate and increase those powers which you are called to devote to the Saviour's glory! V. D. M.

CONGREGATIONAL PSALMODY.

Singing the praises of God is the noblest part of worship on earth, and is peculiarly the work and joy of heaven. As a science and an art, psalmody claims and merits the deep and general regard of every Christian congregation. One of their principal and standing duties is, to provide regular instruction in vocal music for the juvenile members of every family, and for all the pupils of Sabbath and Week-day Schools. In this way alone can domestic and congregational psalmody be revived in the full exercise of its celestial power, not only to impart pleasure and profit to the souls of believers, but to promote the success of the Gospel in the conversion of men.

Much may be effected toward this great object by the ear alone, through the culture of general practising. Perhaps this is the only way of dealing successfully with the multitude. At the same time, it is of the utmost importance that music be cultivated scientifically by as large a number as possible; for on this will mainly depend the success of the multitude who seek improvement by the ear.

This select body are required to meet periodically, for the purpose of instruction and exercise under the clerk of the public worship; and then the former class of individuals will also meet at fixed times for "practising" in conjunction with the select body and their leader.

Finally, and above all, the business should be gone about in the fear of God, and with a view to his glory. Neglect of this has brought failure with contempt upon many endeavours of this nature. The minister, or one or more office-bearers, should always attend the select meetings, and, as a general rule, the pastor should uniformly preside at the larger meetings, opening them and closing

them with prayer. He may also profitably interpose in the middle a few words of address. Let this method be pursued, and success is certain.

We are not unaware of the evils which have so frequently been found to spring up in connection with attempts of this kind; but we cannot look upon the evils as inseparable from them. Nineteen-twentieths of the mischief have come out of choirs; but even this need not prevent congregational improvement in the art. We think such things ought rather to prompt to it as the sure, and only sure, remedy for such evils. It will be found, generally, that such choirs have existed upon a wrong footing; they have been self-formed, self-governed, usually wens upon the Body Ecclesiastical—musical excrescences instead of spiritual members, instrumental of good and ornamental to the Corporation Spiritual. The predominating element in them, for the most part, has been carnality. They have been largely composed of the ignorant, the giddy, the godless; and hence the thing has been, to a great extent, merely an exhibition of impious vanity. They have sung to the people, and not to Almighty God; and, in so doing, their deportment has been too generally a scandal to the place, and to the religion of Christ. The cure for such evils is, either utterly to exclude such bodies, or to have them composed of proper persons, and managed upon proper principles, so that "*performance*" may give place to devotion. Such choirs would then lead, not supersede, the praises of the church, and instead of standing aloof and alone, they would be merged in the assembly, and, for purposes of praise, become its life and soul. Upon the principles of musical science, choirs are contended for; and there is much to be said in their behalf; but Christian sanctity is far more important than musical science, and the knowledge of the living God than musical notation. Unless, therefore, they can be found and conducted on such principles as we have specified, they had better not exist. The history of such bodies is, with honourable exceptions, their severest condemnation. But let the whole assembly be formed into a choir, and then a selection of its best gifts may be safely set apart to lead the rest. In this way we can conceive of choirs as a laudable and a beneficial arrangement, but not otherwise.

DO ORGANS IMPROVE PSALMODY?

Sir,—It is rather singular, in the history of the Church, that it has often occurred that while one section is beginning to discover the evils of various practices, and to discard them, other sections are running headlong into those very evils. Is it not so with regard to the reading of sermons? Was there ever a time when there was so much extempore preaching, or so much conviction of the power of eloquence in the Church, as just now? The evangelical party have been long awaking to the powerlessness of read compositions, and even the other extremes of the Church are beginning to see the advantages of an extempore mode of address.

It is the same also with respect to another evil, as I deem it, which is creeping on us—the use of organs. Time was when these would have been denounced as Popish, even, I fear, by some of those who would not have objected to a bassoon and a choir; but now, if you speak to that class of persons among us who glory in being "musical men," on the mode of improving our psalmody, ten to one the *ex-cathedrâ* (and these gentlemen are rather dogmatically inclined) answer you will get will be, "*Have an organ.*" I know that this question is now under discussion in some of our London or suburban chapels; and nothing is clearer to this class of people than that this is *the* remedy for bad singing.

Now, it happens that the Church musicians have found out that the very reason why the singing in Churches is so bad—so inferior, as they allow, to that of Dissenters—is, *that they have organs.* A widely-circulated and influential musical journal, "The Parish Choir," chiefly under the influence of the Puseyite section of the Church, strongly advocates the disuse of organs. In what they look upon as, in some sense, a *model service*—that at the Training College, St. Mark's, Chelsea—no instrument is used. A clergyman, not belonging to this section of the Church, confessed lately to a friend of mine his dislike of organs, saying that when, many years before, he came to a living, he found good singing in the Church without instrument; but that thinking, as a young man thinks, *this was not respectable*, he got an organ, and had quite lost his singing. His organ is now silent.

A few evenings ago I was in company with a gentleman, a High Churchman, who has devoted much time to the im-

provement of psalmody. In the course of conversation he said, "You Dissenters have an *enormous advantage over us*, in having no organs. We shall do no good, I am persuaded, till we get rid of them." The fact is, that in ninety-nine cases in a hundred, the organ merely clokes the sins of the singing.

One of our Weigh-house friends, who travels in the manufacturing districts, told me he had paid attention to the state of the singing in our large organ-led Chapels, and that he had noticed that a very small proportion of the people really united, and those who did sing sang carelessly, and with far less accuracy than is common in our London congregations. I think this witness is true.

I think these facts are worth the consideration of those among us who are so zealous for organs. It is a matter of congratulation to me, that in our own chapel, where our singing is good, we have neither organ nor choir. There is no organ like the human voice; and the true choir is *the whole congregation*.

Yours obediently,

PHILHYMNUS.

EXPLANATORY NOTICE RESPECTING THE REGISTRATION AND MARRIAGE ACTS.

(6 and 7 GULIELMI IV., c. 85 and 86, and 1 VICTORIÆ, c. 22.)

THESE acts do not interfere with the religious ceremonies of the Church of England. Baptisms, Burials, and Marriages, may be solemnized as before.

The Registration of Births and Deaths is intended equally for all religious persuasions; and all are equally bound to attend to it.

The object of the new Registration Act is to provide an authorized legal Register of Births and of Deaths, neither of which existed before.

The Church Registers are Registers of Baptisms, and not Births; of Burials and not Deaths. The Church Register of Baptism, as provided by law, has no column for Births; it is only a record of the performance of Baptism, a sacred rite, which no parent who is of the Church of England, or who believes in its efficacy, ought to neglect; and which sometimes does not take place till many years after the Birth. The Register of Burials is only a Record of the burial, which sometimes does not take place till several weeks after the death. It is, therefore, plain that the Church Registers of Baptisms and Burials could not, even for members of the Established Church, furnish evidence of the date of a Birth or Death; and that with respect to all those who were not baptized or buried according to the forms of the Established Church, they furnished no evidence at all.

The new REGISTRATION ACT supplies these deficiencies. It provides Registers of Births and of Deaths which record the date of each and also the place, with such other circumstances as may serve to identify the person registered; and these Registers, or certified copies of them, will be legal evidence of a birth or death, in any Court of Law or Equity.

The REGISTRATION and MARRIAGE ACTS also lessen the difficulty and expense of obtaining a copy of an entry in a Register. The register books of Births, of Deaths, and of Marriages, both of the Established Church and others, are kept, when filled, in the Superintendent Registrar's Office; and certified copies are sent every quarter of a year to the General Register Office in London. Thus, instead of its being necessary, when the Parish is not known, to go to many Churches or Chapels to search the Registers of Baptisms, Burials, or Marriages, of each Parish, it is sufficient to go to the Superintendent Registrar's Office, which contains the Registers of Births, Deaths, and Marriages, for a whole District, some of which Districts comprise more than Fifty Parishes. If even the District is unknown, parties may apply, or cause others to apply for them, at the General Register Office in London, where, on demand, and on payment of 3s. 6d., any person may obtain a copy of the entry of any Birth, Death, or Marriage, registered in any part of England or Wales, which copy being stamped with the seal of the office, is "received as evidence of the Birth, Death, or Marriage to which the same relates, without any further or other proof of such entry."

It is useful to all persons, and to some it is of great importance, to be able to prove their age, which, together with the place of birth, may be proved from this time forward, by means of the Register of Births. In addition to the obvious uses of such a Register for proof of pedigree, and for other legal purposes connected with the disposition of property, it is of utility for Life Insurance, Friendly or Benefit Societies, and to the poorer classes for Apprenticeship, employment in Factories, and on all other occasions when a proof of age may be required. Parents, therefore, should secure for their children the advantage of having their Births registered by the Registrar of the District in which they are born.

It is of great importance to many persons to be able to obtain legal evidence of the date of a Death. The establishment of the right to a Legacy sometimes depends upon this proof, which from this time forward may be obtained easily whenever the Death has been duly registered.

BIRTHS.—The Birth of any child may be registered by the Registrar of the District in which the child was born, within six weeks after the birth, without any payment being required. After six weeks, and within six months, the expense of registering will be 7s. 6d. After six months the Birth cannot be registered at all.

It is advisable that parents causing the Births of their children to be registered before baptism, should state to the Registrar the name by which they intend they shall be called, which will save the trouble and expence of having the baptismal name inserted in the Register afterwards. When a child is baptized before registration of birth, it is not necessary to obtain a certificate of baptism, and to show it to the Registrar. A certificate is requisite only when the child is baptized after registration of Birth, and the parties, having previously stated no name, or a different one, wish to go a second time to the Registrar to have the baptismal name inserted.

DEATHS.—Every Death may be registered at any time by the Registrar of the District in which

it took place, without any payment being required. It ought, if possible to be registered before burial; and a certificate of registry should be obtained from the Registrar (who is bound to give it without payment), and given to the minister officiating at the funeral, who, if this is not done, will, for so officiating, be liable to a fine, unless within seven days he gives notice to the Registrar.

Persons bringing a corpse, without certificate of registry, for interment at a distance from the place where the Death occurred, should inform the minister of the name and address of the Registrar of any District in which that place is situated; and persons who are without other means of ascertaining the name and address of the Registrar of any District, may do so by application by letter to "the Registrar-General, General Register-Office, London," communicating the name of the parish; in reply to which, the name and address of the Registrar for that parish (if there is only one Registrar) will be sent by letter, free of postage, by the general post.

N.B.—All persons may give notice to a Registrar, either by word or writing, of any Birth or Death within his District; and it is desirable that whosoever has an opportunity should do so.

By sections 20 and 25 of the Registration Act (6 and 7 Wm. IV., c. 86) it is provided, that certain persons "shall," within stated periods, "give information," respecting a Birth or Death, to the Registrar, according to the best of their knowledge and belief, "upon being requested so to do." The Registrar will tell them what sort of information is required. The informant must sign the Register, without which the information would be incomplete, and the entry not valid; and a refusal to sign will be equivalent to a refusal to inform. For refusal to give information, the Registration Act does not impose a special penalty; but all persons should know that it is an established rule of law "That if a Statute enjoin an act to be done, without pointing out any mode of punishment, an indictment will lie for disobeying the injunction of the Legislature."

Births.—The persons upon whom it is incumbent to give information to the Registrar are the father or mother of the child, or (in the event of the death, illness, absence, or inability of both the father and the mother), the occupier of the house in which the child shall have been born. The particulars required are the day of the month and year in which the child was born; the number or name of house and parish; the name, if any has been given; the sex; the name and surname of father; the names and maiden surname of mother, and if a widow, the previous surname; the rank, profession, trade, or calling of father. In case of twins, the hour of birth.

Births registered after the expiration of 42 days following the day or birth must be done in the presence of the Superintendent Registrar, and a fee of 7s. 6d. required. Illegitimate children cannot be registered by the putative father. Still-born children must not be registered. No child can be registered after the expiration of six calendar months following the day of the birth of such child.

The baptismal name may be added after registration of birth; to do this the baptism must take place within six calendar months of the day of registration, and a certificate be obtained from the clergyman, and left within seven days with the Registrar, with a fee of a shilling.

Deaths.—Medical Certificate.—As soon as possible after a Death has happened application should be made to the medical attendant for a certificate of the cause of death; every qualified medical man is supplied with the proper form. Some person present at the death, or in attendance at the last illness, should apply to the Registrar for his certificate, delivering to him that of the medical man. In the case of a married woman, or widow, it is necessary that the informant should obtain the Christian name, and rank or profession of the husband; in that of a child, those of the father. Undertakers should see that the Registrar's certificate has been procured before the day appointed for the funeral.

Copies of the Entry of a Birth or Death may be obtained of the Registrar of the District in which the Birth or Death has taken place; Insurance Offices, Savings Banks, Benefit Societies, &c., will find these certificates more explicit than those of Burial, containing as they do the place of death, the rank, or profession, the certified cause of death, the address of the informant, and other particulars not mentioned in a burial certificate.

Marriages.—Explanatory Statement.—Marriages may be either by Licence or Certificate, in any District, in which one of the parties has dwelt seven days then next preceding the day of notice to be given to the Superintendent Registrar; this notice must specify the church or other building in which the marriage is to be solemnized. If the parties live in different Superintendent Registrar's Districts, notice must be given to both, but may be done by *one* of the parties intending to marry. After the expiration of seven days, if by Licence, or twenty-one days, if by Certificate, the Superintendent Registrar will issue his certificate; if the issue has not been forbidden by an authorized person, the Marriage can then take place, the Registrar of Marriages having received notice to attend. Two witnesses are required, and the Marriage must take place between 8 and 12 a.m.

Cautions.—Extracts from the Act of 6 and 7 Wm. IV. cap. 86: "And be it enacted, That every person who shall wilfully make, or cause to be made, for the purpose of being inserted in any register of Birth, Death, or Marriage, any false statement touching any of the particulars herein required to be known and registered, shall be subject to the same pains and penalties as if he were guilty of perjury." (Reg. Act, s. 41.)

"Every person who shall bury or perform any funeral, or any religious service for the Burial of any dead body, for which no certificate shall have been duly made and delivered, either by the Registrar or Coroner, and who shall not within seven days give notice thereof to the Registrar, shall forfeit and pay any sum not exceeding £10 for every such offence." (Reg. Act, s. 27.)

"In case of any new-born child, or any dead body shall be found exposed, the overseers of the poor, in the case of the new-born child, and the coroner in the case of the dead body, shall forthwith give notice and information thereof, and of the place where such child or dead body was found, to the Registrar." (Reg. Act, s. 19.)

TABLE OF FEES AUTHORIZED BY REGISTRATION ACTS.

	£	s.	d.
For registry of a building for marriages	3	0	0

	£	s.	d.
For cancelling ditto, and substituting another building	3	0	0
For entry in "the Marriage Notice Book"	0	1	0
For certificate of notice of Marriage	0	1	0
For license for Marriage in any registered building or Superintendent Registrar's Office	3	0	0
On caveat lodged with Superintendent Registrar against grant of license or certificate	0	5	0
To Registrar of Marriages, if by license	0	10	0
Ditto if without license	0	5	0
Certificate of Marriage	0	2	6
For registering Birth after 42 days and before six months	0	7	6
For general search of Indexes at Somerset-house	1	0	0
For ditto at any Superintendent Registrar's Office	0	5	0
For every particular search	0	1	0
For every certified copy	0	2	6

RECOLLECTIONS OF A VISIT TO THE ORPHAN WORKING-SCHOOL.

BY THE REV. J. LEIFCHILD, D.D.

HAVING undertaken to make a public appeal on behalf of the above Institution, I resolved on paying a visit to it, for the purpose of acquainting myself with its precise character and claims. I mused, as I went along, on the forlorn condition and painful feelings of which its inmates were likely to be the subject. These dear children, I said to myself, may never have known, in many instances, the joys of domestic life. At an early period—too early, perhaps, for them to retain any distinct recollection of what preceded it—they were deprived of one, if not both, of those who stood to them in the endearing relation of parents. Others they have seen encircled in the arms of a father, or pressed to a mother's bosom; but such joys as these they are not conscious to themselves of ever having been permitted to taste. To those dear and tender appellations their lips have been strangers. Some friends they may have found to supply the places of those whom they have lost; but, alas! how imperfectly, in the best of cases, must this have been done! Nature has feelings for which none other can be substituted, and which can never be superseded. Piteous is the condition of the orphan child; and forlorn and wretched must he feel it to be, when placed among others of his own age who have never suffered such a deprivation. Yet I consoled myself by reflecting on the existence of such an Institution as that to which I was approaching, for mitigating, in a considerable degree, the hardships entailed upon children of this description in their earliest years. I thought, too, of the many similar Institutions for the relief of the helpless and the outcast with which our country abounds, which are its brightest glory, and to be traced to the influence of its Christianity; that divine religion, which, while it "allures to brighter worlds, and shows the way," scatters blessings, through means of its votaries, on all around them for the present life.

I found the building divided into two compartments for the instruction of the boys and the girls. The former, to whom I was first introduced, were seated quietly at their desks, amusing themselves, in the interval of school-hours, by making little ingenious mechanical contrivances, and by drawing and painting; in both of which they showed considerable expertness. I was struck with their remarkably neat and clean appearance. Health and cheerfulness sat on their countenances, as if constant attendants; nor did they evince any of that concern and embarrassment at the entrance of the preceptor and myself which I have sometimes been concerned to observe in large assemblies of children under a process of daily instruction. On being apprised of my name and profession, they instantly rose and gathered round me with respectful attention; and, in answer to several questions on Scriptural topics, evinced a familiar acquaintance with certain portions of Scripture history, not usually made the subject of examination. Upon points where information was needed, they showed an eager desire to receive it; nor could I doubt, from the air of seriousness and thoughtfulness impressed upon their countenances, that they were actuated by something more than bare curiosity, or the mere desire of being thought intelligent and pious. Several of them I found to be the sons of departed ministers and missionaries, one of whom was desirous of entering on the same sacred employment, for which he seemed to possess the requisite qualifications; while some others, who had a particular turn for figures, bade fair to excel in mathematical pursuits, had such a branch of study formed part of the routine of the school. Thus a prospect presented itself before me of individuals rising up from this Institution to be useful members, if not ornaments, of society, and instruments of great benefit to the race at large, who, but for the disadvantage of their birth, and the remedy thus afforded, might have passed through life in obscurity. Such a prospective view was justified by instances of the kind which were pointed out to me as having already taken place. Divine Providence is thus seen to compass its ends by means the most various, and, to human appearances, the most unlikely; the depression of some in their early life, often proving the occasion of their elevation and excellence of character in their subsequent career.

With my visit to the girls, I was, if possible, still more gratified; they were employed, in different departments, in work suited to their age and sex, their preceptresses being at hand to give them the requisite direction and assistance. With more of modesty and diffidence, but with not less of intelligence and seriousness, they uttered their replies to the interrogations addressed to them. At my request, they sang a few sacred stanzas, with a melody and sweetness that to me were truly affecting; and I could not but think of Him who, when on earth, condescended to express himself pleased with the hosannahs of the children, who hailed him with their infant voices as he passed through their midst:

"The Power incensed, the pageant may desert,
The solemn pomp, the sacerdotal stole,
But haply in some cottage far apart,
May hear the honest language of the heart,
And in his book of life the inmates poor enrol."

While to all classes such an Institution as this must commend itself to their attention and regard, it must do so in an especial manner to

the two portions of a Christian household—the youthful branches of it, whose parents were spared to them, and the parents themselves. The former know by happy experience the joys of which these dear children have been deprived—the endearments to which they have been strangers; and can, therefore, better estimate the amount of their loss, and feel for them accordingly; and the latter, considering the blessing of such an Institution to their own children should they have been thus circumstanced, would feel powerfully called upon to lend it their help. Such help is to be afforded, not in words, except in pleading for it and recommending it, but also in deeds, by subscriptions and donations. That is charity which stays not in feeling and sympathy, but comes forth to act; as the sap in the roots and branches of trees remains not inoperative there, but adorns them with foliage and fruit,—and that is *Christian* charity which embraces in its object the whole of the human being, and has reference to him for the whole of his duration; providing not only for the necessities of the outer man, but also and effectually for those of the immaterial part, which will exist to reap the advantages of such help "when the sun is darkness and the stars are dust."

Review and Criticism.

Memoirs of the Life and Writings of Thomas Chalmers, D.D., LL.D. By his Son-in-law, Rev. William Hanna, LL.D. Vol. I. Hamilton and Co.

On the appearance of "Boswell's Life of Johnson," Burke, after perusal, is recorded to have said, "Johnson is much greater in Boswell's volumes than his own;" and we hesitate not to say, that, on the perusal of the volume before us, multitudes of competent men will form a similar conclusion. Dr. Chalmers is everywhere great in his own volumes; nothing, even from the first, appeared from his pen, that was not more or less stamped with the impress of high superiority. But hitherto, in the labours he has left behind him, we everywhere meet with greatness upon system. Everything is finished, sorted, and prepared for public presentation, and for its journey downwards to after ages. All his stately magnificence is seen on an altitude which converts it into a spectacle. The philosophic orator is seated on his throne, in the midst of listening nations, thundering and lightning, admired, beloved, and, by multitudes, just only not adored; but he is alone in the midst of his splendid creations. In the volume before us, however, he lays aside his robes of royalty, descends, and freely mingles with mankind, proving himself, in all that is good, a partaker of the common nature. We felt anxious for the appearance of this work as the close of a gigantic enterprise. The complete edition of his works, edited by himself, was a mighty undertaking, and, had nothing else been issued, their appearance, in after times, would have told generations to come that a giant had appeared in Great Britain in the early part of the nineteenth century. But the complete works apart, the posthumous works are a great concern. Had nothing else gone down to posterity but these nine goodly volumes, ending with the "Institutes," and the volume of "Prelections," they would have told a similar tale; but, added to the complete edition, they hugely swell the aggregate treasure.

But there was something of vast moment still wanting to crown the whole, and meet the case of posterity. The embodied works comprise but little of the history of the man, although such a man, in his history, must, of necessity, be one of paramount interest. The generation that now is, indeed, wants, and still more, that which is to come, will want, to get nearer the great Spirit, whose intellectual operations have given such an impulse to mankind. This want, we are happy to say, is now in the way of being fully supplied. The honourable, the enviable task has fallen into most competent hands—much better than those of a son, infinitely better than those of a stranger. Neither son nor stranger, Dr. Hanna occupies a middle position, which has brought him all the advantages of both, without the disadvantages of either; he has the knowledge of a son without the blinding influence of natural affection, and the integrity of a stranger, without the ignorance of much that it is needful to know, attendant on limited intercourse. So far as Dr. Hanna has gone, he has quitted himself in a manner that will command for the work the approbation of competent judges among all classes. It is biography of the purest stamp and of the highest order. For the first half of the eventful life of its illustrious subject, it leaves nothing further to be desired. It is a most luminous, most captivating, and most instructive

record of his history, from his birth till his settlement in Glasgow, in the year 1814. Without any spinning, or wire-drawing, to tell the tale of that remarkable period, which extends only to thirty-five years of his age, required a volume of more than 500 pages; the inference, therefore, is, that at least some three or four times that space will be found necessary to do even moderate justice to the exciting periods and the multifarious and momentous events which followed. On this point, however, we receive no information from the volume before us. It is, indeed, probable that the Biographer himself has not yet seen, with clearness, the end of his journey, and that he may be somewhat guided by circumstances. We trust, however, that he will not suffer himself to be crippled, for he may rest assured, that three or four volumes will not be considered too large a monument to such a man. We do not conceive that either a Johnson or a Wilberforce occupied a position entitling them to, or requiring for them, a larger space and an ampler development of character, exhibition of correspondence, and record of events. The disruption alone, and the part that Dr. Chalmers performed in relation to it, we presume, would alone warrant and demand a volume. We only learn, for the first time, that the copyright of all his writings, as well as of these memoirs, has become the property of Mr. Constable, to whom a handsome and a just tribute is paid, for the admirable manner in which he has executed the undertaking. As it is unnecessary to say more, on introducing Vol. I. to the notice of our readers, we shall now glance at some of the main facts of the narrative.

Dr. Chalmers was born March 19, 1780, at Anstruther, in Fifeshire, the sixth of a family of fourteen children. Even in boyhood, his peculiar character for vigour and genius began to manifest itself:

> When two years old, Dr. Chalmers was committed to the care of a nurse, whose cruelty and deceitfulness haunted his memory through life. In his latest years, and with a feeling of indignation as fresh as if he were describing an event of yesterday, he used to tell how inhumanly she treated him, and how, when his roused spirit could bear no more, and he was about to run and reveal his wrongs, she stopped him, and petted him, and poured over him a "perfect flood of affected tenderness," extorting from him a promise that he would not tell; and then, safe behind the extorted promise, treated him worse than ever. The promise was never broken; yet never could he forget the injustice of its exaction, or the cruelties of its abuse. And it had another effect—the treatment to which he was thus exposed, besides that of testing his own truthfulness, and enkindling a strong feeling of indignation, sent him at that early age to school, to which he went of his own accord, when only three years of age; not drawn by his love of learning, but driven by the fear of domestic persecution. Neither of his parents had much time to devote to the personal instruction of their children. The young scholar was left to imbibe—as he would, or as he could—the instruction of the school-room. These were not of a kind either to engender early habits of industry, or to quicken an early thirst for knowledge. The parish schoolmaster, Mr. Bryce, had a fair enough reputation as a Latin scholar, but his days as an effective teacher were over when Dr. Chalmers became his pupil. His sight, which afterwards he totally lost, was beginning to fail. Not so, however, his thirst for flogging, which grew with the decline, and survived the loss of vision. Eager in the pursuit, the sightless tyrant used to creep stealthily along behind a row of his little victims, listening for each indication given by word or motion of punishable offence, and ready, soon as ever the centre emanation was settled, to inflict the avenging blow. But the quick-sighted urchins were too cunning for him, and soon fell upon a plan to defraud him of his prey. In a row opposite to that behind which the master took his furtive walk, one of the boys was set to watch, and whenever, by sudden stop or uplifted arm, any token of the intention to strike appeared, a preconcerted sign given quickly to the intended victim, enabled him to slip at once, but noiselessly, out of his place, so that, to Mr. Bryce's enraged discomfiture, and to the no small amusement of his scholars, his best aimed blows fell not unfrequently upon the hard, unflinching desk. Though he continued for many years afterwards to preside, Mr. Bryce had furnished himself with an assistant, Mr. Daniel Ramsay, afterwards parochial schoolmaster at Corstorphine, to whose care all the younger children were in the first instance consigned. The assistant was as easy as his superior was harsh. As teachers, they were both equally inefficient. Mr. Ramsay sought distinction in his profession by becoming the author of a treatise on "Mixed Schools." His work won for him but little reputation; and an unfortunate act, in which, perhaps, there was more imprudence than guilt, lost him his situation, and plunged him in poverty. For many years Dr. Chalmers contributed regularly for his support. His latter days were spent in Gillespie's Hospital, where he died about four years ago. The Rev. Dr. Steven, who visited him frequently while upon his death-bed, in a letter with which I have been favoured, says:—"On one occasion he spoke to me in a very feeling manner, indeed, of Dr. Chalmers; and the impression made upon my mind was such, that I have not yet forgotten the words which he employed. 'No man,' exclaimed he, 'knows the amount of kindness which I have received from my old pupil. He has often done me good, both as respects my soul and my body; many a pithy sentence he uttered when he threw himself in my way; many a pound-note has the Doctor given me, and he always did the thing as if he were afraid that any person should see him. May God reward him!' The feeble old

man was quite overpowered, and wept like a child when he gave utterance to these words."

It may, perhaps, tend to comfort the hearts of not a few parents, to learn, that young Chalmers, like Swift, Scott, Byron, and many others who shone in after-life, made no great figure at school. But let no young man deem himself at liberty to imitate Chalmers in his sloth, and play till he shall have first proved himself equal in genius; and even then he will find his account in pursuing a very different course. Never man, in after-life, more enforced the necessity for intense, persevering labour to all, whatever their talents or genius; and no man ever presented a more striking example in his own person. In the case of Chalmers, moreover, sloth and play had an end. Dr. Hanna states, that the third session at College was that of his intellectual birth-time; and in that birth he immediately passed into a new world, proved himself a goodly child, and a better man. The fact is interesting:

A letter written to his eldest brother, James, during the summer which succeeded his first session at college, is still preserved—the earliest extant specimen of his writing. It abounds in errors, both in orthography and grammar, and abundantly proves that the work of learning to write his own tongue with ordinary correctness had still to be begun. His knowledge of the Latin language was equally defective—unfitting him during his first two sessions to profit, as he might otherwise have done, from the prelections of that distinguished philosophical grammarian, Dr. John Hunter, who was then the chief ornament of St. Andrew's University. "My first acquaintance with Dr. Chalmers," writes the Rev. Mr. Miller, "was in November, 1791, when we entered the University of St. Andrew's together. He was at that time very young, and volatile, and boyish, and idle in his habits, and like the rest of us in those days, but ill-prepared by previous education for reaping the full benefit of a college course. I think that, during the first two sessions, a great part of his time must have been occupied (as mine was) in boyish amusements—such as golf, foot-ball, and particularly hand-ball, in which latter he was remarkably expert, owing to his being left-handed. I remember that he made no distinguished progress in his education during these two sessions. The next year, being the third of our philosophical course, he and I lived together in the same room, and commenced in earnest the study of mathematics, under the late Dr. James Brown, who was at that time assistant to Professor Vilant. Our only companion in doing all the exercises of the class was William Mitchell, a farmer's son, from Duniface, who was licensed as a preacher, but died not long after. During our mathematical studies, we had occasion almost every night to be a short time in Dr. Brown's room, for the purpose of correcting our class-notes and exercises before being extended in our books; and there we met with the late Sir John Leslie and Mr. James Mylne, afterwards Professor of Moral Philosophy in Glasgow, both of whom were considered in those days (like Dr. Brown) as marked men—ultra Whigs, keen Reformers, and what would now be called Radicals. . . . . I have no doubt that Dr. Chalmers at that time gave signs of his more matured character, in the earnestness and perseverance with which he prosecuted his favourite study. His character, during all my acquaintance with him, was that of the strictest integrity and warmest affection. He was enthusiastic and persevering in everything that he undertook, giving his whole mind to it; and often pursuing some favourite, or even, as we thought, some foolish idea, whilst we were talking around him, and perhaps laughing at his abstraction, or breaking in upon his cogitations, and pronouncing him the next thing to mad; and then he would good-naturedly join in the merriment with his common, affectionate expression, 'Very well, my good lad.' I could mention very many instances of his particular attachment to myself, and of his affectionate recollections of our early associations, which proved no small cause of amusement to both when we met in after-years."

He had now sworn, what Foster calls, "an eternal abjuration of all the quiescent feelings;" and, to the day of his death, there was no rest for either mind or body. At the close of his philosophic studies, he entered, with his whole heart, into those of Ethics and Political Science, which accounts for the cast of much of his illustration and language in subsequent days. At this time, though without evangelical religion, he was the subject of a sort of natural piety of a very extraordinary character.

At the close of his seventh University year, that he might not be burdensome to his father, whose means were limited, he determined to do for himself till he obtained a living, and took an engagement as a tutor in a gentleman's family; or, at least, in a rich man's family; for, as will soon appear, the gentlemanship was wanting in the first elements necessary to that character.

When the day for his departure arrived, having sent his luggage before to the ferry at Dundee, he was himself to proceed on horseback. The whole family naturally turned out to bid Thomas farewell; after which he, in the confusion of the moment, mounted his horse with his face towards the tail of the animal. The effect may be supposed—tears gave place to peals of laughter, in which he heartily joined, and, changing his position with all convenient speed, galloped off to his new home, which turned out to be a sort of penal settlement. He had ten children to teach, and the labours were so severe every day, that he could not redeem more

than one hour for his own studies; and, to add to his misery, he was treated with the utmost indignity. The noble youth, full of genius, and highly-cultivated, was subjected to such treatment as must have been felt even by the meanest and humblest of men. He wrote his father several letters on the subject, in the last of which he says:

The very servants, catching the spirit which prevailed elsewhere, were disposed to be insolent. The whole combined household were at war with him. The undaunted tutor resolved, nevertheless, to act his part with dignity and effect. Remonstrances were vain. To the wrong they did in dismissing him, when company came, to his own room, they would apply no remedy. He devised, therefore, a remedy of his own. He was living near a town in which, through means of introductions given him by Fifeshire friends, he had already formed some acquaintances. Whenever he knew that there was to be a supper from which he would be excluded, he ordered one in a neighbouring inn, to which he invited one or more of his own friends. To make his purpose all the more manifest, he waited till the servant entered with his solitary repast, when he ordered it away, saying, "I sup elsewhere to-night." Such curiously-timed tutorship suppers were not very likely to be relished by Mr. ——, who charged him with unseemly and unseasonable pride. "Sir," said he, "the very servants are complaining of your haughtiness. You have far too much pride." "There are two kinds of pride, sir," was the reply. "There is that pride which lords it over inferiors; and there is that pride which rejoices in repressing the insolence of superiors. The first I have none of—the second I glory in." It is not probable that the charge was repeated.

We do not know that this subject, so fertile in facts that degrade the perpetrators as much as they pain the sufferers, ever furnished a more remarkable instance of stupidity running riot in vulgar insult. Here was a man worthy of a place in the Royal Palace, treated as a mindless, unfeeling, worthless menial. The correspondence here set forth by Dr. Hanna cannot fail to be useful, as supplying to great folks a lesson which will not be lost upon them. It is not impossible that it may prevent such things where they would else arise, and cure them where they unhappily exist. It may not be amiss, where circumstances require it, to transcribe and transmit it to those to whom it is adapted to be serviceable.

It is somewhat remarkable, that Chalmers delivered both his first and his last sermon in England. The first was at Wigan, where, his brother James being his hearer, gives the following account to his father:

His mode of delivery is expressive, his language beautiful, and his arguments very forcible and strong. His sermon contained a due mixture both of the doctrinal and practical parts of religion, but I think it inclined rather more to the latter. The subject, however, required it. It is the opinion of those who pretend to be judges, that he will shine in the pulpit, but as yet he is rather awkward in his appearance. We, however, are at some pains in adjusting his dress, manner, &c., but he does not seem to pay any great regard to it himself. His mathematical studies seem to occupy more of his time than the religious.

On this occasion, James sent some communications in Thomas's hand-writing, for his father to "read them," if he could, for it seems this was no easy matter, and hence it was customary for the old gentleman to deposit the unread letters in his desk, saying, "that Thomas himself would read them when he came next to Anstruther." After floating about for some time disengaged, Mr. Chalmers had an invitation to act as an assistant minister at Cavers, but, although he met with kindness, he was not exactly in his element. He burned with ambition for literary and scientific distinction, and to fill the mathematical chair of one of the Universities was the grand object of his ambition. He shortly after became assistant to the Mathematical Professor of St. Andrew's, where he acquitted himself with great success, and even by his popularity seemed to excite the envy of inferior men. In 1803 he was ordained minister of the parish of Kilmany, an obscure place in Fifeshire, on which his name has conferred immortality. Holding on his way, still developing fresh power, and still multiplying his public admirers, he proceeded to deliver chemical lectures at St. Andrew's, where he became candidate for the chair of natural philosophy, as he did, subsequently, for that of the mathematical chair at Edinburgh. But in both cases he was happily frustrated, as he was destined for other, and, for the interests of mankind, far more important labours. While at this period he withheld from his parishioners the Gospel, he, nevertheless, treated them to lectures upon chemistry:

The chemical lectureship had not yet exhausted its powers. It had been most favourably received at St. Andrew's; why not repeat it elsewhere? Acting on the strong faith which he always cherished in the capabilities of the popular understanding, when properly approached and rightly spoken to, Mr. Chalmers delivered a course of chemical lectures to his parishioners at Kilmany. Cupar, the county town, was next favoured with a visit from the itinerant devotee. Nor was it a mere figure of speech which he had employed when he spoke of carrying with him his old wares from the

country into the lecturing-place, as was unluckily evinced in one of his visits at this time to Cupar; when mounted with his chemical apparatus before him, one of the bottles which he was carrying unfortunately broke, and pouring its burning contents down the horse's shoulder, leaving a discoloured belt to tell of the strange catastrophe.

There breathed not a nobler patriot than the young parson of Kilmany, who set light by established customs and popular feelings, admitting no other rule of conduct than that of his own judgment. Hence we find him sustaining the double office among the Volunteers, of chaplain and lieutenant!

The preacher was quite ready to make good his words. Soon after the volunteers were organized, he enrolled himself in the St. Andrew's Corps, holding a double commission as chaplain and lieutenant. In 1805 he joined the corps at Kirkaldy, where it was then on permanent duty. In the outskirts of that town, he recognized an old acquaintance, a member of the Secession Church, whose family was sunk in poverty and visited with fever. Anxious to contribute to their relief, Mr. Chalmers requested Mr. Fleming, the minister of Kirkaldy, to give him the use of his pulpit, that he might preach a sermon, and make a collection on behalf of the sufferers. Knowing the applicant only as the author of the recently published pamphlet, and as one addicted more to lectures on chemistry than to purely professional effort, Mr. Fleming refused. The will, however, was too strong not to find for itself a way. Although Mr. Chalmers could not get a pulpit to preach, he could find a room to lecture in. A suitable apartment was forthwith engaged; a course of lectures on chemistry announced. Though the admission ticket was somewhat high in price, goodly audiences crowded nightly around the lecturer; and at the close, he had the exquisite satisfaction of handing over to a respectable but unfortunate family, what not only relieved them from present distress, but supported them for some time afterwards in comfort.

In 1807 he paid a visit to London, and seldom, amid the myriads who have done the same, has any one brought to it a keener perception of the character of men and things, than is manifested by his diary on that occasion. We cite the following for the ladies, which will show the necessity of propriety to strangers, since it is just possible they may have to do with men that have both the power and the will to render them famous:

On my return, I met Mrs. and Miss ——. By the way, I have no patience for Mrs. ——; not a particle of cordiality about her; cold, formal, and repulsive; a perfect stranger to the essence of politeness, with a most provoking pretension to its exterior; a being who carries in her very eye a hampering and restraining criticism; who sets herself forward as a pattern of correct manners —while she spreads pain, restraint, and misery around her; whose example I abominate, and whose society I must shun, as it would blast all the joy and independence of London. * * * Met at tea a Mr. M. He seems a smattering pretender to science; has a great respect for it; was very courteous and attentive to me. I accompanied both gentlemen to a lecture in Guy's Hospital. It was given that night by a Mr. Allen, a Quaker. The subject was, the Earth considered as a planet with its attendant Moon. It was quite narratory and illustrative, as I believe almost all scientific lectures are in England. He had about 100 hearers; and from the rapid and imperfect explanation he gave of his subject, I do not believe that one of them went away instructed. They still persevere, however, and think that their progress in philosophy is to be measured by the progress of the course. Oh, London! artful as a serpent in the dark and tortuous paths of iniquity, but simple and credulous as a child in the higher fields of intellect.

The close of 1807 buried him again, chin-deep, in his first great work, now little known, entitled, "An Inquiry into the Extent and Stability of the National Resources." This publication was a particular favourite with him. The first impression, consisting of only 500 copies, was speedily disposed of, and thus he was encouraged to proceed with a second edition, which he was anxious to issue from London, where he engaged Wilkie, the painter, then young and unknown, and his own brother, James, to negotiate an edition with some of the booksellers; but neither Longman, Millar, nor Murray, nor anybody else, would look at it. The man was then unknown, and they had no great faith in disquisitions from the pen of an obscure Scottish parson, "on the case of a country secluded from all foreign intercourse"—"the case of a country which is to import agricultural produce"—"on profits and capital"—"on taxation"—"on the effects of taxation upon the labouring classes of the community"—in a word, on the great questions of political economy, which were then almost wholly in the hands of Adam Smith, whose theory, in some respects, Chalmers stepped forward to controvert. After a world of trouble, the thing threatened to prove abortive. It was even offered without any consideration whatever, since for money he cared not. His only anxiety was for fame, and the diffusion of his opinions! The Literary notices were few and cold. The *Eclectic* said:

Mr. Chalmers's style is flowing and showy. He is warm and declamatory, but excessively diffuse. Instead of regularly pursuing the course of his argument, he sets himself to galloping and frisking round every particular idea of it, till he becomes quite giddy, and wears out the patience of his reader. His command of language is probably a snare to him; for as he seems to be at no loss for words, he is led to

mistake fluency of expression for fertility of thought.

He determined to proceed to London himself, by a Dundee smack; but just after his arrangements were completed, was deterred by the death of a much-loved sister. This Work gives the strongest intimation of the latent power of the Writer. It is, we believe, little known in the South. We have never seen in the book-shops of London, or the catalogues, a single copy, nor anywhere else one, except our own. The year 1809 was the eventful year which gave a complete turn to his mind, and to the whole course of his life. A previous illness, of a prolonged and dangerous nature, and the death of a much-loved sister, gave a solemn turn to his inquiries, and brought eternity, in connection with the Gospel, very near to him. At this time the "Edinburgh Encyclopædia" was going forward, to which Chalmers was a contributor, as was also the late Dr. Andrew Thompson. Dr. Chalmers wrote to the Editor, requesting that the Article "Christianity" might be given him; under the circumstances, although it had been consigned to the hands of Dr. Thompson, he consented to give it up to Chalmers. Meanwhile, he betook himself, might and main, to the work, reading very extensively upon the subject, and especially diving into the depths of the infidel objections. His studies were considerably accelerated by another death, which occurred in the case of a much-revered relative, an uncle, of the name of Ballardie. The Life proceeds:

Mr. Ballardie's wife had been dead for many years, and his house was kept by her sister. On the evening of the 6th June, he had retired to his own room after tea. His sister-in-law finding that he remained longer away from her than was usual, followed. She found him kneeling on a chair in the very attitude of prayer, but the spirit had fled—apparently without pain or struggle it had taken its departure; and from this lowly posture before the throne of grace on earth, had passed into the presence of the throne of glory in the heavens. Notice of the sudden and impressive death was instantly despatched to Kilmany; it found Mr. Chalmers in such a severe illness, contracted on his way home from the Assembly, that much as he longed to pay the last tokens of respect to the remains of his departed relative, he was prevented by the positive interdict of his medical attendant. "I cannot help," he said, after telling his father by letter of the unwelcome restraint thus laid upon him,—"I cannot help feeling the very severe loss which our family has sustained in a man whose attachment to every one of us, whose great kindness, great worth and great integrity, shall ever endear his memory to all his acquaintances."

About this time, morally, he presented a spectacle of extraordinary interest; and his effort after a pure and heavenly morality was such as would have left William Law himself far in the distance. His Journal, at this period, is among the most interesting things we ever read. The following extract is remarkable:

March 17th, 1810.—I have this day completed my thirtieth year; and, upon a review of the last fifteen years of my life, I am obliged to acknowledge, that at least two-thirds of that time have been uselessly or idly spent, and that there has all along been a miserable want of system and perseverance in the business of adding to my intellectual attainments. For by far the greater part of that time, too, there has been a total estrangement of my mind from religious principle; and my whole conduct has been dictated by the rambling impulse of the moment, without any direction from a sense of duty, or any reference to that eternity which should be the end and the motive of all our actions. My prayer to heaven is, that this record of my errors and deviations may be the happy means of recalling me from folly and wickedness; that my temper, and my passions, and my conversation may be brought under the habitual regulation of principle; that the labours of my mind may be subservient to the interests of the Gospel; that from this moment I may shake off caprice and indolence, and the mischief of ill-regulated passions; and that, with the blessing of the Divine assistance, I may be enabled to soar above the littleness of time, and give all for eternity.

From this hour light seems to have been breaking in upon him, and a multitude of most interesting illustrations of it are brought forward. It is worthy of notice that the first uninspired book which succeeded to command his attention to evangelical themes was Wilberforce's *Practical View*—a fact, we believe, not known till now. Writing to his brother in 1820, he says:

I remember that somewhere about the year 1811, I had "Wilberforce's View" put into my hands, and, as I got on in reading it, felt myself on the eve of a great revolution in all my opinions about Christianity. I am now most thoroughly of opinion, and it is an opinion founded on experience, that on the system of "Do this and live," no peace, and even no true and worthy obedience, can ever be attained. It is, "Believe in the Lord Jesus Christ, and thou shalt be saved." When this belief enters the heart, joy and confidence enter along with it. The righteousness which we try to work out for ourselves eludes our impotent grasp, and never can a soul arrive at true or permanent rest in the pursuit of this object. The righteousness which, by faith, we put on, secures our acceptance with God, and secures our interest in his promises, and gives us a part in those sanctifying influences by which we are enabled to do with aid from on high what we never can do without it. We look to God in a new light—we see him as a reconciled Father; that love

to him which terror scares away re-enters the heart, and, with a new principle and a new power, we become new creatures in Jesus Christ our Lord.

Here, then, is the great land-mark. After such sentiments as these, there can be no mistake as to the fact or the circumstances of the change. Five years after, referring to this period, he says:

I well remember I then saw in an altogether new light, and could feel a power and a preciousness in passages which I formerly read with heedlessness and even with disgust. I do think that, without disparagement to human authorship, which, in many instances, is in the highest degree helpful to the inquirer, still the main road to light and comfort, and a solid establishment in the way that leadeth to life everlasting, is the reading of the Scriptures, with prayer.

At the beginning of 1811, he seems to have attained to something like settled peace, as is evinced by the following:

January 7th.—A review of this day sends home to my convictions the futility of resting a man's hope of salvation upon mere obedience; that there is no confidence but in Christ; that the best security, in fact, for the performance of our duties is that faith which worketh by love, and which, under the blessing of God, will carry us to a height of moral excellence that a mere principle of duty, checked and disappointed as it must often be in its efforts after an unattainable perfection, could never have reached.

At this time he assumed a transition aspect somewhere between the Moderates and the Evangelicals. The former were unwilling to give him up, and the latter hailed him as a convert and a great acquisition, although they little thought how distinguished a part he was subsequently to play. Some months after, he says, "I am a good deal weaned from the passion for scientific pursuits, and let me direct my undivided attention to Theology." He was much puzzled how to proceed now in regard to his household. He was still a single man, and hitherto there was no family prayer; but at last he commenced. Let us hear him:

Sunday, March 17th.—From this day I have added the reading of a chapter to my family worship. I have also begun the New Testament in Greek, and must revive my acquaintance with that language by reading a small portion every night.

Further on, he says, "I am sensible of a growing acquiescence in the peculiar doctrine of the Gospel, as a scheme of reconciliation for sinners." The famous and sceptical Professor Leslie having called upon him, with a view to pass the night, the matter of family prayer was a sore trial, but he got through it. He says:

July 26th.—After tea, Professor Leslie called and spent the night with me. I thank God for supporting me in my good determination to have family worship.

He now proceeded with an increased vigour in his new path, corresponding and holding personal intercourse to a great extent with a godly people, digging deep in the mines of the elder theology. At that time the Bible Society had enemies and difficulties: Chalmers stood forth as its advocate, and rendered signal service by an Appeal of great power, and which contributed immediately to his popularity, both in Scotland and in England. In coming to his manse,—what we in England call parsonage,—it was in a miserable condition, and the frugal heritors were not disposed to lay out much upon it; but he got them together, and harangued them till they were persuaded to rebuild it, and they actually laid out upon it the sum of between £1,100 and £1,200; and not only so, but to please him, laid gas-pipes throughout the whole house, for at that time he was deep in chemical studies, and the subject of gas had especially engrossed his attention, and he had no doubt that the whole world would ultimately be illumined by it. With a new house, it was natural to look about for a housekeeper, or something more. However, he says,—"The experience of the last week convinces me that solitude at home is my element, and supplies a strong argument against matrimony." Again he says,—"Let me stick by Jane (his sister), and in every other way, but that of fettering myself with a constant housekeeper. Let me spare no manifestation of friendship and regard for my other relations. If the offensive peculiarities of others be so apt to distress me, why hazard my future tranquillity upon a wife?" However, Providence had otherwise ordained it; and the subject of a wife recurred again. He rambled a good deal in the year 1812 preaching, and among other places he went into Aberdeenshire. Both before and after his conversion he was subject to great warmth of temper; and he is careful to note such explosions of passion as gave him particular pain, with a view to remind himself of his infirmity. At Aberdeenshire, he says,—"Got into bad humour with our barber, and delivered myself up to unchristian peevishness and violence." But to the point of marriage

again: in the same year, circumstances brought him into contact with the daughter of Captain Pratt, of the 1st Royal Veteran Battalion, who lived with her uncle, Mr. Sampson, at Starbank, in the parish of Kilmany, and the marriage was celebrated on the 4th of August by Dr. Greenlaw. The account is characteristic:

> My great anxiety was that our marriage should be as private as possible, and, for this purpose, my aunt left me after completing the preparations. The event took place before dinner, at Starbank. Dr. Greenlaw was the clergyman, in his ninetieth year. He made a most laughable mistake, which converted a business that is often accompanied with tears, into a perfect frolic. It made me burst out, and set all the ladies a tittering. In laying the vows on Grace, what he required of her was, that she should be a loving and affectionate husband, to which she curtsied.

This appears to have been a singularly happy union. Mrs. Chalmers still survives her lamented husband. He now became rapidly popular; and his preaching was in great demand in every part of the country. His first great demonstration, or, as he would call it, exhibition, was at Dundee. The sermon was published, and, in a short space, went through four editions. The year 1813 was memorable for having brought him into contact with Andrew Fuller, then in Scotland, advocating the claims of the Baptist Missionary Society. In the Life of Fuller, by Ryland, an extract from his journal shows the admiration in which he held the new convert, whom he pronounces "an extraordinary writer," and a man who was "likely to be better known," or to that effect. The diary of Chalmers himself, also, states that Fuller spent a day and two nights under his roof; and that this he considered an especial honour. He refers with grateful admiration to the conversation of Fuller, and, among other things, to the fact, that he lamented his use of manuscript in the pulpit, which determined him to try his hand at extemporizing, and this he did with resolute perseverance; but the result was entire failure. He wrote outlines and jottings; but he says he became so bewildered, and the first idea gathered around it such a mob of associations, that when the time was gone he found he had not entered upon his manuscript at all! It so happened, also, that some great people dropped in on some of those occasions. But this is so interesting that we must give Dr. Hanna's account of the matter, which runs thus:

> Under the very strong conviction that his use of the manuscript in the pulpit impaired the power of his Sabbath addresses, Mr. Fuller strenuously urged upon his friend the practice of extempore preaching, or preaching from notes. "If that man," said he to his companion, Mr. Anderson, after they had taken leave of Kilmany manse—"if that man would but throw away his papers in the pulpit, he might be King of Scotland." Mr. Chalmers was perfectly willing to make the experiment, and he gave full time and diligence to the attempt; but it failed. He read, he reflected, jotted down the outlines of a discourse, and then went to the pulpit, trusting to the suggestion of the moment for the phraseology he should employ; but he found that the ampler his materials were, the more difficult was the utterance. His experience in this respect he used to compare to the familiar phenomenon of a bottle with water in it turned suddenly upside down: the nearly empty bottle discharges itself fluently and at once; the nearly full one labours in the effort, and lets out its contents with jerks, and large explosions, and sudden stops, as if choked by its own fulness. So it was with Mr. Chalmers in his first efforts at extempore preaching. A two-fold impediment lay in the way of his success. It was not easy to light at once upon words or phrases which could give anything like adequate conveyance to convictions so intense as his were; and he could not be satisfied, and with no comfort could he proceed, while an interval so wide remained between the truth as it was felt and the truth as his words had represented it. Over and over again was the effort made to find powerful enough and expressive enough phraseology. But even had this difficulty not existed, —even though he had been content with the first suggested words,—he never could be satisfied till he had exhausted every possible way of setting forth the truth, so as to force or to win for it an entrance into the minds of his hearers. So very eager was he at this period of his ministry to communicate the impressions which glowed so fervidly within his own heart, that even when he had a written sermon to deliver, he often, as if dissatisfied with all that he had said, would try at the close to put the matter in simpler words, or present it in other lights, or urge it in more direct and affectionate address. But when the restraints of a written composition were thrown away, when not at the close only, but from the very beginning of this address, this powerful impulse operated, he often found that, instead of getting over the ground marked down in his study to be traversed, the whole allotted time was consumed while yet he was labouring away with the first or second preliminary idea. After a succession of efforts, the attempt at extempore preaching was relinquished; but he carried into the study that insatiable desire to effect a secure and effective lodgment of the truth in the minds of others, which had so much to do with the origin of all that amplification and reiteration with which his writings abound.

The year 1814 was, on many accounts, memorable in the history of Chalmers.

It was distinguished in a literary point, by the publication of the "Evidences of the Authority of Christian Revelation," which at first appeared as an article in the *Edinburgh Encyclopædia*, to which reference has been already made. By this work, he was brought very generally before the whole Commonwealth of Letters; and we well remember the blaze of renown with which its appearance encircled his name. To this he added an admirable pamphlet on the "Influence of Bible Societies on the Temporal Necessities of the Poor;" and he likewise appeared as a Reviewer in the *Eclectic*. This year was otherwise signalized by certain brilliant speeches in the Presbytery of Cupar, in the Synod of Fife, and in the General Assembly. On these occasions he seems to have prepared himself with the most intense anxiety, and to have produced impressions corresponding with his genius. Such a style of labour, however, was not precisely congenial to his tastes, or, at least, habits; unless on great occasions, he seldom indulged in it. He now betook himself with redoubled diligence to the discharge of his parochial duties; and in a population so insignificant, it was easy to make it tell, and to mould the congregation very much to his own taste. The little parish kirk, also, on the Sabbath-days, began to assume a new appearance. People came from all quarters, to behold the glory of the New Sun which had just burst forth in the evangelical horizon. Dr. Hanna states:

> It was not long till the whole aspect of the Sabbath congregations in Kilmany Church was changed. The stupid wonder which used to sit on the countenances of the few villagers or farm-servants who attended Divine service was turned into a fixed, intelligent, and devout attention. It was not easy for the dullest to remain uninformed; for, if the preacher sometimes soared too high for the best-trained of his people to follow him, at other times, and much oftener, he put the matter of his message so as to force for it an entrance into the most sluggish understanding. Nor was it easy for the most indifferent to remain unmoved, as the first fervours of a new-born faith and love found such thrilling strains in which to vent themselves. The church became crowded. The feeling grew with the numbers who shared in it. The fame of those wonderful discourses which were now emanating from the burning lips of this new evangelist spread throughout the neighbourhood, till at last there was not an adjacent parish which did not send its weekly contribution to his ministry. Persons from extreme distances in the county found themselves side by side in the same crowded pew. Looking over the congregation, the inhabitant of Dundee could generally count a dozen or two of his fellow-townsmen around him, while ministers from Edinburgh or Glasgow were occasionally detected among the crowd.

The autumn was marked by an event of the most affecting character, which is thus described:

> One fearful winter day the intelligence circulated through St. Andrew's that a vessel had been driven upon a sandbank in the bay, to the eastward of the town. A crowd of sailors, citizens, and students soon collected upon the beach; for the vessel had been cast ashore but a few hundred yards from the houses, and she lay so near, that, though the heavy air was darkened by the driving sleet, they could see at intervals the figures of the crew clinging to rope or spar ere each breaker burst upon her side, and shrouded all in surfy mist and darkness. In a calm sea a few vigorous strokes would have carried a good swimmer to the vessel's side; but now the hardiest fishermen drew back, and dared not face the fearful surge. At last a student of divinity volunteered. Tying a rope round his waist, and struggling through the surf, he threw himself among the waves. Forcing his slow way through the raging element, he was nearing the vessel's side, when his friends on shore, alarmed at the length of time and slow rate of recent progress, began to pull him back. Seizing a knife, which he carried between his teeth, he cut this rope away, and reaching at last the stranded sloop, drew a fresh one from her to the shore: but hungry, weak, and wearied, after four days' foodless tossing through the tempest, not one of the crew had strength or courage left to use it. He again rushed into the waves; he boarded the vessel, and took them man by man and bore them to the land. Six men were rescued thus. His seventh charge was a boy, so helpless that twice was the hold let go, and twice he had to dive after him, into the deep. Meanwhile, in breathless stillness the crowd had watched each perilous passage, till the double figure was tossing landward through the spray. But when the deed was done, and the whole crew saved, a loud cheer of admiring triumph rose around the gallant youth.

This admirable young man saved seven lives by the sacrifice of his own. The fact, we believe, has no equal in the history of philanthropic bravery. The efforts of that dreadful day brought upon him a malady which afterwards proved fatal; and, on the 3rd of October, Mr. Chalmers preached his funeral sermon, and the discourse was worthy of the occasion. One who was present writes:

> "I have seen," adds our informant, "many scenes, and I have heard many eloquent men, but this I have never seen equalled or even imitated. It was not learning, it was not art,—it was the untaught and unencumbered incantation of genius, the mightiest engine of which the world can boast."

The name of Chalmers had now filled Scotland; and a vacancy occurring in the Tron Church, Glasgow, a few earnest men, of Evangelical sentiments there,

determined, if possible, to effect his removal thither; but the opposition of the Moderates to the man whom they represented as "mad" was so great, as to render it one of the severest battles of the kind ever fought on the theatre of Church and State. However, Chalmers was successful, receiving 15 votes, while for his next competitor there were 10, and 4 for the third.

The event gave great joy, not simply to pious Churchmen, but to all classes of Dissenters. It was wisely considered that this was the very sphere for such a man. After receiving the call, he was not a little perplexed how to act. His relations strongly opposed his removal; and, of course, his parishioners clung around him; but he was guided to the proper decision, and on the 9th of July, 1815, he preached his farewell sermon, on an occasion which presented such a scene as was never exhibited in Fifeshire. The people flocked in multitudes from every quarter, which contributed, in a measure, to swamp the genuine congregation, and to destroy the sympathy reciprocally cherished and displayed by the pastor and the people. This day, however, was not simply memorable in the locality; but to a number of families, who had but too much reason to keep it in permanent recollection. Among the company that proceeded from Dundee across the Tay—a breadth of two miles—two boats were so crowded as to be upset; and, if our memory misleads us not, the whole of both companies found a watery grave!

Can it be necessary to add another word in commendation of a volume which can furnish such extracts as those we have cited? We pause for a reply, and shall expect to find it in the public announcement, that long before Vol. II. be issued, a second edition, if not a third, will be called for.

Institutes of Theology. By the late Thos. Chalmers, D.D., LL.D. Two Vols. Hamilton.

According to the Editor, Dr. Hanna, the great Author of these volumes expressed himself to the effect, that he would "stake his reputation upon them." The simple fact of his doing so will not, of course, be taken as a proof positive of their claims to such distinction by those remembering Cicero, Milton, and other mighty men among the lettered dead. But neither does it follow, that Dr. Chalmers has, in this respect, been equally misled by an infatuated fondness for a last production. On the contrary, we concur in the propriety of his own conclusion; this work will give posterity a more complete view of his intellectual, moral, theological, and literary characteristics than any other single publication that bears his name. It will also gain for him much by comparison with all other works of the same class which have appeared in the course of the present century. We may, for example, take the last—the "Institutes" of the late Rev. Richard Watson—also in his line, and in his own community, a very great man—a work which was long looked for, and great things were expected from it; and his own community believed that great things were actually performed,—a conclusion in which competent judges never concurred. Time has only tended to strengthen their dissent. Abundant time was taken by Mr. Watson to "read up" for the undertaking,—to think the subject out,—and to weave the fabric of the composition; but the result by no means realized the anticipations formed from the note of preparation which was sounded, and from the undoubted intellectual power and merited celebrity of the author. The first volume, as touching on the Evidences, is the best; but, as a whole, the book is loose and spongy,—distinguished neither by logic, by eloquence, nor by profound and accurate views of Theology. The next in order, backward, is Dr. Dick, whose Lectures possess special merit, but of a kind altogether different from those of Dr. Chalmers. Then come the Lectures on Divinity of the celebrated Dr. Hill, Principal of the University of St. Andrew's,—a work which, with much that is good, is marked by great defects. His views of the Gospel were far from savoury. Eminent as a man of talents and learning, as the leader of the Moderates of the Scotch Establishment, he was a cold, high-dry, Professor of Christian theology. The renown he obtained as a Principal and Church leader was far from being evangelical in its character, and contributed much to obstruct the happy revival of Gospel doctrine which subsequently distinguished the Scottish Church. We knew his character as a principal, professor, and preacher well in life; we were not far from him in death; and, just thirty-one years ago, we followed his remains to the grave. We are the more explicit in referring to the lectures of Dr. Hill, because his work, which originally appeared in three volumes, at a price

which limited its circulation, is, we observe, just issued in one volume; and it is proper that our readers should be apprised alike of its merits and of its defects. While the defects are great, so must have been the merits, since Dr. Chalmers made it his text-book in the University of Edinburgh, supplementing, we doubt not, its defects, and pouring life-blood into its cold though luminous pages.

Since writing the above, we have turned to Dr. Chalmers' notes, referred to immediately below, and have been not a little gratified to see how entire the concurrence is between ourselves and Dr. Chalmers, who says, in reference to Hill as a text-book, "He whose office it is to expound the text-book is not restricted to the views or opinions of its Author. He may extend, he may modify, he may even refute at pleasure." Again, he says, "There is a pervading defect—a certain frigidity about it, which the doctrines whereof it treats ought to have quickened into warmth and animation—the want of a *sal evangelicum*, even though it be an evangelical system of truth which is ably, and, on the whole, correctly expounded. Even this, however, has not repelled me from the choice of my text-book. The substance of Christianity is there, although not impregnated with the full force and vitality of Christian sentiment. And I would certainly say of the Christianity in these volumes, that taking in all which it implies in the term, it offers not a full or a fair transcript of the Christianity of the New Testament."

But to return to the Institutes. No wrong is done to the Author when we say, that with all his genius, all his science, all his eloquence, he was not by any means an accomplished literary architect. We submit that the volumes in the complete series of his Works on Natural Theology and the Evidences should have been comprised in the Institutes, which would quite supersede a large part of the Volumes before us, which, in spite of its beauty, as the thing now stands, is so meagre as to be quite unsatisfactory. There are also other and larger portions of the collected Works which properly belong to the Institutes. The whole combined and digested would have presented incomparably the most copious, various, profound, and magnificent body of Christian Institutes the world has seen.

It labours under an imperfection of a sort which we never remember to have attached to any other work of its class. Had he written nothing but itself, even as it now stands, it would have had an air of completeness which it now does not possess. It is to a very considerable extent, a copious syllabus of large portions of the complete edition of his Works. Book II., for example, comprises three short but brilliant chapters on Natural Theology, full of reference to his Works, which comprise three elaborate volumes on the subject. Then we have ten chapters on the subject of the Evidences, comprising 200 pages. But his Works exhibit three elaborate volumes on that question. To these, of course, there is a frequent reference, which will provoke rather than satisfy those who do not possess the Complete Edition to which the reference is made. The second part of the Work, entitled the "Subject Matter of Christianity," is necessarily, to a vast extent, a reproduction of his views, as set forth in other works, in a more recondite, ofttimes polemic and philosophical character.

As it is, the production, notwithstanding its imperfections on these grounds, is, of course, one of transcendent value, and will carry down its Author's name to a very remote posterity. But let us be candid. Even that which we have been regretting will not be without its advantages. By the reduction of bulk, and the consequent reduction of price, the book stands a vastly-increased chance of being widely diffused and extensively read; while it will, doubtless, stimulate multitudes who can afford it, to purchase the complete series, for the sake of his more extended views upon the subjects we have referred to. A work of the description we have suggested, as a perfect body of Institutes, would have comprised eight or ten moderate volumes, and must, therefore, have been necessarily limited in its circulation; whereas, the work as it is will give, at least, a taste of the general value of the whole, and they who desire more, and have the means, know where to find it. In this way, therefore, a great object has been realized; and, since the volumes on Natural Theology and the Evidences may be had separately, the defects may the more easily be supplied. Had Dr. Chalmers never written anything else but these volumes, they would have served to render him famous. The first book contains three very elaborate treatises, entitled, "Preliminary Ethics," "Mental Metaphysics," and "Initial Considerations."

Prelections on Butler's Analogy, Paley's Evidences of Christianity, and Hill's Lectures on Divinity. With Introductory Lectures, and Four Addresses, delivered in the New College, Edinburgh.

This, which forms Vol. IX. of Dr. Chalmers' Works, stands a fair chance of being the most popular and useful of the entire series. With ourselves it is, and will be, a lasting favourite. It is full of variety, instruction, and interest. It is, in a very high degree, characteristic of the celebrated Author; and pours more light on his special views, on his peculiar habits of thought, on his opinions of men and of books, and of many things besides, than all the rest of his Works united. It, moreover, lays open and reveals the mysteries of his very far-famed Professorship.

Dr. Chalmers, after the manner of Dr. Dwight, used Text-Books in his Classes; and, in explanation and defence of this plan, the volume before us opens with an admirable Lecture. It is, indeed, the best thing with which we have ever met, on the use of Text-Books in Theological Education. To this he adds another Lecture, entitled "Advice to Students on the Conduct and Prosecution of their Studies," also much the best of its class we have seen. For these Lectures we could wish the widest possible diffusion, as they are calculated to be of eminent service to the ingenuous, ardent inquirer after truth, and the best methods of prosecuting the study of it. The principal portion of the Lecture, "Advice to Students," will be found in our Number for Dec., 1849.

This golden volume consists in illustrative and supplementary Notes, Disquisitions, and Lectures on the Text-Books. Thus, for example, we have no fewer than 78 pages devoted to successive chapters of Butler's Analogy. He has also travelled over the whole surface of Paley's Evidences of Christianity. To these succeed notes on Hill's Lectures on Divinity, covering the six books which make up the three volumes. It were difficult to say which of these several classes of Notes and Prelections is the most important. They are all full of interest; but, perhaps, their chief value consists in this,—that they are all but matchless specimens of *thoughtful reading. They are lessons in the art of learning to think.* In this view, we attach to them the utmost moment. It is recorded of Edmund Burke, that it was his constant habit to "read pen in hand;" with him, perusal was study. Such, too, was the well-known habit of Charles Fox; and such ought to be the practice of every man who desires to convert life into a study, and reading into acquisition. We exceedingly prize the volume; and have no terms sufficiently strong to commend it. We should like, however, were there an edition of Butler's Analogy published with the Notes and Prelections of Chalmers appended; and also an edition of Paley's Evidences with a similar apparatus; we could also wish for an edition of Hill's Lectures in one volume, and in a cheap form, with this body of profound, correct, logical, and eloquent Annotations, interspersed or appended. The Annual Addresses of Dr. Chalmers, in the New College, will furnish a rich treat to philosophical readers, fraught as they are with the finest thinking, presenting polished specimens of the highest eloquence, and pervaded by a spirit of celestial fire.

Bunhill Memorials. Edited by J. A. Jones. 12mo, pp. 382. Paul.

We have in this very interesting volume information, more or less extended, concerning three hundred ministers and other persons of note, buried in Bunhill-fields, of every denomination, with the inscriptions on their tombs and gravestones, and other historical information concerning them, from authentic sources. To state this fact is sufficient, we should think, to recommend the publication. The theme is one which will commend itself to the understandings and the hearts of multitudes, both near and far, who have enjoyed the mournful privilege of seeing and traversing this celebrated resting-place of the sainted dead; and to those who have only read of it in connection with the dust of a Bunyan, a Watts, and a Doddridge, it will be welcome. While the place is very dear to Nonconformists, it ought to be a subject of interest and reverence to all who love the common salvation. It is, therefore, with much propriety that Mr. Jones dedicates his book to "ministers of every denomination who 'hold the Head.'" But while this is good, the matter ought not to be thus limited. The labours of Mr. Jones are entitled to the consideration of laymen of all sects and communions. The volume professes to be, not a history of any of the parties, but, what it really is, a book of "pith and marrow"—a

large magazine of important facts. The venerable Editor has come to his work, moreover, at a time of life, and in a frame of mind, which rendered the undertaking peculiarly acceptable to himself; and we are sure that he will command extended sympathy among large numbers of aged readers. Mr. Jones avows that he found it a work fraught with much that was salutary, awakening, and adapted to edify. In addition to ministerial labours, he says, "I have been enabled to devote the seventieth year of my natural life to the completion of these Memorials, and to fold them up on that day on which I am spared to arrive at the age of man. I bowed my knee at the commencement, and asked for this favour; and the Master has been pleased to grant me my request." We are sure his readers will consider that his time has been well employed, and heartily wish him a dozen more years of good health and the continued use of all his faculties, that he may testify for the Master he loves, and promote his glory in the world; and when he shall have been gathered to his fathers, his volume will constitute the best memorial that can be raised to himself. Be this as it may, we are confident that his book will be read with interest and edification for generations to come. Many of the notices are necessarily very short; but others are copious, giving a main outline of the life and labours of a number of those that were blessings in their day and generations, and whose memories are still had in pleasing remembrance. Amongst these we would specify Bradbury, Chandler, Clarke, Nye, T. Cole, Doolittle, A. Gifford, Goodwin, Neal, Owen, Orme, and Nasmith.

CHARACTERISTIC NOTICES.

Liberality consistent with Truth and Honesty. A Letter of Friendly Remonstrance addressed to the Rev. George Dawson, M.A. By the Rev. Brewin Grant, B.A.

The one of these gentlemen is already famous, and the other is on the way to a solid and honourable reputation. The title of the pamphlet sufficiently indicates its object; and whatever be its effect on Mr. Dawson's own mind, it can hardly be doubted that it will be beneficial on the mind of the public, especially those portions of it who may be said to be disciples and admirers of Mr. Dawson. We need hardly say, that we entertain friendly feelings towards that gentleman, prizing his talents, while deeply lamenting their misapplication. We are afraid that time is not improving him; but Mr. Grant has at all events discharged the duty of true friendship, in the clear, pointed, spirited, faithful, and yet fraternal, remonstrance which is here presented.

Wine and Milk; or, Spiritual Refreshment for the Children of God and Sojourners upon Earth. Square 18mo, pp. 95. London: Foster.

"Wine and milk" are very good things in their own place, but something more is required, even strong meat. It is difficult to say what can have prompted this publication, which consists entirely of Scripture passages, published in large English type. It is a mere collection of precious texts, with which every reader of the Scriptures must be familiar; and now that the Word is cheap, beyond all cheapness, there is no further need for such excerpts as this, which is but small, and of which we have already, in Gastrell and others, numerous and excellent selections.

Puseyism and its Tendencies. By Richard Keynes. London: Whittaker and Co.

It is somewhat refreshing now to meet with a pamphlet against Puseyism, since for the last year or two there seems to have been a truce. The Puseyites have changed, in many respects, the mode of their attacks. They print less, but they labour more. Still, indeed, they print and publish, but not in a polemic form; their object being to possess the juvenile mind, and to seize upon the untaught multitude. Mr. Keynes has deserved well for this solid and manly manifesto; the closing portions of which, especially, on the duty of Churches, as Churches, to spread the gospel, deserve particular attention; for, notwithstanding they have been often repeated, they have not yet been properly attended to. In his last chapter, on Lay-agency, he seems not to have been aware how much has been written upon that subject.

Youthful Piety. Second Series. By Jabez Burns, D.D. London: Houlston and Stoneman.

This is a valuable production, prettily illustrated by cuts, finely printed, and elegantly got up—a very gem of its class, and one of the finest presents to a young person that can be given. We find no fault, except with the plate of the Crucifixion. We confess to a strong repugnance to these things, and would leave them where they are, in the dark empire of Antichrist. Let us have as much as may be of the *doctrines* of the Cross, but we desire no visual representations of it. After a series of doctrinal chapters, we have illustrative anecdotes and facts concerning children and prayer; children and mothers; children and the Sabbath-schools; children exhibiting kindness and forgiveness; children and usefulness; children and temperance; and then a half-dozen happy deaths. It has our very cordial commendation.

The Child's Guide to Duty and Devotion. By a Lady. Hall.

A pretty little book of its kind—a sort of short-handed method of putting old heads upon young shoulders—devout and well-intentioned and also calculated to instruct. It will be a very suitable book for precocious children; and, in the hands of a parent, may be turned to good account.

Every Man his own Doctor. The Cold and Tepid Water-cure. By Captain CLARIDGE. London: James Madden.

THIS is not a bad title, clearly framed upon Francis Clayter's "Every Man his own Farrier." From the number of editions through which the book of Francis went, there is reason to believe it was useful to farriers, and sure we are that the book of Captain Claridge, whose name is already very favourably known, is adapted to be very useful to every man of common sense. Brandy and salt has been represented as working wonders, and a power all but miraculous has been ascribed to mustard-seed. A good deal of folly and quackery has been mixed up with these and such matters, but still there can be no doubt that they both possess virtues, and, under certain circumstances, may prove useful in mitigating pain, or effecting cure; but, as Captain Claridge says, it will not do to place hydropathy in the same category. It is beyond all controversy that hydropathy is a system of prodigious power as an instrument, and, if used as Dr. Johnson, for example, used it, it may be applied with the greatest benefit to mankind. We were somewhat prepared for giving a candid reception to works upon the subject, when they appeared some seven years ago, by the perusal of the work of Sir John Hoyer, which happened to come into our hands, and which comprises a multitude of cases, facts, and experiments on the subject of water applied to the human frame. A new edition of that work, pruned of some of its moral impurities, might be useful.

Christian Loyalty. A Sermon preached on the Occasion of Her Majesty's Visit to Glasgow. By J. G. LORIMER, D.D., Free St. David's Church, Glasgow. Glasgow: W. R. M'Phun.

DR. LORIMER seems resolved to speak of Royalty in a royal manner, and hence he has published a very excellent Sermon in a quarto form, regardless of the fact that it can neither be carried in the pocket, nor bound up, nor very conveniently shelved. Like a monarch, he determines that it shall lie, and last while it lives, alone. It is to be regretted that there is so much caprice creeping into modern literature in regard to form and size; but apart from this, the Sermon is excellent; and after the tumults attendant upon the disruption of the Scottish Church, it seems not simply discreet and graceful, but well-timed in an eminent Free Churchman, to embrace the occasion of testifying to the loyalty which that community breathes towards their Sovereign. That loyalty has been impeached, but most unjustly; for we believe there is not in Great Britain a body who better understand, and more cheerfully, from conscience, perform the duties of Christian citizenship.

Youthful Devotedness; or, the Youth of the Church instructed in the Duties of Practical Religion. By T. HOUSTON, D.D. With a Recommendatory Preface, by Professor SYMINGTON. Royal 18mo. London: Houlston and Stoneman.

THE name of this Author is not much known to the British public, but that of Dr. Symington will go far, favourably to introduce, as well as strongly to guarantee, its worth and excellence. The book discusses gospel doctrine, personal conversion, church-fellowship, Christian character, social relations, and other subjects connected with Christian piety. It is a solid, manly, interesting exhibition of truth, by a hard-headed and intelligent Scottish Pastor. Its thorough perusal cannot fail to help on conversion, while it will contribute much to edify and establish those already converted.

The Mechanics' Organ. London: B. L. Green.

THIS publication somewhat resembles the celebrated Lowell Offering of the United States. It is an attempt of Mechanics to instruct and to edify one another; a most laudable effort, respectably sustained, but, we regret to learn, not properly upheld. If parties will bind themselves together, much might thus be done; but it is impossible such matters can go on, unless the sale remunerate. Printers' bills soon accumulate to unmanageable sums, involving loss, perhaps ruin, to those who stand in the front of the battle; and it becomes, therefore, such men to be discreet as well as zealous, and not to involve themselves for the benefit of those who do not thank them.

The Sabbath-Scholar's Hymn-Book. Edited by SPENCER MURCH. London: Houlston and Stoneman.

A VERY excellent book of its class. There is no need of a better; and were it necessary, it would be difficult to procure it.

Poetry.

ON RE-VISITING THE SCENES OF EARLY LIFE.

BY FAWCET.

HAIL, loveliest scene these eyes have e'er survey'd—
Where my gay childhood innocently grew;
Where oft my feet with truant pastime play'd,
And my warm youth life's freshest pleasures knew!

Roll back, ye hasty suns, and bring again
Those days of gold (then stand for ever still!)
Ere through my frame had pierced the shafts of pain—
Ere my warm spirits care had learn'd to chill!

Return that health which bloom'd without my care,
Came uninvoked, and, tho' neglected, stay'd;
Which ask'd nor lenient herb, nor fount, nor air—
Contemned all danger, and despis'd all aid!

Those slumbers sound again my senses bind
That made but one sweet instant all my night;
That heard nor barking cur, nor howling wind,
Nor Time's deep solemn toll proclaim his flight!

Give me again in all men to confide—
Again suspicion from my breast be driven;
Still would I view my kind with gen'rous pride,
And deem the word of man the word of Heaven!

And give me, Nature, once again to prove
Those dear, delirious, agitated days
When woke within me first the throb of Love,
And radiant beauty dazzled first my gaze!

Soft, idle hours, when reason sat retired,
And fancy o'er me all her influence threw!—
When, save what Laura's changeful eyes inspired,
No hopes I cherish'd, and no fears I knew!

Resume, blest Lunacy, thy pleasing sway;
Return the wild delight—the pensive sigh—
The airy sonnet, and the plaintive lay—
The moonlight walk, and sweetly sleepless eye—

Enchanted grounds o'er which I vacant stray'd,
In bowers of Fragrance where I careless sate,
While more than heavenly music round me play'd,
To a sad outcast ope again your gate!

Ah! swift-wing'd joys, for ever, ever flown!—
Ah! fruitless provocation, fond and vain!
Adieu, blest days that must but once be known;
Farewell, delights I must not see again!

Come, Virtue, when all other joys retreat
Still constant found—and, smiling Friendship, come—
And beauteous Truth, (now grander beams have set.)
Gild, with your mild and lunar rays, my gloom!

TO MY FATHER.

BY MRS. EMILY C. JUDSON.

A WELCOME for thy child, father,
A welcome give to-day;
Although she may not come to thee
As when she went away;
Though never in her olden nest
Is she to fold her wing,
And live again the days when first
She learned to fly and sing.

Oh! happy were those days, father,
When gathering round thy knee,
Seven sons and daughters called thee sire;
We come again but three:
The grave has claimed thy loveliest ones,
And sterner things than death
Have left a shadow on thy brow,
A sigh upon thy breath.

And one—one of the three, father,
Now comes on thee to claim
Thy blessing on another lot,
Upon another name.
Where tropic suns for ever burn,
Far over land and wave,
The child whom thou hast loved would make
Her hearth-stone and her grave.

Thou'lt never wait again, father,
Thy daughter's coming tread;
She ne'er will see thy face on earth,—
So count her with thy dead;
But in the land of life and love,
Not sorrowing as now,
She 'll come to thee, and come, perchance,
With jewels on her brow.

Perchance;—I do not know, father,
If any part be given
My erring hand among the guides
Who point the way to heaven;
But it would be a joy untold,
Some erring foot to stay;
Remember this, when, gathering round,
Ye for the exile pray.

Let nothing there be changed, father;
I would remember all,
Where every ray of sunshine rests,
And where the shadows fall.
And now I go; with faltering foot
I pass the threshhold o'er,
And gaze, through tears, on that dear roof,
My shelter never more.

British Missions.

IRISH EVANGELICAL SOCIETY.

THERE has never been a period in the history of the Society which has occasioned greater anxiety to the Committee than the present. On the one hand, there is in many extensive districts, not merely a willingness, but an extreme anxiety to hear the Gospel, as it is dispensed by the agents of this Society; and on the other hand, the pressing necessity, from the want of adequate funds, has compelled the Committee not only to turn a deaf ear to the earnest requests to occupy new ground, but also to withdraw agencies, both ministers and Scripture-readers, from stations which, for a longer or shorter period, and with varied success, have been occupied by the Society. The friends of the Institution will easily conceive how painful and perplexing have been the circumstances in which the Committee have been placed. The following are extracts from a letter just received from an agent labouring in one of the most bigotted and benighted of all the Society's stations:—"Must our Society, Ireland's best friend, be so paralyzed as to give up a work which has already been the means of rescuing many of her sons and daughters from the most deep-rooted superstition and vice, and from eternal woe? And must this be the case at a time when prejudice and opposition are giving way, and when the Society's agents are greeted and welcomed almost universally by the people? and when priestly influence and domination

are abated in a greater degree than at any period of the Society's operations? Must the 'Man of sin' be permitted again to take possession of our Missionary field, and once more spread the dark curtain of midnight gloom over our long-neglected and unfortunate country? Oh! forbid the thought! When I remember the great sum given to Maynooth, and think of the idolatrous purposes for which it is expended, and then hear how the Gospel wheels of our Society are clogged and hindered, my poor mind is overwhelmed with deep affliction and anguish of heart. Surely some sad and portentous change in 'the signs of the times' has come over us!" Thus earnestly does the good man plead for his "brethren, his kinsmen after the flesh." But to such pleadings the Committee, whatever be their inclination and desire, cannot listen. The funds placed at their disposal are not sufficient to meet the expenditure involved. *They must diminish and not extend their operations.* It does indeed seem, as is remarked above, that "some sad and portentous change" has come over us. Will not some who may read these lines be ready to say, "This must not be! Let not the Society at such a time, so eminently favourable for Evangelical labours, relax its efforts, or diminish its agencies! We will supply the means to sustain an Institution which, notwithstanding all the difficulties with which it has had to struggle, has been so greatly blessed in 'turning many to righteousness,' and saving them from eternal death." Let the rich lay the matter seriously to heart, and come promptly forward to the "help of the Lord against the mighty." Let them follow the example of a noble-minded lady, who, recently conferring with the Secretary on the nature of the Society's operations, placed in his hands the truly generous donation of 200 guineas! A few such munificent contributions as this would inspire the Committee with fresh vigour; would encourage the brethren labouring with such diligence and so much self-denial; and would be of more lasting advantage to the cause of Evangelical instruction in our sister-country than a much greater sum at a period less critical than the present.

But it is objected that the Society, after more than thirty years' labour, has been productive of but little benefit. The Committee are aware that such an opinion has been expressed; but they would venture confidently to affirm, that could a fair estimate be made of the result of its labours, it would bear comparison with almost any other Missionary Institution whose difficulties are comparable to its own, either in their nature or amount. Let the following extracts from a communication not long since received, be carefully considered, and the Committee feel persuaded they will be regarded both as an illustration and confirmation of the opinion they have ventured to express:

"At the commencement of the Society's career, the spiritual condition of the country was deplorable in the extreme. A few years prior to that period, it was estimated there were but three ministers in the Established Church in the whole land that preached the Gospel; nor were there many additions to this class when the Irish Evangelical Society was instituted. Amongst the Protestant Episcopalians, therefore, Evangelical piety was rarely to be met with; but ignorance of the truth as it is in Jesus was fearfully extensive and profound. It is also a well-known fact, that, at that period, the ministers of the Presbyterian Church, with but few exceptions, were either not preachers of Evangelical Christianity, or were not promoters of it by their walk and conversation among the people. I was a Presbyterian myself during six years after my settlement in Ireland; and, from the peculiar circumstances in which I was placed, I had extensive opportunities of knowing what I have asserted, not only with regard to the ministers of the Presbytery of the district in which I resided, but also in reference to the body generally.

"Such was the state of things when the Irish Evangelical Society was instituted. After some time, in the providence of God, I was removed to a distant locality. My lot was then cast in a town in which the Society had an agent, where there was a scriptural church, although a small one, and the ordinances of the Lord's house. There I, with the other members of my family, statedly attended; and there I heard the Gospel, became enlightened in its doctrines, and united in fellowship with the church. At that time the Gospel was not preached in any place of worship in the town, which was a large one, containing 15,000 or 16,000 souls. Respectable people of the Establishment, and of the Presbyterians, attended our chapel, and we had a flourishing congregation.

"And now with regard to this station. When I settled here the church consisted of twelve members, only two of whom knew the real principles of church polity, as set forth in the New Testament. Those twelve, and a few other persons, constituted the ordinary congregation,—a very heartless sight for a minister. There were no country stations of any importance; in fact, there was only one that seemed to be in being, and at that there was an attendance of about thirty persons. There were no prayer-meetings, no Sabbath-schools, no instrumentality in operation except the Sabbath-day services; but there was a strong prejudice against our principles both in town and country. Now the reverse of this is the actual condition of our church. For years harmony and peace have prevailed to a delightful degree, and the issue has been most gratifying.

"Besides this, *country* stations, to the number of nine, have been opened around the town, within a distance of eight Irish miles. At first the attendance was comparatively small, but they gradually increased until many hundred immortal souls have had the saving truths of the Gospel urged on their attention."

Such is a brief view of the results of one station occupied by the Society. Of many others a similar history could be given. Let it not be said, then, that the agents have laboured in vain, or spent their strength for nought. Neither let any suppose that the money expended in sustaining the operations of the Society has been wasted. Far different is the conclusion of those who have had the best opportunities of judging; especially such as have derived spiritual benefit from such labours as are described above, and who are continually offering up their sincere and fervent prayers for a blessing on those churches and individuals by whose liberality they have been supplied with the bread of life.

Theology.

THE JUBILEE YEAR.

"A jubilee shall that fiftieth year be unto you."

From the circumstance that the Jewish jubilee, which marked some memorable regulations in the commonwealth of Israel, was celebrated every fifty years, the name has been applied to events which have nothing in common with it but a similar revolution of time. Hence the fiftieth year of a minister's labours is regarded as a jubilee; and the same designation is applied to the fiftieth year of a Society's existence. Thus, not many years since, an interesting jubilee service was held at Argyle Chapel, Bath, to commemorate the fiftieth year of the venerable William Jay's most successful ministry in that place. And not long after that, this highly-respected minister was engaged by the Directors of the London Missionary Society to preach a sermon in Surrey Chapel, London, to commemorate the fiftieth or jubilee year of that Society, and which was observed by all the churches and Sunday-schools connected with our own denomination, and by many others.

There is a peculiar and obvious propriety in such commemorations as these. It is well to note every one of those periods which mark our rapid and resistless flight towards eternity, and betoken the onward progress of societies and institutions. Such reckonings and commemorations are fitted to produce a salutary impression on our minds, and to summon us to serious thought and renewed activity; and especially when they have respect to those great periods by which men measure out time, on their way to eternity. Those things which occur weekly, and monthly, and even annually, may make but a slight impression, by reason of the frequency of their recurrence. But fifty years, the half of one of the larger divisions of time, is too long a period in the history of any person or society to pass away unnoticed, or without producing a powerful impression on the mind. It comprises a very large amount of action, and a great variety of events, in the history of the individual or the institution whose jubilee it signalizes; and its observance cannot fail of producing much good, by throwing the mind back upon the past, and leading it to look forward to the future, and summoning it, with renewed activity and energy, to betake itself to its appropriate work. We doubt not that the jubilee commemoration of the venerable minister referred to was greatly blessed to him and to many who joined in it; and we know that the jubilee of the London Missionary Society awakened a much deeper interest in its objects, and resulted in a considerable augmentation of its funds.

But if there is an obvious propriety in such jubilee celebrations as these, then *it is peculiarly appropriate to commemorate each fiftieth year in the history of the world,* and to endeavour, as far as possible, to make that fiftieth year a jubilee. It would argue great insensibility to pass over so important a division of time, without serious reflection on its rapid progress, and without an earnest desire to improve it to great and spiritual purposes. But perhaps it may be thought that there is an incongruity in regarding the lapse of so large a portion of time *as a jubilee* —an occasion of rejoicing. It certainly does, in one view of it, appear incongruous; and it is matter of surprise, that anniversaries, and any periodic celebrations, which bespeak the rapid flight of time, should be made seasons of rejoicing, especially by the irreligious and the immoral. It is strange that creatures whose stay on earth is so short, and whose love of life is so strong, should act as if they were glad that another period of time has passed away, as they do, by making the anniversaries of births and weddings, and the eve of the new year, seasons of mirthfulness and gaiety. It is passing strange that beings so averse to death, and who dread to think about it, should, on finding themselves a long stage nearer to it, make this an occasion of mirth, if not of levity, folly, and sin, and so render themselves increasingly unfit to die. The passing away of every period of time should be regarded by them with solemn awe; and the lapse of half a century should speak to them, in distinct and monitory voice, of the rapid approach of that solemn period when "the angel" shall be seen standing "upon the sea and upon the earth, lifting up his hand to heaven, and swearing by Him that liveth for ever and ever that *there shall be time no longer!*" In that day of "sackcloth of hair," and confusion, and

blood, when "the stars of heaven shall fall to the earth, even as a fig-tree casteth her untimely figs, when shaken of a mighty wind; and the heavens shall depart as a scroll when it is rolled together"—in that day which shall wind up the issues of time, and usher in the retributions of eternity—when "the dead, small and great, shall stand before God," and be "judged out of those things which are written in the books, according to their works,"—in that day will the wicked weep and wail that time with them is past for ever, and wonder that they should so have wasted and abused its precious hours, by employing them to seal their everlasting perdition, instead of securing their everlasting blessedness. And if any of our readers are among the number of those who have hitherto unhappily failed to fulfil the great purposes of life, this memorable epoch of their wasting existence should startle them from their sloth and indifference, by reminding them how rapidly time is speeding forward to be lost in eternity, and how surely and certainly it is bearing them onwards to the tribunal of God. What the poet says of every passing period is especially applicable to this remarkable epoch; and most appropriate is the admonition he has sought to enforce:

"*It is the signal that demands despatch.*
Seize, then, the present moments as they pass,
For be assured, they all are messengers;
And though their flight be silent, and their paths
Trackless, as the wing'd couriers of the air,
They post to heaven, and there record thy folly;
And thou wilt have to answer at the bar,
For every fugitive. . . . .
Then stay the present instant, as it flies;
Imprint the mark of wisdom on its wings.
Oh! let it not elude thy grasp, but like
The good old patriarch upon record, hold
The fleet angel fast, until he bless thee!"

But while, to the irreligious, the lapse of fifty years in the world's history is no fit occasion for rejoicing, but otherwise, as hastening on the "day of dread decision and despair," yet *it is well fitted to minister to the joys and triumphs of the pious.* It reminds us that God's purposes of mercy towards a guilty world are speeding forwards to their full and final accomplishment. It reminds us that the day of Gospel triumph and millennial glory is approaching—that the time of the destined destruction of every power hostile to Christianity is drawing nigh; when *Paganism*, in all its forms, shall be overthrown; and *Popery*, which has "made the earth drunk with the blood of the martyrs," shall be suddenly "consumed with the breath" of Christ's mouth, and "destroyed by the brightness of his coming;" and *Mohammedanism*, the long-prevailing oriental imposture, shall, in the emphatic language of Scripture prophecy, be "broken without hands;" and *Infidelity* shall be cast out, and the kingdom of Christ shall be established on the ruins of these anti-christian powers. It reminds us, in a peculiar manner, that the half-century which is now closing will be followed by one which, in the judgment of many persons, is to precede and usher in the most glorious era of the church's triumphs, and the great *Sabbatism* of the world, when the saints on earth shall be, in a peculiar manner, "priests of God and of Christ, and shall reign with him a thousand years," which shall be the *seventh* and last "thousand years" of the world's history as the abode of man, and the great Sabbatical rest of the church militant on earth, prior to the creation of "the new heavens and the new earth," and the coming down of the church triumphant "from God out of heaven, as a bride adorned for her husband."

It cannot but be matter of rejoicing to the pious, that the lapse of another half-century is hastening on this "consummation so devoutly to be wished." There is reason, indeed, to believe that this glorious era will be preceded by much of public agitation and national convulsion, of which we have recently beheld some striking examples. There will be the mustering of antagonistic forces, the conflict of mind, the collision of opinion, and the battle for great principles, which even now gives warning of its approach, and perhaps again the "slaying of the witnesses." God will "show wonders in the heaven," among the rulers, "and in the earth," among the masses of the people; "blood, and fire, and pillars of smoke. The sun," or those who occupy the stations of imperial power, "shall be turned into darkness, and the moon," or lesser rulers, "into blood, before the great and the terrible day of the Lord." But we rejoice in the thought that these convulsions and disorders of society will be under the direction of the great Sovereign of the universe, who will infallibly render them the precursors and the preparations of the day of millennial triumph and glory. And when "there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring, and men's hearts failing them for fear, and for looking after those things which are coming on the

earth," *then* shall be seen "the Son of man coming with power and great glory." "And when these things begin to come to pass," said the Saviour, "then look up, and lift up your heads, for your redemption draweth nigh."

But there is a still more practical point of view in which this fiftieth year may be contemplated. *It is greatly to be desired that it may be, to all Christians and Christian churches, and through them to the nation at large, and to the world, in a peculiar manner, a jubilee year.* And our special object, in calling attention to the subject, is to suggest to Christians and Christian churches some things to be done by them, in order to secure so desirable a result. Our space will not admit of our doing more than just to notice, in the briefest manner, some things of the utmost importance.

On the part of individual Christians there should be renewed and solemn engagement with God, and the cultivation of a spirit of entire and unreserved consecration to his service. There should be increased prayerfulness, enlarged expectation, and earnest and unremitting effort. Christians should give themselves to the prayerful and diligent cultivation of *their own piety*, and to direct, specific, systematic, and persevering efforts to *induce piety in others*. The former will fit them for the latter; yea, more, it will infallibly result in it: for piety in the heart will necessarily exhibit itself in the conduct, and elevated piety will be sure to display itself in energetic Christian action, and action, too, which cannot fail of being successful. Let Christians thus betake themselves, henceforth, to the renewed and vigorous cultivation of their own growth in grace, and to wise and well-directed efforts for the salvation of their fellow-men, and this fiftieth year will indeed be a jubilee year to them, and to many within the sphere of their influence.

On the part of Christian churches there should be intense solicitude to acquire distinct "understanding of the signs of the times"—a deep sense of responsibility in relation to them—a practical recognition of the claims of the world upon their warmest sympathies and most earnest efforts, together with the employment of such special and peculiar measures of an attractive and aggressive nature as the circumstances of the age, and of their respective localities, seem to require. The time has obviously arrived, when, in addition to the ordinary means and appliances for spreading the Redeemer's kingdom in the world, Christian churches are called upon to adopt other measures for bringing the Gospel into contact with the masses of the unconverted in their several vicinities. The preaching and pastoral exercises of their ministers must be supplemented, to a much greater extent than they now are, by the private and public teaching, and systematic domiciliary visitation, of their members. To chapels they must add, in increasing numbers, day and Sunday-schools, and lecture-rooms, and other buildings appropriated to moral and religious purposes. To the set services of the sanctuary they must add the less formal engagements of meetings for lectures and discussions on moral and religious matters, which shall invite the attendance of the irreligious, and encourage the free expression of their thoughts and feelings in relation to such matters. While they are concerned to maintain and multiply places of public worship, and to render the administration of the regular ordinances of God's house increasingly efficient, "not forsaking the assembling of themselves together" on the Lord's day, but bearing their practical testimony to the value of its services, by the regularity of their attendance, and by the earnestness with which they urge its claims on the attention of others,—while they do all this, they must not regard religion as a matter pertaining to set times and appointed places, but must avail themselves of every opportunity and place for urging its claims on the attention of men, in the spirit of the devoted Paul, who "disputed in the synagogue with the Jews," and "in the market daily with them that met him," and "in the midst of Mars Hill;" and wherever he went was engaged in "disputing and persuading the things concerning the kingdom of God." And then to their compassion for the *souls* of the unconverted, they must add an increasing sympathy with their physical, social, and political condition, and show themselves to be the true friends of liberty and enlightenment, and all that tends to elevate and ennoble, and to promote the real welfare of the people, by earnest and practical endeavours for their accomplishment. In one word, they must, in the most effectual manner, ply the pulpit, the platform, and the press, and avail themselves of every practicable method of promoting the spread of religion and the expansion of the church.

If this fiftieth year should be signalized by more than ordinary earnestness and energy in the employment of means already in use, and the wise and zealous employment of such other means as the circumstances of the age seem to require, then it will indeed be as the sounding of the jubilee trumpet among the people: there will be the restoration of alienated inheritances, in the devotement of many hearts to Him who is their rightful owner; there will be the cancelling of debts, in the free and full forgiveness of many sinners, brought to repose on the mercy of God and the merits of Christ; and there will be the termination of slavery, in the emancipation of millions from the degrading bondage of sin, while the cessation of degrading servitude will lead to the diffusion of harmony and love, and the cultivation of the hallowing and delightful intimacies of the Christian life. Let us long, and labour, and pray that this fiftieth year may indeed be a *jubilee!*

A. E. Pearce.

Pendleton, Manchester, Jan. 9, 1850.

MISSIONS TO THE HEATHEN.

[Martin Luther considered the article of Justification by Faith alone as the turning point of a standing or falling church. With this we should be inclined to associate another index to the spirit of life in any community, and to say that the Spirit of Missions is, by pre-eminence, the spirit of Christ; and that the best possible proof that the Lord of the harvest is in very deed providing his own instruments for his own work, in the character of labourers, is, the abundance of right-minded men who aspire to the service of the Gospel in the most arduous places of the Foreign field. It is, therefore, with deep, with very deep regret, we have perceived in a principal Mission organ of the United States the following:]

The note of alarm has been sounded throughout our churches, that the Missionary cause is likely to suffer serious detriment from the want of foreign labourers. This subject has recently attracted more general attention in the American churches than any other connected with the Missionary work; and it has been extensively commented upon in the religious papers, both by editors and correspondents. The present and anticipated evil is felt by other Boards of Missions than our own, as is most evident from their public organs. The circumstances, therefore, it must be acknowledged, are sufficiently grave and threatening to allow us to designate the present as a crisis in the Missionary work. At such times it becomes every individual member of the church of Christ prayerfully to inquire what he can do to avert the impending evil. And what class of Christians are more directly concerned in such an inquiry, than those who have consecrated their lives to the service of Christ in the holy ministry? When the cause of Christ in heathen lands is suffering for lack of men who are ready to go abroad on the errand of the Gospel, to whom does the appeal of God, "Whom shall we send? and who will go for us?" come with more force than to them? To such, therefore, we would affectionately and earnestly address a few fraternal remarks, with the hope of doing something to aid them in understanding their present duty to the heathen world. You have not now, dear brethren, to consider whether or not you will devote your lives to the service of Christ in this world: that question you have already decided, by dedicating yourselves to God in the work of the ministry. You have prayerfully considered the responsibilities you were taking upon you, in entering this office: you have counted the cost. God has enabled you, by his Spirit, to answer his call, by saying, "Here are we, Lord; send us." Nor did you stipulate at that time that you would enlist as leaders of the armies of the Lord, on condition that he would not employ you in any hard foreign service; and it is hoped you are not now disposed to make any such stipulation. You cannot avoid conceding that it *may be* your duty to go to the heathen: let us, then, have your earnest and prayerful attention to the following considerations:

First. It is evident that a willingness to go anywhere that the Master shall order is the true and proper spirit with which to enter the sacred ministry. The want of such a willingness would show conclusively that the individual was radically defective in the spirit of subordination and obedience to Christ.

Secondly. There is, at present, an actual and pressing demand for more Foreign Missionaries than there is any reasonable prospect of obtaining. This is stated as a fact, the particulars of which have already been placed before the public in various ways, and the truth of which nobody can question.

Thirdly. *Somebody* must go to the foreign field, to supply, in part, at least,

this want. It is self-evident that either the work of Foreign Missions must be entirely abandoned, or somebody must be willing to go abroad to carry the Gospel to the destitute.

Fourthly. It may be *your* duty to go. It is not asserted that it is, for this is a point which every individual must settle with his own conscience and God. But it is asserted that it *may be* your duty, so that you cannot safely take it for granted that it is not, without a thorough, candid, conscientious, and prayerful investigation of the matter.

Is it not a fact that many candidates for the ministry enter the sacred office without having ever seriously pondered the question at all, whether "the voice of their departed Lord" does not call them to preach the Gospel on heathen shores? Is it not a fact that some are actually afraid to enlighten their consciences on this subject, lest such internal clamours should be raised as nothing but a personal engagement in the work of Missions would silence? And yet is not this virtually saying to the Lord, "Send by whom thou wilt send;" but, "I pray thee, have *me* excused;" implying the possession of a spirit steeped in selfishness, unworthy of a Christian, and even of a man?

Now, it is not pretended that all who enter the ministry ought to go to the heathen. Our own country imperiously claims the services of many; and besides this, all are not favourably circumstanced to leave their friends, for a permanent residence in a foreign land; and all are not qualified for the Missionary work. But we maintain that it is the bounden duty of each candidate for the holy office, before deciding upon his particular field of labour, to seek honestly and prayerfully to know the will of God in regard to his entering the Foreign Missionary field. And in making this inquiry, it should be constantly borne in mind, that in questions involving the denial of self, our chief danger is, in leaning towards the side of worldly ease and comfort. The claims of parents, and friends, and country, are often overrated; and we find many obstacles in our path which our own active imaginations, under the strong impulses of selfishness, have placed there, but which are removed as if by magic, when, by the grace of God, we are enabled truly and heartily to say, "Here are we, Lord; do with us as it seemeth good in thy sight."

In the present state of the world, and with the strong tendency there is for most of those who enter the ministry to remain at home, it may be safely taken for granted by every theological student, that if there are no obstacles really insuperable in the way of his going to the heathen, it is his duty to offer himself for this work. So that the question should be, not so much, What indications of Providence are there in favour of my going? as, What is there really to hinder me from going?

It may appear to have been taken for granted in these remarks, that only *candidates* for the ministry are concerned in this question. This, however, is not by any means our view of the case. That they are chiefly concerned is obvious; for settled pastors, generally, may be supposed to be already under such engagements as effectually to prevent them from going abroad: and the farther they are advanced in years, the less probability is there of their ever being able to acquire a foreign language, so as to use it efficiently in preaching. Some, however, of this class can plead no such reasons for not engaging in the Missionary work, and to such the remarks made above are equally applicable, as to the theological student. To all we would say, a prayerful investigation of the question of your duty to go personally to the heathen, will do your own soul good, even though the decision should be unfavourable to your going. You will be a better Missionary man all your life. But, what is more than this, you will then have done your duty, and you will enjoy the sweets of a peaceful conscience, and the fellowship of an approving God.

ANECDOTES.

Messrs. Ward and Co. are publishing, from month to month, "A Cyclopædia of Moral and Religious Anecdotes; a Collection of nearly Three Thousand Facts." Part V. is now before us, and, like all its predecessors, constitutes one of the best shilling's-worth of the kind anywhere to be found. The amplitude of its range quite entitles it to the comprehensive designation of a Cyclopædia. We give the following in one section, under the letter K:

POWER OF KINDNESS.

"I WILL NEVER LEAVE YOU."—The wife of a pious man told him one day, that if he did not give over running after the missionaries, a name often applied in the neighbourhood, where this event occurred, to Christian ministers of different denominations, she would certainly

leave him. Finding that he continued obstinate, she on one occasion sent for him from the harvest-field, and informed him that she was about to carry her threats into execution, and that before she left the house, she wished some articles to be divided, to prevent future disputes. She first produced a web of linen, which she insisted should be divided. "No, no," said the husband; "you have been, upon the whole, a good wife to me; if you will leave me, though the thought greatly distresses me, you must take the whole with you; you well deserve it all." The same answer was given to a similar proposal respecting some other articles. At last the wife said, "So you wish me to leave you?" "Far from that," said the husband; "I would do anything but sin to make you stay; but if you will go, I wish you to go in comfort." "Then," said she, "you have overcome me by your kindness: I will never leave you."

THE MIDNIGHT SUPPER.—A married woman became an exemplary Christian; but her husband was a lover of sinful pleasure. When spending an evening as usual with his jovial companions at a tavern, the conversation happened to turn on the excellences and faults of their wives; the husband just mentioned pronounced the highest encomiums on his wife, saying she was all that was excellent, only she was a Methodist. "Notwithstanding which," said he, "such is the command which she has of her temper, that were I to take you, gentlemen, home with me at midnight, and order her to rise and get you a supper, she would be all submission and cheerfulness!" The company regarded this merely as a vain boast, and dared him to make the experiment by a considerable wager. The bargain was made, and about midnight the company adjourned as proposed. Being admitted: "Where is your mistress?" said the husband to the maid-servant, who sat up for him. "She is gone to bed, sir." "Call her up," said he. "Tell her I have brought some friends home with me, and that I desire she would get up and prepare them a supper." The good woman obeyed the unreasonable summons; dressed, came down, received the guests with perfect civility, and told them she happened to have some chickens ready for the spit, and that supper should be got as soon as possible. It was accordingly served up, when she performed the honours of the table with as much cheerfulness as if she had expected company at the proper season.

After supper the guests could not refrain from expressing their astonishment. One of them particularly, more sober than the rest, thus addressed himself to the lady: "Madam," said he, "your civility fills us all with astonishment. Our unreasonable visit is the consequence of a wager, which we have certainly lost. As you are a very religious person, and cannot, therefore, approve of our conduct, give me leave to ask, what can possibly induce you to behave with so much kindness to us?" "Sir," replied she, "when I married, my husband and myself were both unconverted. It has pleased God to call me out of that dangerous condition. My husband continues in it. I tremble for his future state. Were he to die as he is, he must be miserable for ever; I think it, therefore, my duty to render his present existence as comfortable as possible."

This wise and faithful reply affected the whole company. It left a deep impression on the husband's mind. "Do you, my dear," said he, "really think I should be eternally miserable? I thank you for the warning. By the grace of God, I will change my conduct." From that time he became another man, a serious Christian, and consequently a good husband.

A REFORMED WIFE.—A man once came to the Rev. Jonathan Scott, of Matlock (Derbyshire), complaining of his wife. He said she was so exceedingly ill-tempered, and so studiously tormented him in such a variety of ways, that she was the great burden of his life; and, notwithstanding all the kind methods he had used to bring her to a better disposition, she was not at all improved, but grew continually worse and worse. Mr. Scott exhorted him to try what a redoubled affection and kindness would do, observing to him, that the command of Scripture to husbands was, "to love their wives," and that "even as Christ loved the Church."

This advice did not appear to satisfy the man; and he went away much dejected, resolving, however, if possible, to follow it; since, though it had not hitherto succeeded, he could not but consider it as founded on the word of God. He accordingly increased his attention; and, as an instance of his kindness, the next Saturday evening he brought to his wife his whole week's wages, and, with an affectionate smile, threw them into her lap, begging her entire disposal of them. This did not succeed; she threw the wages in a passion, accompanied with many bitter execrations, at his head, and afterwards continued in the practice of every spiteful and malicious trick that she could devise, or, according to the poor man's own conclusion, that Satan himself could suggest, to make his life miserable.

Some years elapsed, during which he sustained, as patiently as he could, this wicked and undutiful treatment, when Providence favoured him with another interview with his kind friend, Mr. Scott. This happened, most opportunely, at a time when a neighbour had been giving him a supposed recipe for the cure of refractory wives; and, as a strong recommendation, mentioned that he had tried it on his own wife with the happiest effects. The man, therefore, came to Mr. Scott with a countenance bespeaking a considerable degree of confidence, which led Mr. Scott, at first, to hope that his former advice had proved successful; but he was soon informed, that, through the extremely vicious disposition of the woman, it had operated in a way precisely the reverse of what was expected from it. Upon being asked why then he smiled and looked so pleasantly, he said he believed he had really found out a remedy, which, if it should meet Mr. Scott's approbation, would not fail of effecting a cure; for it had been tried by a neighbour of his on a wife, who, though she had been in all respects as bad as his was, by one application only, became one of the most obedient and affectionate creatures living. "And what is this excellent remedy?" said Mr. Scott. "Why, sir, it is a good horse-whipping! You hear, sir, what good effects have been produced: do you think I may venture to try it?"

Mr. Scott replied: "I read, my friend, nothing about husbands horse-whipping their wives in the Bible, but just the reverse; namely, love, which I before recommended; and I can by no means alter the word of God. I doubt not, if

you persevere, it will be attended with a happy result." This advice was accompanied with exhortations to more earnest prayer. The man, though he left Mr. Scott with a mind and countenance very different from those with which he came, resolved to follow his direction, as his esteem for him was very great. Providence calling Mr. Scott some time afterwards to preach at Birmingham, his old friend, who then resided there, came into the vestry to him after he had concluded the service, and with a countenance expressive of exalted happiness, said, that he should have reason to bless God through eternity for the advice he had given him; and that he, Mr. Scott, had not been induced, by the man's importunities, to alter or relax it; adding, that his wife, who then stood smiling with approbation by his side, had not only become a converted woman, through a blessing on his kind attentions to her, but was one of the most affectionate and dutiful of wives.

AN UNKIND HUSBAND REFORMED.—A decent countrywoman, says an English divine, came to me one market-day, and begged to speak with me. She told me with an air of secrecy, that her husband had behaved unkindly to her, and sought the company of other women; and that knowing me to be a wise man, I could tell what would cure him. "The remedy is simple," said I, "*always treat your husband with a smile.*" The woman thanked me, dropped a curtsey, and went away. A few months afterwards she came again, bringing a couple of fine fowls, told me, with great satisfaction, that I had cured her husband, and begged my acceptance of the fowls in return. I was pleased with the success of my prescription, but refused the fee.

THE PERSECUTOR'S KIND WIFE.—As I was conversing, says a writer in the *New York Observer*, with a pious old man, I inquired what were the means of his conversion. For a moment he paused; I perceived I had touched a tender string. Tears gushed from his eyes, while, with deep emotion, he replied: "My wife was brought to God some years before myself. I persecuted and abused her because of her religion. She, however, returned nothing but kindness; constantly manifesting an anxiety to promote my comfort and happiness; and it was her amiable conduct, when suffering ill-treatment from me, that first sent the arrows of conviction to my soul. Temper," added he, "is everything."

Under the letter L, for instance, we have the following:

LOVE TO SOULS.

THE COLPORTEUR'S SUFFERINGS.—The following is language held by a *colporteur* of the American Tract Society, in Florida:

"A *colporteur* must count the cost, admonished by Him who came to seek and to save that which was lost. Bodily strength and vigour of health are prerequisites. He must be willing to abide with the poorest and most ignorant of our fellow-men, and be content with the humblest fare; cheerfully endure cold and heat, hunger and thirst, labour and fatigue, if souls may be benefited, and the kingdom of our Redeemer promoted. Above all, he needs an entire reliance on the Divine aid and guidance, and must have his own heart subdued by the Spirit of God.

"Though I have sunk in the bogs, and have extricated myself only by excessive labour; have broken down in the midst of a difficult stream, in the sickly and hot season, and waded out with my boxes of books; have been lost two days in the woods without food for myself or horse; have lain in the wild forest far from any habitation while the storm was raging about me, or only the howling of wolves and of other wild beasts was heard; yet these trials of hunger, thirst, and exposure, are of little account if I can but win souls to Christ."

MISSIONARY AMONG LEPERS.—In the south of Africa there was once a large lazar-house for lepers. It was an immense space, inclosed by a very high wall, and containing fields which the lepers cultivated. There was only one entrance, which was strictly guarded. Whenever any one was found with the marks of leprosy upon him, he was brought to this gate and obliged to enter therein, never to return; no one who entered by that awful gate was ever allowed to come out again. Within this abode of misery there were multitudes of lepers in all stages of the disease. Dr. Halbeck, a missionary of the Church of England, from the top of a neighbouring hill, saw them at work. He noticed two particularly, sowing peas in the field. The one had no hands, the other had no feet; these members being wasted away by disease. The one who wanted the hands was carrying upon his back the other who wanted the feet, and he again carried in his hands the bag of seed, and dropped a pea every now and then, which the other pressed into the ground with his foot; and so they managed the work of one man between the two. Two Moravian missionaries, impelled by an ardent love for souls, chose the lazar-house as their field of labour. They entered it, never to come out again; and it was said that as soon as these should die, other Moravians were quite ready to fill their place. "Ah! my dear friends," adds the late Rev. Robert M'Cheyne, "may we not blush, and be ashamed before God, that we, redeemed with the same blood, and taught by the same Spirit, should yet be so unlike these men in vehement, heart-consuming love to Jesus and the souls of men?"

THE TWO MINERS.—At a meeting of the Wesleyan Missionary Society, the Rev. R. Young, of Truro, mentioned a very remarkable fact that had taken place in Cornwall, England:

"Two men were working together in a mine, and having prepared to blast the rock, and laid the train, the latter became by accident ignited. In a few moments a tremendous explosion they knew was inevitable, and the rock must be rent in a thousand pieces. On perceiving their danger, they both leaped into the bucket, and called to the man on the surface to draw them up. He endeavoured to do so, but his arm was found too feeble to raise the bucket while both the men were in it. What was to be done? the burning fuse, which could not be extinguished, was now within a few feet of the powder; a moment or two and the explosion must take place. At this awful crisis, one of the men, addressing the other, said, 'You shall live, and I will die; for you are an impenitent sinner, and if you now die your soul will be lost; but if I die, I know that, by the grace of the Lord Jesus Christ, I shall be taken to himself.' And so saying, with-

out waiting for a reply, he leaped out of the bucket and prayerfully waited the result. On the other reaching the surface, he bent over the shaft to ascertain the fate of his companion. At that moment a terrific explosion was heard; a portion of the rock was thrown up and smote him on the forehead, leaving an indelible mark to remind him of his danger and deliverance. But the man of God, when they came to search for him, was found arched over by the fragments of broken rock in the mine, uninjured, and rejoicing in the Lord. This magnanimous miner exhibited in this act an amount of disinterested love and charity which has seldom been equalled, and is never found but in connection with the love of Christ. Here is none of that unholy daring of which we have instances among the heroes of Greece and Rome, who, actuated solely by a love of notoriety, inflicted upon themselves tortures, and even death; but that pure Christian character, which, at all hazards, even at the sacrifice of life itself, seeks to save the immortal soul of man. This is the kind of charity we have met this day to elicit, to strengthen, and to direct; and without which it is impossible that the great object of missionary enterprise can ever be accomplished."

A Persecutor saved.—The Rev. J. Underhill, a worthy and zealous minister of Christ, in Staffordshire (England), met with much persecution in his work. At one time appointed for public worship, an infuriated mob of more than 500, mostly colliers, collected, some armed with clubs, staves, and stones; others had horns and noisy instruments, determined, as they declared, to drive out the Methodists, or to destroy them. While the people, and some ministers, were pursued by the rabble, a gentleman called out fiercely to the rioters, pointing to Mr. Underhill, "There is one of the Methodist dogs; take notice of him; do your work well, and I will give you a barrel of ale at the end of it." Two of the ministers narrowly escaped with their lives. Mr. Underhill and a brother minister was dragged to a public-house; the latter received such a violent blow with a poker from the landlord, that he never entirely recovered from its effects. But, mercifully for the landlord, that was his last sin in opposing the Gospel. Some time afterwards, these very ministers met the landlord at a house where they supped together; and talking over former scenes of tribulation through which they had together passed, the minister said, "No part appeared so heinous as the conduct of the man who struck me when in quiet custody." He was desired to look on the company, and try to recognise the person; but time had effaced any recollection of his features. Mr. Underhill then said, "Behold, he dippeth with thee in the dish." Here an interesting scene took place; they wept on each other's necks, the landlord bewailing his crime, and entreating forgiveness; and the minister assuring him, that even the loss of life would have been richly repaid by the salvation of one soul.

Tears prevailing.—An ungodly youth, who had disregarded the pious advice of his parents, at length consented to accompany them to hear a popular minister who visited the town in which they lived. The subject of the discourse was the heavenly state, which was described by the most glowing and attractive representations. On returning home, the young man expressed his admiration of the preacher's talents. "But," said he, turning to his mother, "I was surprised, while the smile of joy was visible on the countenances of all around me, you and my father appeared gloomy and sad, and more than once in tears. I was the more astonished, because I thought, that if any could claim an interest in the subject, you were the happy persons. "Ah, my son," replied the anxious mother, "I did weep, not because I feared my own personal interest in the subject, or that of your affectionate and pious father, but I wept for you; it was the fear that you, my beloved child, would be for ever banished from the blessedness of heaven, that caused me to give way to my bursting grief." "I supposed," said the father, turning to his wife, "that those were your reflections. The same concern for our dear son made me weep also." These pointed, yet tender and judicious remarks, found the way to the heart of their child. He felt them keenly; they wounded his hard heart, led him to repentance, and to the cross of Christ for mercy and reconciliation, and terminated in his conversion to God.

Experience of Edwards.—In the life of the Rev. Jonathan Edwards, which is prefixed to his "History of Redemption," we find the following paragraphs selected from the narrative of his own religious experience:—"I had then abundance of sweet religious conversation in the family where I lived, with Mr. J. Smith and his pious mother. My heart was knit in affection to those, in whom were appearances of true piety; and I could bear the thoughts of no other companions but such as were holy, and the disciples of the blessed Jesus. I had great longing for the advancement of Christ's kingdom in the world; my secret prayer used to be in great part taken up in praying for it. If I heard the least hint of anything that happened in any part of the world, which appeared to me in some respect or other to have a favourable aspect on the interest of Christ's kingdom, my soul eagerly caught at it, and it would much animate and refresh me. I used to be earnest to read public news-letters, mainly for that end, to see if I could not find some news favourable to the interest of religion in the world."

Joy over Repenting Sinners.—A pious Armenian calling on Mr. Hamlin, the missionary at Constantinople, remarked, that he was astonished to see how the people were waking up to the truth; how, even among the most uncultivated, some were seeking after it as for hidden treasure. "Yes," said he, "it is going forward; it will triumph; but, alas! I shall not live to see it. Alas! that I am born an age too soon." "But," said Mr. Hamlin, "do you remember what our Saviour said, 'There shall be joy in the presence of the angels of God over one sinner that repenteth?' You may not live to see the truth triumphant in this empire; but should you, through Divine grace, reach the kingdom of heaven, and be with the angels, your joy over your whole nation, repentant and redeemed, will be infinitely greater than it could be on earth." He seemed astonished at this thought; but, after examining the various passages to which I referred him, he yielded to the evidence with the most lively expressions of delight, and seemed to be perfectly enraptured at the thought that our interest in the church of Christ, and the progress of his kingdom on earth, is something which death cannot touch.

and which, instead of ceasing with this life, will only be increased and perfected in another. "O fool, and slow of heart," said he, "to read the Gospel so many times without perceiving such a glorious truth. If this be so, no matter in what age a Christian is born, nor when he dies."

Under the letter M we have the following:

TRIALS OF MINISTERS.

WAY OF TREATING COMPLAINTS.—A young preacher stated one day to Mr. Drew, that he had received an anonymous letter, complaining of his pulpit oratory. Mr. Drew said to him, "Do not heed it, any further than to profit by its observations, if true. I have had scores of such letters since I became an author, and often with postage to pay. They never trouble me, and I generally put them into the fire; but these letters are sometimes of use. Our good qualities we may learn from our friends; from our enemies we may chance to discover our defects."

A DEJECTED MINISTER SATISFIED.—The Rev. Ambrose Morton was generally esteemed a good scholar, and remarkably humble, sanctified, and holy, but was inclined to melancholy to his own discouragement. In his younger days, when he was assistant to another minister, some good people, in his hearing, speaking of their conversion, and ascribing it under God to that minister's preaching, he seemed cast down as if he were of no use. A sensible countryman, who was present, and who had a particular value for his ministry, made this observation for his encouragement: "An ordinary workman may hew down timber, but it must be an accomplished artist that shall frame it for the building." Mr. Morton therefore rose up, and cheerfully replied, "If I am of any use, I am satisfied." Indeed, his preaching was always solid and judicious, and highly esteemed by all but himself; and was especially useful to experienced Christians.

SOMETHING MORE AWFUL THAN THE JUDGMENT.—A celebrated preacher of the seventeenth century, in a sermon to a crowded audience, described the terrors of the last judgment with such eloquence, pathos, and force of action, that some of his audience not only burst into tears, but sent forth piercing cries, as if the Judge himself had been present, and was about to pass upon them their final sentence. In the height of this commotion, the preacher called upon them to dry their tears and cease their cries, as he was about to add something still more awful and astonishing than anything he had yet brought before them. Silence being obtained, he, with an agitated countenance and solemn voice, addressed them thus: "In one quarter of an hour from this time, the emotions which you have just now exhibited will be stifled; the remembrance of the fearful truths which excited them will vanish; you will return to your carnal occupations, or sinful pleasures, with your usual avidity, and you will treat all you have heard 'as a tale that is told!'"

MINISTER'S HARVEST-DAY.—During the great revival of religion in America, which took place under Mr. Whitfield, and others distinguished for their piety and zeal at that period, Mr. Tennant was laboriously active, and much engaged to help forward the work; in the performance of which he met with strong and powerful temptations. The following is from his own lips:

On the evening preceding public worship, he selected a subject for the discourse intended to be delivered, and made some progress in his preparations. In the morning he resumed the same subject, with an intention to extend his thoughts further on it; but was presently assaulted with a temptation that the Bible was not of Divine authority, but the invention of man. He instantly endeavoured to repel the temptation by prayer, but his endeavours proved unavailing. The temptation continued, and fastened upon him with greater strength as the time advanced for public service. He lost all the thoughts which he had prepared on the preceding evening. He tried other subjects, but could get nothing for the people. The whole book of God, under that distressing state of mind, was a sealed book to him; and, to add to his affliction, he was "shut up in prayer;" a cloud, dark as that of Egypt, oppressed his mind.

Thus agonized in spirit, he proceeded to the church, where he found a large congregation assembled, and waiting to hear the word; and then he was more deeply distressed than ever; and especially for the dishonour which he feared would fall upon religion through him that day. He resolved, however, to attempt the service. He introduced it by singing a psalm, during which time his agitation increased to the highest degree. When the moment for prayer commenced, he arose, as one in the most painful and perilous situation, and with arms extended to heaven, began with this exclamation, "Lord, have mercy upon me!" On the utterance of this petition, he was heard; the thick cloud instantly broke away, and light shone upon his soul. The result was a deep solemnity throughout the congregation; and the house, at the end of the prayer, was a place of weeping. He delivered the subject of his evening meditations, which was brought to his full remembrance, with an overflowing abundance of other weighty and solemn matter. The Lord blessed his discourse, so that it proved the happy means of the conversion of about thirty persons. This day he ever afterwards spoke of as "his harvest-day."

TEXT FOR A DISCOURAGED MINISTER.—After the Rev. John Clark, of Trowbridge, England, had been engaged in the ministry for a few years, his mind became greatly depressed with a view of its responsibility, a sense of his own inability, and the want of more success. At length these discouragements were so oppressive, that he assured some Christian friends, one Sabbath afternoon, that he could preach no longer. In vain did they try to remove his difficulties, or to persuade him at least to address the congregation that evening, as no supply could be obtained. He declared his positive inability to preach any more. At this moment a pious old woman applied to speak to the minister. Being admitted, she requested him to preach from that text, "Then I said, I will speak no more in his name; but his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay," Jer. xx. 9. She stated that she did not know where the words were, but

that her mind was so much impressed with them, that she could not forbear to request him to preach from them that evening. Being satisfied that she was entirely unacquainted with the circumstances which had just transpired, Mr. Clark was assured that Providence had thus interposed that he should continue his ministry. He preached that evening from the text thus given, and never afterwards was greatly distressed on the subject.

SERMON THROWN UPON THE FIRE.—Mr. Trowt's anxiety in the anticipation of a public service had been distressing; and the trepidation of his mind was such, while conducting it, that he went home sorrowful. The aged widow of a minister endeavoured to encourage him. "Do not fear," she said; "my husband once came down stairs, complaining that it was no use for him to attempt to study any longer, and threw what he had written into the fire. I immediately took it out, and said, 'No, you ought not to burn it; do not be dejected; God will be better to you than your fears!'" Animated by his wife, the good man re-entered his study. He composed another sermon on the occasion, which was the means of awakening a person who heard it to serious attention to religion; and when he afterwards preached the sermon which he had, in dejection of mind, thrown into the fire, this sermon was also attended with a like blessing from God.

ROBERT HALL'S FIRST EFFORTS.—Robert Hall, desiring a license to commence preaching, was appointed to deliver an address in the vestry of Broadmead Chapel, from 1 Tim. iv. 10: "Therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men; especially of those that believe." After proceeding for a short time, much to the gratification of his auditory, he suddenly paused, and, covering his face with his hands, exclaimed, "Oh! I have lost my ideas," and sat down, his hands still hiding his face.

The failure, however painful as it was to his tutors, and humiliating to himself, was such as rather augmented than diminished their persuasion of what he could accomplish, if once he acquired self-possession. He was, therefore, appointed to speak again on the same subject, at the same place, the ensuing week.

The second attempt was accompanied by a second failure, still more painful to witness, and still more grievous to bear. He hastened from the vestry, and, on retiring to his room, exclaimed, "If this does not humble me, the devil must have me!" Such were the early efforts of him whose humility afterwards became as conspicuous as his talents; and who, for nearly half a century, excited universal attention and admiration by the splendour of his pulpit eloquence.

AN APOSTOLIC PRAYER.

"Strengthened with all might, according to his glorious power," COL. i. 11.

IT would be an interesting and profitable exercise to collect and classify the prayers which Apostles have recorded, as those which they presented to God on behalf of individuals and churches. There is a far-reaching significance, a grandeur, an unction, a variety, and a power in them that is eminently calculated to enlighten, comfort, inspire, and prompt the disciples of all generations.

This portion of the Apostle's prayer for the Colossians is worthy of distinct and serious consideration. It is the gushing tenderness of an affectionate heart. It is the utterance of a mind accustomed to soar to the heights and to plunge into the depths of the glorious Gospel of the blessed God; and, moreover, it indicates an accurate and enlarged acquaintance with the wants of disciples, and the peculiarities of Christian experience.

The Apostle prays that the Colossians may be *strengthened*. This implies the weakness and dependence of saints—that they possess no inherent spiritual strength, and that if they be strong, it must be through strength imparted by God. This has been the conviction of believers in all ages; hence we are familiar with the language of Scripture: "Wait on the Lord; be of good courage, and he shall strengthen thine heart." "They that wait upon the Lord shall renew their strength." The Apostle was directed here by his own experience, and therefore asked for that which he needed, which these brethren needed, and which all Christians need.

But he prays that the Colossians may be strengthened *with all might*. This indicates deep thoughtfulness and nice discrimination on the part of the Apostle. *All might*—that is, every kind of strength. The same kind or degree of strength would not be suited to all cases, just as the same medicine would not be efficacious in all diseases. The temperament and circumstances of Christians are greatly diversified; hence a variety of strengthening influence is necessary. The strength that would enable a Christian vigorously and successfully to *resist*, would not enable him patiently to *endure*. That which would enable him to *brave terrors* would not enable him to resist *blandishments*. That which would enable him to endure persecution and direct opposition would not enable him to bear contumely and reproach. That which would sustain him in *adversity* would not meet his case in *prosperity*. That which would be sufficient in one temptation would not suffice for another. Hence the Apostle prays for every kind of might—that which would be suited to all occasions, alike to toil and to endurance; the grace that would help in every time of need.

But, further, the Apostle prays that the Colossians may be strengthened with all might, *according to God's glorious power*. We might have supposed that he could not add to the petitions which have been noticed; but variety of blessing had been referred to—now he introduces the idea of abundance. This gives expansion and intensity to his supplication. The same thought, somewhat modified in its application, occurs in his prayer for the Ephesians (Eph. iii. 16): "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." It would have been much for the Apostle to have supplicated for strength according to the necessities, wishes, and hopes of the brethren—those were wide, numerous, and varied; but he soars far beyond those, and gives utterance to this most large-hearted and wonderful desire—"*according to his glorious power*." He prayed out of the abundance of his heart: his feelings were ardent, and therefore his expressions were strong. The word "*according*" suggests two ideas—resemblance and proportion: power *like* God's glorious power. What power that is! how glorious! how resistless! He speaks, and it is done; he commands, and it stands fast. Who has an arm like God? But it conveys the idea of power given in a *proportion* comporting with his vast resources. You judge of a gift by the resources of the donor. A prince is expected to give in a princely way. You expect a man of large possessions to give, not scantily, but largely. You look not at the amount of his gift merely, but at the relation it bears to his resources. Thus the Saviour judged when he sat over against the treasury, and beheld how the people cast money into the treasury. "This poor widow," said he, "hath cast more in than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Now, it was this principle of *proportion* that suggested itself to the mind of the Apostle when he used the word "*according*" here. He desired for the Colossians a large, a royal, a God-like gift; strength proportioned to his own boundless resources of might—*according to his glorious power*.

What a request was this! how large-hearted! how worthy of the Apostle of the Gentiles! But this was not a petition which an Apostle *alone* could be warranted in presenting. Every true believer in the Lord Jesus Christ may offer it for himself and for others. Does it appear too large a request? Are you afraid of being chargeable with presumption in presenting it? Think how the way to God has been opened for you, and what name you are permitted to plead.

Weak and trembling saint! mark your privilege: "Ye are Christ's, and Christ is God's." Come boldly to the throne of grace; open your mouth wide; ask large things. "Ye have not because ye ask not." "Prove me now, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The weak among you may become as David, and David as the angel of the Lord. May you be "strengthened with all might, according to his glorious power!" J. W. R.

Jan., 1850.

THE PRECIOUS BLOOD OF CHRIST.

It is the price which he has given for the flock—the church. A ransom of no common value was needed, and he counts his blood so precious as to be sufficient for this. It was a great company that was to be ransomed—a multitude that no man can number; and of each of these saved ones the sins were as the sea-sand, or the leaves of the forest. They were "lawful captives"—their chains heavy, their dungeon impregnable, their oppressors mighty. It was a vast ransom that was needed; but that ransom was found. The blood was deemed enough. Righteousness could ask no more. God was satisfied with the price.

So precious does God esteem it, that he deems it sufficient to pay all legal demands in full; nay, to magnify the law, so that it becomes as righteous a thing in God to acquit as to condemn the sinner.

So precious does God esteem it, that, on account of it, he throws open the way into the holiest; as it is written, "having boldness to enter into the holiest by the blood of Jesus." It is the blood that has prevailed to open up this way, to unbar the gate, to rend the veil. And now it is safe for the sinner to enter in, and it is honourable for God to admit him. The sanctuary is not defiled by his entrance, for the blood is there to prevent this. He does not need to be alarmed, or shrink back, for that blood which opens the way

gives him also liberty and boldness in coming, removing that terror of a guilty conscience which would keep him back, and enabling him to come "with a true heart, and in full assurance of faith, having his heart sprinkled from an evil conscience, and his body washed with pure water."

So precious does God esteem it, that, on account of it alone, without one particle of addition from any other quarter, he can forgive, save, justify, accept even the chief of sinners.

So precious does he esteem it, that, because of it, he can come in and make his abode with the soul,—dwelling in it as in his chosen temple. It is the sprinkling of the blood upon the soul (which takes place so soon as we take God's word upon its efficacy) that makes it fit for being the tabernacle of the Holy One.

So precious does he esteem it, that he makes it the answer to the various doubts and perplexing sophistries with which self and Satan would entangle the soul, either when coming to God, or after it has come. Do the sins of past years lie heavy upon it? He says, Behold the blood! Does a sense of personal unworthiness darken it? He says again, Behold the blood; and in it, that which fully makes up in my eyes for all such unworthiness! Do iniquities prevail—rushing in like a flood through every avenue of the soul? He says again, Behold the blood; "it cleanseth from all sin."

So precious does he esteem it, that, on account of its rejection, he will condemn the world. Contempt for it is reckoned a sin so great, that the world's doom will hang on this. "Counting the blood of the covenant an unholy thing," or treating it as if it were such, will be the cause of that "sorer punishment" of which the apostle speaks so awfully, as overhanging the unbelieving soul. Even now this is his condemnation, his sin of sins. He is a despiser of the blood: for this the "wrath of God abideth on him."

FAMILY RELIGION.

I CANNOT be supposed to underrate the importance of the pulpit, nor the value of preaching; but it is possible so to exalt this order of means as to depress, if not to displace, all others. God never intended, by preaching, to subvert or set aside the domestic constitution, or to silence the voice of the domestic teacher. All systems that thus obtrude *any* one, whether priest, preacher, or schoolmaster, between the parent and his child, so as to merge the obligations of the latter in the functions of the former, are opposed alike to nature and to revelation. God will hold every parent responsible for the instruction of his children; and it will be no excuse for the neglect, that he has handed them over to another.

One of the earliest and most certain indications of a revived church will be the marked revival of domestic religion. Whatever stir be made congregationally or ministerially will still leave the church but partially awakened, till the *families* of the righteous become the scenes of religious concern and of spiritual instruction. The canon of the Old Testament closes with these remarkable words: "And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse."

Scarcely a character of eminence has ever appeared, either in the church or in the state, but confessed his obligations to a judicious mother. Pious mothers have done more to people heaven than any other class of persons, next to the preachers of the Gospel. Napoleon once asked Madam Campan what the French most wanted. Her reply was compressed into one word: "*Mothers.*" It was a wise, beautiful, and comprehensive answer. Ask me what the church of God wants next to earnest ministers, and I answer, "*Intelligent, pious, earnest* MOTHERS."—*James.*

TIRED OF THE MINISTER.

THE faithful minister of the Gospel has no sinecure. He has plenty of labour, no less anxiety, and little encouraging success. Not the least of his troubles arises from the humours of unreasonable men. Let us take an example. We give it in the form of a colloquy:

A. We are getting very tired of our minister. For my part, I have received no benefit from his preaching for a year past. He never touches my feelings: and the fact is, he often preaches me to sleep. We must try to get rid of him, or the church will go down.

B. I am sorry to hear that there are grounds of complaint against Mr. T——, for he certainly appears to be a very good and conscientious man. I have been told by those who have been in his family, that he is a man of much prayer, and that he by no means neglects his duty.

A. Well, it is just as I tell you. I go to church regularly, and I come away just as I went. It seems as if I had no feeling while he is preaching.

B. Did it ever suggest itself to your mind that

the fault was sometimes more in the heart than the preacher?

A. How can that be? I am always in my pew, and surely it must be Mr. T——'s fault if I am not benefited.

B. Will you suffer me to ask you a few questions?

A. I certainly will.

B. Well, then, have you not, during the past year, greatly enlarged your business?

A. Certainly.

B. Has it not required so much of your attention, that you sometimes have to go out in the morning without secret prayer, and even without calling your family together for social worship? And are you not often so hurried and fatigued at night, that you drop into your bed without first going on your knees to implore a blessing? And still further, does not the reading of one chapter in the Bible now satisfy you for several days?—and are you not sensible that the world has got full possession of your mind?

A. Who told you this? I am not disposed to make you my father confessor.

B. You need not. Answer the questions to your own conscience. Presuming, however, that I am not far wrong in my surmises, I ask you frankly, if it be not possible that *poor hearing*, rather than *poor preaching*, is the true cause of your not being edified under the ministry of Mr. T——. He is no worker of miracles. How can you expect his good seed to take root in your heart which you have been filling with weeds all the week? You take six days in stupifying your conscience by devotion to the world, and complain that he cannot, in one hour, raise your thoughts to heaven. You ask too much. Mr. T—— is not omnipotent. He cannot melt stones. If you harden yourself against instruction, the fault is your own.—*Presbyterian.*

OUR MINISTER'S SALARY.

A DIALOGUE. (OVERHEARD.)

A. Good morning, Mr. B., I have just been paying the parson for my share of the last year's preaching. I took him five loads of wood at three dollars a load, and I am glad that fifteen dollars will last till next Christmas.

B. Good morning to you, sir; I am glad to see you doing something for our pastor. And by the way, a word more on the subject. Do you know that our church-tax does not meet the wants of the minister and the expenses of the church? We are far behind-hand to him. His last year's salary is not all paid, and a payment for the current year will be due in a few weeks. What shall we do?

A. Do? Why, let everybody pay up as I do!

B. Yes, my dear sir; but it is found, that when all is collected that can be, there is still a deficiency to be provided for. Who shall pay that?

A. I have nothing to do with that as long as I pay my own tax.

B. Who then has to do with it? Can our minister afford to lose so much of his salary? Or can he be honest, and benevolent, and hospitable—all of which we expect him to be—without more promptness on our part than we have shown of late? How shall he provide for all the wants of his large family, and educate his children, while we withhold that support which we promised to give him? Can he afford to be the creditor of the church to such an amount; or ought you, and I, and Mr. N., and such as have property, to lie out of the money?

A. It is a shame, upon my word. I'm glad I am not a minister. He ought to have his salary on the very day it falls due, for I am sure he loses a good deal by buying so much on credit. One dollar in cash is worth ten shillings in tick.

B. Well, neighbour A., will you be one of eight to make up this deficiency?

A. No. I have paid my tax; and I don't mean to know much about other people's dues. The fact is, I never ask about the salary; because I always expect to be dunned for a subscription. It's a tough case to be sure, but I can't help it.

B. Well, good day; I hope yet to find a few who feel some twinges of this public conscience, and who will take hold before our minister leaves us in disgust. Our parsimony will surely prove our leanness.

SCRIPTURE ILLUSTRATION.

"He took away the horses . . . given to the sun, . . . and burned the chariot of the sun," 2 Kings xxiii. 11.

Horses were anciently sacrificed to the sun in different nations, their swiftness being supposed to render them an appropriate offering to that luminary. Some think that the horses here mentioned were intended for this purpose. We doubt this; for, if so, they would probably have been sacrificed before this time. The Jews generally suppose the horses were intended for the use of worshippers, when they rode forth in the morning to meet the sun, and render him their homage. But the mention of chariots immediately after seems to point out another and more obvious explanation; this is, that they were employed to draw the sacred chariots dedicated to the sun. In the chariots themselves, the Rabbins inform us, the king and nobles rode when they went forth to meet the morning sun. This is possible; but, more probably, the horses and chariots were used in the sacred processions, and employed, perhaps, on such occasions, to carry the images of the sun. The ancient Persians, who were sun-worshippers, dedicated to that luminary white horses and chariots, which were paraded in their sacred processions; and it is thought that other nations borrowed the practice from them. Whether so or not, we find the same idea of associating a chariot and horses with the sun, to denote the rapidity of his apparent progress, common in the poetry and sculpture of classical antiquity. The sun was supposed to be drawn daily, in a chariot, by four wondrous coursers, through the firmament: and we all recollect the fate of the ambitious

Phæton, who aspired to guide the swift chariot, and control the strong coursers of the sun. The names of these coursers are preserved—Eous, Pyrois, Æthon, and Phlegon—which are supposed to refer to the four divisions of the day. In his chariot the personified Sun was represented generally as a young man with a radiant head, and driving, whip in hand. He is sometimes seen thus issuing from a cave, to denote the commencement of his daily career. In a medal of the Emperor Heliogabalus, who had been a priest of the sun in Syria, and who established the Syrian form of his worship at Rome, the human figure is wanting, and we only see in the chariot a stone, round below, and rising pyramidally to a point above. The Syrian origin of this representation renders it of very considerable interest. That the sun is intended is indisputable, from the inscription, which, as usual, is, *Soli invicto*—"To the Invincible Sun." It is remarkable that, on ancient medals and gems, the horses are not always represented as abreast, but sometimes as turned towards the four quarters of the globe. The ideas which led to the representation of the sun as a charioteer, and assigned to him a chariot and horses, are too obvious to require explanation.—*Pictorial Bible.*

Lessons by the Way; or, Things to Think On.

AMERICAN YOUNG LADIES.

THERE is no feature common to all the departments of American society, which will so soon impress itself upon the stranger as the prominent position occupied in it by the young ladies. In Europe, if they are not kept there, they, at least, remain in the background. In America, on the other hand, they are in the foremost rank, and, in fact, constitute the all-in-all. Cards of invitation are frequently issued in their names—it being often "The Misses So-and-So" who invite, instead of "Mr. and Mrs. So-and-So." The mother is invariably eclipsed by her daughters. Indeed, I have known instances in which parties were given at which she never made her appearance; the whole being done with her concurrence and assistance, but she keeping back from a participation in the prevailing gaiety; just because she has no inclination to join in it, prudently judging—wise woman!—that her time for such frivolities is past. The young ladies take the whole burden of the matter upon themselves—receive the guests, and do all the honours of the house. The absent mamma has her health frequently inquired for; but nobody ever thinks of wondering that she is not present. She is, perhaps, all the time in an adjoining room, superintending the arrangement of the comestibles. She regards the whole as the young ladies' doing, and leaves them to work their way out of it the best way they can. And very well they generally manage to do so—the opportunity which it affords them of cultivating the virtue of self-reliance being by no means thrown away. The young gentleman, in making visits too, *may* ask at the door for the lady of the house, but such considerateness is a piece of pure supererogation, the young ladies being the parties generally called on, and frequently the only parties seen, if not the only parties asked for. Nor is a long acquaintance necessary to establish this footing of pleasant familiarity. You are introduced at a party to a young lady, dance with her, talk a little, and, if she is at all pleased with you, the chances are all in favour of your being invited to call upon her; but by the somewhat guarded phraseology, that "we," not "she," will be very happy to see you. It is your own fault if, from that moment, you are not on intimate and friendly terms with her.—*Mackay's Western World.*

THE FEMALE SEX.

THE celebrated traveller Ledgard paid the following handsome tribute to the female sex:—"I have observed," he says, "that women in all countries are civil, obliging, tender, and humane. I never addressed myself to them in the language of decency and friendship without receiving a decent and friendly answer. With man it has often been otherwise. In wandering over the barren plains of inhospitable Denmark; through honest Sweden and frozen Lapland; rude and churlish Finland; unprincipled Russia, and the wide-spread region of the wandering Tartar;—if hungry, dry, cold, wet, or sick, the women have ever been friendly to me, and uniformly so; and to add to this virtue (so worthy the appellation of benevolence), these actions have been performed in so free and kind a manner, that if I was dry I drank the sweetest draught; and if hungry I eat the coarsest morsel with a double relish."

MISERIES OF THE JEWS.

AN English clergyman, who recently travelled through Palestine, in speaking of the fulfilment of the judgment predicted by the prophets, as now manifest in the miseries of this people, relates the following facts, which he says he had on the highest authority:

"The houses of Jerusalem belong to Turks. If a Jew wants a habitation, he must, therefore, have an oppressive hatred for his landlord. The landlord has a right to demand a year's rent, to be paid on taking possession; but yet he may eject the tenant at a short notice. The Mohammedan law sanctions the claim of an ejected tenant for the repayment of an adequate portion of the rent; but he must prove his case before the Cadi. A Jew's testimony is not admissible. A Christian's is refused. No Turk will bear witness on behalf of a Jew. So then, at any moment, a Jew may be turned into the street; and, in addition to this calamity, must lose all the year's rent which he paid in advance. Moreover, if a Jew engage in any little trade, he

hardly earns enough to sustain life. If he possess anything beyond this, he is an object towards which rapacity glances its greedy and cruel eye. The poor Jews throughout Palestine derive all their sustenance, or nearly so, from contributions made by the richer Jews in various parts of Europe."

UNIVERSALISM.

A UNIVERSALIST preacher, passing through a neighbourhood where this *modern* faith had not gained a foothold, took occasion to set forth his views in a sermon. At the close of the discourse, he remarked, that if the people desired to hear him again, he would preach on his return. After there had been a silence a few moments, a sensible old Quaker rose and said: "If thou hast told us the *truth*, we do not *need* to hear thee; if thou hast told us a *lie*, we do not *want* to hear thee."

Another preacher of the same creed held forth in another neighbourhood. An old German blacksmith happened to be present, and was very uneasy by the discourse. When the congregation were dismissed, he approached the preacher, and said, "If this doctrine is true, be sure you must not preach it here any more." "Why not?" inquired the preacher. "Because," said he, "one of my neighbours has already stolen one-half my smith-tools; and if he does hear this doctrine, be sure he will have all the rest."

The Quaker and the blacksmith were both sensible men.

POLITICS AND RELIGION.

A CHRISTIAN has no right, anywhere, or under any circumstances, to be anything else than a Christian. He must ask about a political, as well as about any other act, the question, "Is it right or wrong?" And by the answer to that question must he be guided. It is just as wicked to lie about politics as to lie about merchandize. It is just as immoral to act without reference to the law of God at a caucus, as anywhere else. To prefer our own interests, or the interests of party, to that of our country, is treason against that country, and sin against God. And it matters not whether that treason be perpetrated with a ballot or with a bayonet, at the caucus or in the field. And still more, no man can more surely be putting an end to his religion. That man may yet find himself in eternity without his religion, and it may not be there quite so easy as it is on earth to resume it. "There is no shuffling."—*Wayland.*

THE UNIVERSAL BROTHERHOOD OF MAN.

WHILE we maintain the unity of the human species, we at the same time repel the depressing assumption of superior and inferior races of men. There are nations more susceptible of cultivation, more highly civilized, more ennobled by mental cultivation, than others; but none in themselves nobler than others. All are, in like degree, designed for freedom—a freedom which, in the ruder conditions of society, belongs only to the individual; but which, in social states, enjoying political institutions, appertains as a right to the whole body of the community. If we would indicate an idea which, throughout the whole course of history, has ever more and more widely extended its empire; or which, more than any other, testifies to the much-contested and more misunderstood perfectibility of the whole human race; it is that of establishing our common humanity—of striving to remove the barriers which prejudice and limited views of every kind have erected among men; and to treat all mankind, without reference to religion, nation, or colour, as one fraternity, one great communion, fitted for the attainment of one object—the unrestrained development of the physical powers. This is the ultimate and highest aim of society, identical with the direction implanted by nature in the mind of man towards the indefinite extension of his existence. He regards the earth in all its limits, and the heavens, as far as his eye can scan their bright and starry depths, as inwardly his own; given to him as objects for contemplation, and as a field for the development of his energies. Even the child longs to pass the hills or the seas which enclose his narrow home; yet when his eager steps have borne him beyond those limits, he pines, like the plant, for his native soil; and it is by this touching and beautiful attribute of man,—this longing for that which is unknown, and this fond remembrance of that which is lost—that he is spared from an exclusive attachment to the present. Thus deeply rooted in the innermost nature of man, and even enjoined upon him by his highest tendencies, the recognition of the bond of humanity becomes one of the noblest leading principles in the history of mankind.—*Humboldt's Cosmos.*

GIVING PRESENTS IN EGYPT.

To show you to what an absurd degree this system is carried, I must tell you that one day, when I had dismounted from my donkey, at old Cairo, to visit some monument there, a pretty little kid ran up to me, and, in the fulness of my love of animals, I raised it in my arms and kissed it. An Arab immediately approached me, and holding out his hand, stoutly demanded "*Buckshish!*" I inquired for what? and was very gravely answered, for having kissed the kid which belonged to him! But an anecdote related to me by Dr. Abbott, is still more delicious. He had been called in to attend, in his medical capacity, upon an Egyptian lady during a long illness, and had done so with all the skill and kindness for which he is noted, but without having received a fee during the whole period. Of course he naturally expected that the usual remuneration would be forthcoming at the close of his attendance; and accordingly when, in his last visit, he saw the lady hold out her hand to him, he supposed that it contained the reward of his labours. Not at all! the action was accompanied on her part with the demand for *Buckshish* from the doctor, for having allowed herself to be cured by him!—*Mrs. Romer's Tombs and Temples of Egypt.*

DR. JOHNSON ON A STANDING ARMY.

WE have found, by long experience, that to lie under a necessity of assigning reasons is very troublesome, and that many an excellent design has miscarried by the loss of time spent unnecessarily in examining reasons. Always to call for reasons, and always to reject them, shows a strange degree of perverseness; yet such is the daily behaviour of our adversaries, who have never yet been satisfied with any reasons that have been offered by us. They have made it their practice to demand once a year the reasons for which we maintain a standing army. One year we told them that it was necessary because

all the nations round us were involved in war. This had no effect upon them, and therefore, resolving to do our utmost for their satisfaction, we told them, the next year, that it was necessary because all the nations round us were at peace. This reason finding no better reception than the other, we had recourse to our apprehension of an invasion from the Pretender; of an insurrection in favour of gin; and a general disaffection among the people. But as they continue still impenetrable, and oblige us still to assign our annual reasons, we shall spare no endeavours to procure such as may be more satisfactory than any of the former. The reason we once gave for building barracks was for fear of the plague, and we intend next year to propose the augmentation of our troops for fear of a famine.—*Vindication of the Licenser of the Stage, by Sam. Johnson.*

A HINT TO THE SLOVEN-SCHOLAR.

How easily, under certain circumstances, one may glide into habits of seclusion, and, in a kind of undress, slip-shod hardihood, with a pipe and a proof-sheet, defy the world. Into this state scholars have too often fallen; thus giving some ground for the prevalent opinion, that scholarship and rusticity are inseparable. To me, I confess, it is painful to see the scholar and the world assume so often a hostile attitude, and set each other at defiance. Surely, it is a characteristic trait of a great and liberal mind, that it recognises humanity in all its forms and conditions. I am a student; and always, when I sit alone at night, I recognise the divinity of the student, as she reveals herself to me in the flame of the midnight lamp. But, because solitude and books are not unpleasant to me—nay, wished for, sought after—shall I say to my brother, "Thou fool!" Shall I take the world by the beard, and say, "Thou art old, and mad!" Shall I look society in the face, and say, "Thou art heartless!" Heartless! Beware of that word! The good Jean Paul says very wisely, that "life in every shape should be precious to us, for the same reason that the Turks carefully collect every scrap of paper that comes in their way, because the name of God may be written upon it." Nothing is more true than this, yet nothing more neglected.—*Professor Longfellow.*

THE FREE AGENCY OF MEN CONSISTENT WITH DEPENDENCE ON GOD.

It is common to represent God as desiring the happiness of all men, and doing all in his power to promote it; but as men are free agents, it must be left to their own choice whether they are saved or lost. But this is representing the *power* of God as unequal to his *love*, and thus destroying the harmony of his attributes, for he has not power to carry his desire for the happiness of his creatures into effect. Men *are* free agents; but there cannot be a more favourable device of Satan than to teach that this free agency is inconsistent with dependence on God. They who yield to this suggestion are "ignorant of the Scriptures and of the power of God."

Biography.

MEMOIR OF MRS. CHICK,

Widow of the late Captain Chick, R.N.

The memory of the just is blessed. It is honoured by God in heaven, and revered by the good on earth. A devoted Christian is like the rose, beautiful in life, and fragrant after death. As its leaves, when dried and shrivelled, still emit a delightful odour; so the virtues of a departed devoted child of God, shed themselves around us like sweet perfumes. To consider the pious dead is a stimulus to religion in our minds. It tends to chasten and tranquilize our spirits, and to lead us to prepare for our own departure hence. As we view the purity, zeal, self-denial, and charity of those who have gone before, with unusual force do we feel ourselves admonished: "Be ye therefore followers of them who through faith and patience inherit the promises." How sweet and beneficial to read of some whose histories have been snatched from oblivion by the press! How they have softened us by their lovingness, and fired us by their zeal! No earthly escutcheon emblazons their virtues—no marbled statue immortalizes their name—no fawning sycophants rush into the temple of fame to rehearse their deeds;—yet as jewels will they be preserved by the Christian, and the tear of sacred regret will flow, that in them the church has been deprived of its brightest ornaments, and the world of its richest benefactors.

The subject of this brief memoir was born in the town of Bury, Lancashire, in the year 1785. Her parents being Roman Catholics she was educated in the rites and doctrines of popery, and regularly went as did others to adore the host and to confess unto the priest. At an early age she married Mr. H. Knight, who was a hearer at the New-road Independent chapel in that town, and whose grandfather had been one of its founders. She now left the papists, and attended with her husband, her parents offering no determined opposition. By Mr. Knight she had five children, two of whom died when very young; one was drowned by

the upsetting of a boat on the Bury canal; one died at the age of nineteen; and one still survives. After living happily with her husband for seventeen years she was left a widow. This event deeply affected her, but led to no saving change. Her parents having removed to London, she went to reside with them. Being gifted with a pleasing form, agreeable manners, and a healthful constitution, her company was much courted. She at length gave her hand, and was united to Captain Chick of the Royal Navy. The calm and sacred service of the Independent chapel was now superseded by the trill of the gay assembly, the box at the opera, or the fashionable dinner party. Her life became a whirl of exciting pleasure. Was she happy amid these scenes? Oh, no! there was a void within her heart, a sickening sense of earth's delusions, a feeling of deep regret at the way in which life was spent. A comparison of the past and present often forced itself upon her mind. She sighed for the calm of days gone by; but she had now a pleasure-loving husband to please. How many are martyrs to this? The smile in the gay circle is often but the spark from that inward fire of grief which is consuming the spirit. The Sabbath was always broken—the sanctuary seldom entered. Eleven years thus passed—years of vanity and sorrow,—and once more she was a widow. Again bereft, her soul was led to serious reflection. She began to attend the ministry of the Rev. G. Clayton, Walworth; under whose preaching her mind became gradually interested in religion. Shortly removing to another part of town, she went to Regent-street chapel, Lambeth, being acquainted with its esteemed minister. Divine light continued to break in upon her mind, and Divine love melted her heart. She became convinced of sin, and saw the necessity of the work of Christ. Still, for a season, her soul did not yield itself to God. The whole of the circles of fashion, and the company of esteemed yet worldly friends, could not be left without a struggle. She hesitated between the friendship of the world and Christ. God, however, led her to see more of his love and glory, and then her heart became fixed, and fixed for ever. This was a great change to her. It was a substantial and a happy one. A new world opened before her. New thoughts, new feelings, new joys and hopes, sprung up within her soul. Being justified by faith, she had peace with God. Then most feelingly did she adopt the language of Newton:

"Let worldly minds the world pursue;
What are its charms to me?
Once I admired its trifles too,
But grace has set me free.

As by the light of opening day
The stars are all concealed,
So earthly pleasures fade away,
When Jesus is revealed."

She was united to the church assembling in Regent-street chapel, Lambeth. Exhibiting symptoms of declining health, she left the metropolis to reside with her only surviving son, Mr. Knight, of Heywood, Lancashire. Here she diligently attended the means of grace at the Independent chapel, of which her son sustained the office of deacon. It was the hope of her friends that for some years her life would be spared to glorify God. Their hopes were blighted. The Great Shepherd intended soon to call her to the upper world.

Visiting some beloved friends at Huddersfield, in the hope that the bracing air of that district might be beneficial, she began to manifest indications of rapid decline; and ere she could be removed to the residence of her son, she sunk into the arms of death. In her last illness, although breathing was difficult, and sickness almost constant, she loved to converse on the grace and faithfulness of Christ. She often expressed deep regret that so many of her years had been spent after the course of this world; and presented devout and humble gratitude to God that he had called her, though in the decline of life. With the breath that came feebly up, she admonished all around her to seek the favour of God. She cautioned the young against supposing that earthly pleasures could yield real satisfaction; and sent a dying message to the children of the Sunday-schools which she had attended in Heywood—to seek religion while they were young, as it would preserve them from many sorrows in after life. In these solemn moments she possessed no rapture but a calm reliance on the Redeemer. There was no ecstasy, but a sweet assurance of being loved to the end:

"As fades a summer's cloud away,
As sinks the gale when storms are o'er,
As gently shuts the eye of day,
As dies the wave upon the shore,"

so softly did she sink into immortal rest. She died amid the tears of the good, kind, generous, affectionate. She has

left many to mourn their loss. Yet accepted in the Beloved, she is far happier in the skies than she could have been on earth. May it be the joy of those who survive to meet her in that world where there is no more pain nor death; and "where the parting word shakes the lips no more!"

To the young, who are gay and thoughtless, how this brief history speaks! You have read the dying testimony of one who was courted by the fashionable, and caressed by the gay. She partook of the streams of worldly pleasure at their founts, and plucked the fruits of earth's satisfaction in earth's choicest gardens; and after all the rounds and scenes through which she passed, all were proclaimed to be vanity and vexation of spirit. Ye who have heard of the world's vast pleasures, and her beauteous charms, who look upon them with an eager eye, beware lest soon your heart be taken, your feet chained, and your soul swept to swift destruction. Seek satisfaction in true piety:

> "'T is religion that can give
> Sweetest pleasures while we live,
> 'T is religion can supply
> Solid comfort when we die."

"Poets may sing of the goblet of worldly pleasure, praise in glowing terms the garlands which wreathe it; wit may lend its brilliant aid to celebrate it, and even learning invest it with a charm: but when the poet's song shall have died away, and the garlands shall have withered; when wit shall have ceased to sparkle, and the lore of ages be an unremembered thing; the baneful effects of worldly pleasures will be awfully verified in the doom of its devotee." "The wages of sin is death." "The wicked shall be turned into hell, and all the nations that forget God." Oh! turn away from idle vanities. Seek solid peace in the service of God. Go with a penitent heart to Jesus, and pray for the remission of sins. Then will you escape the insidious whirlpool into which thousands of mankind have been drawn; and in which they have sunk to rise no more.

> "Fading is the worldling's pleasure,
> All his boasted pomp and show;
> Solid joys and lasting treasure
> None but Zion's children know."

REV. PEREGRINE PHILLIPS,

One of the Ejected Ministers in 1662.

A BRIEF account of this worthy man may be seen in the "Nonconformists' Memorial," by the late Rev. Samuel Palmer, of Hackney, vol. iii. pp. 56—58. The present writer, however, having been more than twenty years pastor of the church originally organized by Mr. Phillips, and having married one of his descendants, has had an opportunity of collecting additional particulars which no other person has given to the public. From family tradition, church-books, and other sources of information, he has been enabled to prepare a more full and complete account of one of the fathers of Nonconformity than has hitherto appeared. This he has been induced to draw up for the CHRISTIAN WITNESS, believing that it will be valued by all who adhere to the principles of those who suffered for conscience' sake under the Stuart dynasty, and not unacceptable to any candid and reflecting reader.

Mr. Phillips was born at Amroth, in the county of Pembroke, in the year 1623, and the nineteenth of the reign of James I. Of his father we know nothing more than that he was vicar of Amroth, and "a good old Puritan minister, who suffered for not reading the *Book of Sports*." That book being neither more nor less than a *declaration* of the king's pleasure, that his subjects should spend a portion of the Christian Sabbath in archery, dancing, leaping, and similar recreations, pious people were shocked on finding themselves thus invited, by royal authority, to the open violation of a Divine command. They also dreaded the consequences of inducing people to neglect private reading and meditation, together with all secret and family devotion, by enticing them to public recreations on a day confessedly holy, and especially set apart for religious purposes. This iniquitous book of sports had been drawn up by Bishop Moreton in order to conciliate the Roman Catholics, who objected to the strictness of the reformed religion; and was subsequently defended, as even "*necessary to preserve the people from popery!*" But how could these ministers who had preached on the duty of sanctifying the Sabbath, and had earnestly exhorted their hearers to keep it holy, allow themselves to publish, from the sacred desk, a proclamation directly opposed to their own instructions, and, as they believed, in opposition to the word of God? Some of the clergy, however, are said to have so far strained their consciences, in submission to their superiors, as to publish the proclamation, and then read the fourth commandment, saying, "This is the law of God; the other the law of man;" while some refused to comply on any terms whatever. These were visited with citations, punished by suspensions, and finally excommunicated! Many, also, who were prosecuted in the High Commission Court, were driven from their homes, and obliged to leave the kingdom! The pious vicar of Amroth, being one of those who could subject themselves to such inconveniences for the sake of a good conscience, may well be supposed to have brought up his son in the knowledge and fear of God; and of the manner in which he was qualified for public usefulness, as well as for the eminence to which he afterwards attained, Dr. Calamy has preserved the following particulars: "He had his education, first, in the public school at Haverfordwest; next, under Sir Edward Harley's chaplain, at Brampton Bryan in Herefordshire; and, lastly, under Dr. Thomas, afterwards Bishop of St. David's. From him he

went to Oxford, where he continued till he was forced away by the civil war. He first officiated in the church as curate to his uncle, Dr. Collins, minister of Kidwelly, Carmarthenshire; from whence he removed to Langum, which he held for several years. Some gentlemen of the county of Pembroke taking notice of his abilities, were for advancing him to a place more equal to his merit. Accordingly, Sir Hugh Owen, Bart., Sir Roger Lart, Bart., and Sir John Meyrick, preferred him to Monckton, near Pembroke; afterwards to St. Mary's, in that town, and also to Cocheston. He preached three times every Lord's-day, once in each of his churches, and did much good. He was usually reputed the best preacher in those parts; so that when Oliver Cromwell was at Pembroke, he requested him to preach, at one of his churches, before the officers of his army; which he did with general approbation, and was afterwards much favoured by him. A number of men-of-war lying at Milford, designed for the reduction of Ireland, Cromwell got him on board, to pray in each of the ships before they sailed. He afterwards, as occasion offered, preached in almost every church in the county, both in Welsh and English; and also before the judges at the assizes at Cardigan, Carmarthen, and Haverfordwest."

During the siege of Pembroke Mr. Phillips was "much exposed" to the dangers then incident to its inhabitants, as he probably resided at Monckton, just below the Castle, which "made a most obstinate resistance, under the command of Poyer and Langharne, who, thinking themselves ill-treated by the Parliament, had declared for the King."* On the 21st of May, 1648, Cromwell, who was then Lieutenant-General, informed the House that the town and castle of Pembroke were "equal to any in England, and well provided with all things." Under his conduct "the siege was carried on with redoubled vigour, though he stood in much need of artillery and ammunition, being at one time reduced to the necessity of using round stones instead of balls." It is certain, however, that, while Mr. Phillips "continued labouring among his people," he "sometimes had the balls flying about him," from which "he was wonderfully preserved;" many of these balls were of cast-iron, several having been preserved by his descendants to the present day, and some of which may now be seen at Haverfordwest. Four of these are entire, the smallest weighing about two pounds, and each of the others about five. In addition to these are two fragments, each nearly half a ball, the largest of which weighs about eight pounds. They are parts of balls which appear to have been split on striking the immense stones of the castle, or the solid masonry of the tower of St. Mary's church, the effects of which are still visible on entering the town from Pembroke ferry. While these messengers of destruction were falling on his premises, Mr. Phillips is reported to have had a female servant, who was courageous enough to go and milk the cow every day, partly for the sake of his children; and it has been said, that neither cow, maid, nor family, received the slightest injury. A story is also related of their being straitened for food, and of flour having been concealed from the soldiers in a bolster, which occupied its usual place on the bed. On this flour, in addition to their milk, the children are believed to have subsisted in a time of scarcity. Fenton observes, that "the garrison was then in great want of provision. The men were limited to a very scanty allowance per day, and on that account became mutinous. Yet, reduced as the besieged were to such extremity, no surrender took place until the Parliament General found means to get possession of their mills, and cut off their water, by planting cannon so as to destroy a staircase leading to a cellar of one of the bastions, where was their principal supply." Such were the warlike operations now carried on near Mr. Phillips's habitation, while he could say, with the Psalmist, "I securely lie down and sleep, for thou, Lord, alone makest me to dwell in safety!"

* Fenton's "Pembrokeshire," p. 369.

We learn from Dr. Calamy, that Mr. Phillips had the honour to be one of the committee appointed to inquire into the conduct of ministers, and their qualifications for the sacred office. In this capacity he is said to have been the instrument of "helping several worthy men in their places." But the period was now approaching, when, on the restoration of the Stuart family, in the person of Charles II., Mr. Phillips had to resign his own place in the church, and pursue his ministry under circumstances of privation, affliction, and persecution. Under the Commonwealth such men were at liberty to follow their own judgment and conscience, both in the mode of conducting Divine service, and other religious matters, in which they were accountable to God rather than to men, while they were probably the best expositors of his revealed will. But, on the re-establishment of Episcopacy, they were required, by the Act of Uniformity, to be *re-ordained*, if they had not previously received episcopal ordination. Now, to those who were of the Presbyterian persuasion, this was "no light matter," as the credit of the reformed churches abroad was concerned in such a proceeding; "nor would their consciences allow them to trifle with divine things, in professing to be moved by the Holy Ghost to take upon them the office of a deacon, when they were already in the higher office of presbyters."* In addition to this, the following were the grounds and reasons of Nonconformity which influenced the most moderate, and those who were least fond of separation; so that they may be regarded as having been common to them all:—"They were required to declare their unfeigned assent and consent to all and everything contained and prescribed in the Book of Common Prayer, administration of the sacraments, and other rites and ceremonies of the church, together with the form of ordaining bishops, priests, and deacons. They were also required, *ex animo*, to subscribe these words: 'That the Book of Common Prayer containeth nothing in it contrary to the word of God; that it may be lawfully used; and that they would use the form prescribed in public prayer, and no other.' This they could not do, as the Prayer-book, with the alterations made by the Convocation, was not published till a few days before the 24th of August, when the Act took place. Of *seven thousand ministers*, therefore, who *kept their livings*, few but those in or near London *could have a sight of it till after they had declared their assent and consent to it!* When they had

* Introduction to Palmer's "Nonconformists' Memorials," sect. v.

an opportunity to peruse the book, the Nonconformists observed, that not only was their *consent* required, but their *assent* also, and that to *everything* which the book contained. Words could scarcely be devised more full and significant to testify their highest commendation of every rite and ceremony, every syllable, line, and page! Such a declaration as the Act required, was, in their apprehension, as much as could be required concerning the *Bible* itself; and more than ought to be made concerning any *copy* of it now extant."

Our fathers were required, by the Act of Uniformity, to take the oath of *canonical obedience*, and swear subjection to the bishop of the diocese in which they resided, according to the canons of the church. In this "they could not comply, because they found several things highly objectionable in those canons; particularly that persons are *ipso facto* excommunicated for a variety of things which they could not think deserving so severe a punishment; for instance, by the fourth canon, for charging the Book of Common Prayer with containing any thing repugnant to the Scriptures. Though this should be allowed to be an error, they could not see it to be of such magnitude as to deserve *excommunication*. By the fifth canon, the same punishment was to be inflicted for affirming any of the Thirty-nine Articles to be erroneous. For the reasons before mentioned, they could not bind themselves to this canon. Besides, they found the words of several of the Articles liable to exception; some of small moment, and dubious. They could not see the warrant of that which is ascribed to the church in the twentieth Article, that she 'hath power to decree rites, and ceremonies, and authority in controversies of faith.' They knew of no charter which Christ had given to the church, to bind men up to more than he himself has done; nor could they esteem everything that is *true* so necessary to church-communion, that all who dissent must be immediately cast out. They found Bishop Taylor overthrowing the ninth Article on original sin, and Dr. Hammond refining upon the fifteenth, and denying the seventeenth; in which they had many followers, who were all, by this canon, *ipso facto* excommunicated; a thing in which they durst not concur, as easily foreseeing that this would make the Articles an engine of endless strife and division. By the sixth canon, those who should affirm 'that the rites and ceremonies of the Church of England are superstitious,' were to be excommunicated. In this the church seemed to assume a most exorbitant power, and to err in laying so great a stress on *every one* of her ceremonies, some of which the Nonconforming ministers esteemed unwarrantable. By the seventh canon, excommunication was the punishment of all who should affirm that 'the government of the Church of England by archbishops, bishops, deans, &c, is repugnant to the word of God.' But, though some of the silenced ministers could have gone further than others in submitting to diocesan episcopacy, yet that bishops should govern the church *in a secular manner by laymen, who do that in their name of which they know nothing*, could not, in their judgment, be reconciled with the word of God. Nor could they agree to those canons which require 'all who separate themselves from the communion of the Church of England,' and 'such as own those separate societies to be true churches,' to be excommunicated, and only restored by the archbishop.' To canons of this kind they durst not swear subjection, because they thought them very *uncharitable*. And supposing it granted that separatists were really in error, they could not perceive that their errors were comparable to those of the papists, who were, by many of the prelatical party, owned to be a true church. Societies being gathered and maintained without the consent of the ruler, could not, as they thought, incapacitate them from being true churches; for to condemn them on that account would be to condemn all the churches of Christ which were in the world for some hundreds of years without the sanction of the civil magistrate. These ministers, therefore, thought fit to leave those to themselves who were so confined in their charity; apprehending it to be their duty to embrace all those as their brethren who feared God and wrought righteousness, how different soever their particular sentiments or modes of worship might be."

The above grounds and reasons of Nonconformity are but a few of those given in the fifth section of the Introduction to the Nonconformists' Memorial; and the truth seems to be, that the Act of Uniformity was purposely so framed as to reach every Puritan in the kingdom. It was designed to empty and relieve the church of all such men. Its promoters were heard to say, that "if they thought any of them would so stretch their consciences as to be comprehended by it, they would insert yet other conditions and subscriptions," so as to keep them out! To a certain gentleman, who "thought it a pity that the door had been made so strait that many sober ministers could not have admission," one of the dignitaries of the church gave it as his opinion, that "it was no pity at all;" and said, "If we had thought so many of them would conform, we would have made it straiter!" The Act took effect on Bartholomew-day; and, as Locke observes, that day "was fatal to our established church and religion, by throwing out a very great number of worthy, learned, pious, and orthodox divines,"* who could not assent to the terms of communion proposed by their superiors. The number of ejected ministers is believed to have been about *two thousand;* nor ought it to be at all wonderful, that so many lost their livings by refusing to conform; but rather that so many should have acted otherwise in so serious and important an affair. Hence the remark of "a man of note," quoted by Mr. Palmer: "Had all the ministers conformed, people would have thought there was nothing in religion, and that it was only a thing to be talked of in the pulpit, and to serve a State design, while they turned and changed any way with the State; but these men giving up their livings, and exposing themselves and families to outward evils, rather than conform to things imposed, not agreeable (as they apprehended) to the Gospel which they preached, have convinced men that there is a *reality* in religion, and has given a check to Atheism."

On resigning his preferment in the Established Church, Mr. Phillips retired to a farm called Dredgeman Hill, near Haverfordwest, and became a tenant of Sir Herbert Perrot, "who

* Locke's "Posthumous Works," folio, second edition, p. 20.

was his great friend in most of the troubles he afterwards met with." This gentleman was a descendant of the famous Sir John Perrot, who was Lord Lieutenant of Ireland in the reign of Elizabeth, and who, in consequence of endeavouring to redress the wrongs of that country, was recalled, and committed prisoner to the Tower of London, where he died a martyr to the cause of justice, truth, and liberty. Believing himself divinely called to the gospel ministry, and not acknowledging the assumed authority of man over those whom Christ had appointed to labour in his vineyard, Mr. Phillips fitted up the best part of his house for a place of worship, where he preached to several of his friends, and obtained an increasing congregation under his own roof. In the course of a few years he conceived it to be his duty to form some of his hearers into a church and administer the Lord's supper to them. This was probably done on the 4th of March, 1668; that being the earliest date of admission to church-communion which occurs in the accounts now extant. That Mr. Phillips both preached and administered the Lord's supper in his own house, is evident from the following memorandum by one of the original members of the church: "The pulpit-cushion at Dredgeman Hill, the diaper table-cloth used at the Sacrament, and the forms in Mr. Phillips's house, belong to the congregation, having been bought out of the common stock." Among those who received the Lord's supper in the pastor's house, was the Rev. John Luntley, formerly minister of Llanstadwell and Nolton, who, like himself, was a voluntary sufferer in the cause of Nonconformity, and became his assistant; but probably died soon afterwards. Mr. Phillips had also the pleasure of numbering among his communicants a sister and one of his own sons. Besides these, were William Meylett, Esq., of Hill, near Pembroke; Mr. Samuel Ferrior, of Pennar; Captain Longman, of High Freystrup; Mr. Samuel Smith, of Sympston; Mr. Hugh Harries, of Kirkglace; together with Mr. Richard Meyler, and several other inhabitants of Haverfordwest. Some also from Tenby, Pembroke, Lawrenny, Trefgarn, and other parts of the county, were in communion at Dredgeman Hill. Such was the beginning of the first congregation of Protestant Dissenters in the county of Pembroke. The form of church-order and discipline which its members adopted, was, perhaps, Presbyterian, at least theoretically, although, in practice, the church necessarily became *Independent*, being gradually left to the sole management of its own affairs, without being subject to any presbytery except that of its own elders.

It is certain that Mr. Phillips exercised his ministry occasionally in the town of *Haverfordwest*, soon after he had formed the church at Dredgeman Hill. He is said to have preached there "to a number of people who came to hear him when he was in prison;" and we are told, that he "would not cease from labouring among his people even by night." But after the declaration for liberty of conscience by James II., in 1687, which annulled all the existing laws against Roman Catholics and Dissenters, he preached there more frequently, chiefly, however, in the afternoon of the Lord's-day. This he appears to have done in the house of Mr. Richard Meyler, in Market-street, lately purchased and rebuilt by Mr. John Lloyd, draper. In proof of this the old church-book exhibits the following entry in the hand-writing of Mr. Meyler himself: "Jan. 6, 1689—Richard Meyler did certify the Mayor and Justices of the Peace, at the Quarter Sessions then held, that his dwelling-house was appointed a place for Dissenting Protestants to meet in for the exercise of religion; and it was then, in the said Quarter Sessions, recorded." Of the Meeting-house in St. Thomas's-green, the church and congregation obtained possession in the following year, after which it was repaired and fitted up for Divine service; and the recording of it in the usual manner is thus noticed by Mr. Meyler: "Jan. 17, 1691—Mr. Richard Smith and Richard Meyler did certify the Mayor and Justices of the Peace, at the Quarter Sessions then held for the town and county of Haverfordwest, that the Meeting-house in St. Thomas's Green was appointed a place for Dissenting Protestants to assemble in for the exercise of religion; and it was then recorded according to the form of the schedule in that case made and provided." Now, if the Meeting-house was opened immediately afterwards, and Mr. Phillips able to preach on the occasion, there can be no doubt of his having done so; and it may be that he exercised his ministry there for upwards of two months. Longer than this he was not permitted to engage in ministerial duties, as he died on the 17th of September following. Up to this period he had admitted to church-communion not less than sixty-seven persons, of whom very few appear to have died before him. At his decease the church probably consisted of about *sixty members*. With respect to the congregations, they were undoubtedly more numerous in proportion, as the Pembrokeshire Dissenters were not then divided, and as Mr. Phillips and Mr. Luntley had been the only ministers among them for many years.

It appears, from the account given us by Dr. Calamy, that, soon after Mr. Phillips had withdrawn from the Established Church, "a dispute," perhaps a *public disputation*, took place "at Carmarthen between him and Dr. Reynolds about ceremonies and discipline in the church; and another between him and his tutor, Bishop Thomas, which was afterwards printed by the bishop, contrary to Mr. Phillips's design, and without his knowledge." From the same account we learn that he was "imprisoned for keeping a conventicle in his house;" and that, "when Bishop Thomas came to the assizes at Haverfordwest with the Judges, they made him considerable offers if he would conform; but not prevailing, they set him at liberty." But what Mr. Phillips suffered for Nonconformity, or, in other words, for the honour of Christ, as the only head and lawgiver of the church, for truth, and for conscience, appears from the following facts: "He was prosecuted under the Five-mile Act, and a number of his cattle were taken away by order of the High-sheriff, who, on his death-bed, asked his forgiveness, which was readily granted; but his cattle were not restored. Some time after, he was again apprehended, and made close prisoner in the middle of harvest, none being left to manage his farming concerns but a wife, who had five small children and a very few servants. When he had been confined two months, he fell sick, and was discharged by the Commissioners,"

most probably through the influence of his worthy landlord, Sir Herbert Perrot, who "sent his coach to convey him to his own house, where he lay a long time ill of a fever, and was given up by his physicians; but a day of fasting and prayer being set apart on his account, God was pleased to restore him." In addition to all this, we are told that he was "troubled with fines and outlawries;" and that "his house was searched by the deputy-lieutenants, bailiffs, and constables." And why was Mr. Phillips thus persecuted? Why did he "suffer these things?" The clerical author of "The Siege of Lichfield" would say, Because he was a fanatic, and would neither obey his king, nor submit to those who were appointed to be over him in the church. And so would many a Catholic priest have said respecting the martyrs of the Marian Persecution. But the most proper answer appears to be, that Mr. Phillips was of the true "apostolical succession," having the doctrine, the piety, the zeal, the patience, the faith, and love of the apostles, who were enabled to "endure all things for the sake of the elect, that they might also obtain the salvation which is through Christ Jesus, with eternal glory." The apostles not only laboured abundantly in their calling, and were cast into prison, but were also "in deaths often." One instance of this is recorded of Mr. Phillips a few years before his decease, when "he met with a very wonderful deliverance. As he was riding homeward, late at night, over a place near Freystrup, in which were many coal-pits, he and his horse fell into one of them, which was very deep and full of water. The mouth of the pit being narrower about six yards deep, than at the top, the horse stuck fast with his rider upon him. An old woman, who was deaf, providentially passing by with her grandchild, the child heard a noise, and persuaded the woman to go out of her way to ascertain the cause of it. At last, coming to the mouth of the pit, she discovered Mr. Phillips's situation, and immediately went to Captain Longman, who had been his intimate friend for many years, who presently brought proper assistance, and got him up without any considerable injury."

Of this laborious and useful minister of our Lord Jesus Christ, it is said that he "took no small pleasure in reconciling differences, and was useful to his whole neighbourhood. He continued his public services to the last, preaching twice the very Lord's-day before his death," which took place September 17, 1691. His remains were interred in Haroldston Church, near the pulpit, if traditional information be correct. As his departure appears to have been sudden, none of his dying expressions have been recorded, nor anything relating to the cause and manner of his death; but, from what we know of his character and piety, it may be inferred that his end was peace; and that as he lived so he died to the Lord.

Of all the *books* that Mr. Phillips must have possessed, only one is known to have been preserved. This is a fine copy of "Willet's Hexapla, or Six-fold Commentary on the Epistle of Paul to the Romans." In this book are a few notes in the margin, very neatly written, and which are probably the only remaining specimens of the hand-writing of its original possessor. With that epistle he was thoroughly acquainted, and in Willet's interpretation he probably for the most part coincided. With the apostle Mr. Phillips could say, "Be ye followers of me, even as I also am of Christ." His descendants, we believe, have been so from generation to generation; and his successors in the pastoral office at Haverfordwest have, upon the whole, been men of like principles, and of a like spirit, with the first minister of the church. Many such pastors and teachers continue to the latest posterity, while those in church-communion have "fellowship with the Father, and with his Son Jesus Christ!"

A complete history of the ancient Congregational church at Haverfordwest has been drawn up by the present writer, and will shortly appear in the pages of the CHRISTIAN WITNESS, should its honoured and highly-respected Editor consider it worthy of insertion.

J. BULMER.

Windsor Terrace, St. Paul's, Bristol,
July 6, 1847.

Essays, Extracts, and Correspondence.

LITERARY PROJECT.

THE following presents a general outline of some of the topics which appear desirable in the commencement of a *Popular Congregational Literature*. Its fuller development must be matter for consideration as it is carried out, if approved. It would be desirable to begin with the most characteristic work, but the precise form and all other details must at present remain undetermined:

FOR THE YOUNG.

I. *The Willing Mind:* A popular and attractive illustration of Voluntaryism, with Engravings. In One Volume.

II. *The Church:*

1. The Church Apostolic, presenting the following characteristic scenes, by Engravings and Narratives: An Apostle Preaching—The Rite of Discipleship Administered—The Lord's Supper—The Pastor—The Deacon—The Member Received.

2. The Church Corrupted (in the Second and Third Centuries).

3. The Church Endowed (by Constantine).

4. The Church Reformed.

5. The Second Reformation (the Puritans and Nonconformists).

6. The Church Awakened (Whitfield, Wesley, &c.)

7. The Church Restored.

Each of these to be complete in itself, and at

a low price, but so arranged as to be united in one volume.

III. *Scenes Sacred to Truth*, with Engravings; as, Ephesus and the Apostles—Iona and Columba—Piedmont and the Vaudois—Provence and the Albigenses—Lutterworth and Wycliffe—Prague, and Huss and Jerome—Erfurth and Luther—The University of Paris and Lefevre—Geneva and the Swiss Reformers—Sodbury Manor-house and Tyndale—St. Andrew's and Knox—Paul's Cross and Latimer, &c.—and Scenes of modern Missionary Enterprise.

These Scenes are designed to form One Volume, descriptive of the progress of true religion. The volume may also be divided into four or five portions, as may best suit the trade.

The Engravings of each of the preceding to be also printed in separate sheets, and suspended on the walls of schools, cottages, &c. It is intended that, besides being well-executed, they should be as correct as possible in detail.

FOR GENERAL READERS.

IV. *A Handbook to the Bible.*

This book will have all that is important in "Scripture Keys," and yet be totally unlike any other of the kind. While the character of each part of Scripture will be given, with such details as may be desirable, there will be throughout a development of the genius of true religion. For example, the simplicity and spirituality of the Patriarchal Dispensation will be exhibited; the Mosaic Economy will be described as it was, and the fallacies of the Church and State system will be exposed; the evils denounced by the Prophets will be traced to the departure of the people from the revealed will of God; the mission of the Redeemer will be presented in its only true light; the work of Apostles and Evangelists will be traced in the publication of the Gospel, and the consequent formation of Christian Churches, with their pastors and deacons, being all that is required for the evangelization of the world; and the aspect of the Book of Revelation will be shown on the present and future circumstances of the Church of Christ.

V. *Men worth Knowing:* Sketches of Eminent Men, *chiefly* of our own order. Wycliffe and the *Written* Scriptures—Tyndale and the *Printed* Bible—Howe and Nonconformity—Ainsworth and his Scholarship—Robinson and the Pilgrim Fathers—Milton and Liberty—Cromwell and the Protectorate—Owen and the University of Oxford—Baxter and his Labours—Bunyan and his Pilgrim—Watts and his Poems—Frankland and the Colleges—Doddridge and his Works—Cruden and his Concordance—Harmer and the Illustrations of Scripture, &c., &c.

To be published separately, if desirable, and also arranged for a volume.

VI. *A Series of Popular Tracts on Nonconformity.*

FOR THE HUMBLER ORDERS.

VII. *A Series of Tracts* on Political and Social Economy—The Right of Property—The Division of Labour—Wages—Value and Price—Income—Money—Foreign Trade—Taxation—The Royal Power—The House of Lords—The House of Commons—The Church of the State—The Church of the Free—Emigration—Temperance—Economy.

To be written in the style of the "Caleb Ford" papers in the *Visitor*, but more fully carried out. Each one to have a striking title. These are also to be arranged so as to form a volume.

*** The foregoing Outline has been penned by a popular Writer of the largest experience, his whole matured life having been devoted to the accomplishment of literary projects in one of the first Institutions in England. He is an Independent, thoroughly conversant with the principles of Civil and Religious Liberty; and being now in a situation to direct his exertions in the channel which he has here marked out, if adequate encouragement be supplied, he feels disposed to do so. We have pleasure in laying before our readers his views, and shall be glad of a response from competent parties in all the chief centres in which our Journal circulates.

SCOTTISH INDEPENDENT CHURCHES.

No. II.

Sir,—In my last letter I gave you some account of the *crisis* through which the Congregational churches in Scotland have lately passed; and intimated my intention to advert, in my next communication, to some points of a more *cheering* character, which inspire hope for the future.

And first, I would allude to the improved and more extended course of education for the ministry which has of late years been prescribed to our theological *students*. At the commencement of our denomination, the exigencies of the times demanded prompt and vigorous action; pressing applications for preaching in the more destitute parts of the country were constantly made to the Committee of the Home Missionary Society in Edinburgh (usually called the Society for Propagating the Gospel at Home), and it was necessary to send such assistance, in the way of itinerant preachers and catechists as circumstances would allow. The consequence was, that not a few individuals were prematurely sent forth, with little previous preparation, and found themselves invested with the pastoral office, when they had only had time to acquire the mere elements of a liberal education. The late Mr. Orme, of Perth, subsequently of London, was settled in his first charge when he was little more than twenty years of age, and when he had been only about twelve months at the Theological Academy; even Dr. Russell, of Dundee, was very little indebted to his academical course for his popularity and success as a preacher; and the celebrity which they both acquired, by their preaching and

writings, was the fruit of their own industry and research *after* they had assumed the pastoral office. Many of the first preachers were considerably advanced in life, and had been engaged in secular pursuits, before their admission to the Academy; and the only wonder is that they got on so well, and that so few failures occurred among them, considering the disadvantages under which they laboured.

The late Mr. Robert Haldane, while he deserves all praise for his liberal contributions to the original Academy, which might be said to have been organized and supported by himself, was too hasty in his movements, and too fond of experimenting, in the prosecution of his plans, to allow the Institution time to consolidate and to adopt itself to the spirit of the age. Though of the aristocratic order himself, he had no high idea of ministerial dignity, and was very much of John Wesley's sentiment, that "ministers have no more right to be gentlemen than dancing-masters." He did not think it even necessary that they should be *scholars;* and while Latin and Hebrew were discarded, it was considered sufficient if they were taught as much Greek as would enable them to consult a dictionary in endeavouring to elucidate some difficult passage of Scripture. (See Letter from Mr. Haldane to Mr. Ewing, in Mr. Ewing's "Facts and Documents," p. 73.) To this very meagre course of education, strong objections were urged by the late Mr. Ewing, who acted as tutor, which, among other things, ultimately led to the breaking up of the first Academy, and the formation of the present one, on a more liberal and comprehensive basis, and embracing all the ordinary branches of a theological education. This Institution had a further advantage, in being no longer under the control of one individual, but deriving its support from the churches generally, and being placed under the management of a responsible Committee. The new Academy was organized in 1812, and has continued ever since to send forth yearly a considerable number of well-educated, pious, and devoted young men. For many years the late Mr. Ewing and Dr. Wardlaw acted as joint tutors; and on the retirement of the former, from his growing infirmities, his place was supplied by the lamented John Morrell Mackenzie, who perished in the wreck of the *Pegasus*, and was succeeded by the present amiable and accomplished Mr. Thomson. It is but justice to Mr. Haldane's memory to add, that his opinions on this and other points were considerably modified in his latter years.

At the late Jubilee services in Edinburgh, a curious *fracas* occurred, in reference to the Academy, which excited a good deal of amusement. During one of the meetings in Dr. Alexander's chapel, while a friendly conference was going on, on the duty of the churches to afford more efficient aid to the Academy, one of the brethren, a plain blunt man belonging to the church, rose, and expressed himself to the effect, that the students would never do any good so long as they were under the instructions of Dr. Wardlaw! The assembly was electrified; all eyes were fixed on the worthy Doctor, who exhibited more than his usual meekness and self-control under this unexpected explosion; when Dr. Alexander, with that happy tact and presence of mind for which he is so distinguished, rose from his seat, and, after apologizing for the *apparent* want of courtesy, observed, that his brother was not much accustomed to public speaking, and was not always happy in his choice of words, but what he evidently meant was, that the students, by aiming at Dr. Wardlaw's highly-finished and intellectual style of preaching, in which they could not always be expected to succeed, were not, perhaps, so simple and intelligible to a popular audience as they might otherwise be were they working from an inferior model, which might account for their occasionally appearing somewhat *dry* to ordinary hearers. This successful *ruse* at once relieved all parties; the audience joined in a general expression of consent and applause; and the honest man, who had by this time seen his mistake, came forward and offered his hand to the Doctor, saying, that his pastor had just expressed the very sentiment he had meant to convey!

Another favourable circumstance connected with the denomination is, that the churches are now more generally alive to the evils of *isolation*, and to the advantages to be derived from mutual co-operation and support. The withdrawment of the Messrs. Haldane, though greatly deplored at the time, had the effect of rendering the churches more independent, and of drawing forth the resources of the body in the way of self-support, which his extraordinary liberality had previously rendered, to a certain extent, unnecessary. It led to the formation of the Con-

gregational Union, and of county or district associations in various parts, which brought the pastors and brethren more frequently together, and gave them a greater interest in each other's welfare. Yet there is still room for a more perfect organization; and the bugbear of incipient *Presbyterianism* has scared many from giving that support to these subsidiary associations to which they are entitled. In organizing the plan of the Union, it was necessary for this reason to give it the form of a Home Missionary Society, and to disavow all intention of adopting the representative system of sending delegates from the churches, the brethren present being understood to assemble in their individual capacity, and to act on their own responsibility. Yet, as a *Pastoral-Aid Society*, this Institution has been of vast use in raising a general fund for the support of the weaker churches, many of which must have sunk but for the seasonable aid afforded by the Committee. The Union acts on the principle that it is the duty of the strong to help the weak; and the sums granted are supplementary to the salaries raised by the churches themselves, and are proportioned to the supposed exigencies of each particular case. In this respect it differs from the Sustentation-fund of the Free Church, which secures a fixed income to each minister out of a common stock, to which all the congregations contribute, each being left to *supplement* the stipulated amount, by an additional grant to the pastors according to their ability. The Committee of the Union are anxious to adopt a *minimum* of salary, but no settled rule has yet been fixed; they have, however, afforded much satisfaction to their constituents of late, under the liberal and judicious direction of the present Secretary and Treasurer, by increasing the amount of grants to the *churches*, and expending a smaller proportion of the funds on general itinerancies, and on those stations which are not likely to become permanent or efficient. The sums voted last year amounted to nearly £2000.

The extinction of the *debts* on our places of worship is another cause of congratulation, as freeing the churches from a heavy burden, and materially increasing their energies and efficiency. The aggregate amount of debt was estimated at upwards of £20,000, which, by a well arranged scheme, was all paid off in the course of three years, from 1845 to 1847; and, though this may appear a small matter to our southern brethren, it must ever be regarded as a noble illustration of the efficacy of the Voluntary principle, when we take into account our limited numbers, and the deep poverty of many of our people.

Speaking of chapels, I may observe, that a decided improvement has taken place of late years in the minds of our people on the subject of ecclesiastical *architecture*. Our first places of worship (or tabernacles, as they were called) resembled large barns, without the smallest pretensions to taste or elegance; indeed, any approximation to these qualities would have been reprobated as a sinful conformity to the world. Such were the edifices erected in Edinburgh, Dundee, and other populous cities. In the *smaller* towns matters were still worse; the meeting-houses being frequently upstairs, with nothing to distinguish them from the adjoining buildings; or a stranger might be at a loss to decide whether they were school-rooms, warehouses, mason lodges, newspaper saloons, or corporation halls; and, as if to keep the light of the Gospel completely "under a bushel," they were frequently situated in obscure courts or back streets, and it was difficult for a stranger to find his way to them without a guide. Now, however, a better spirit is beginning to prevail; the places of worship more *lately* built are more worthy of the spirit of the age, as well as of the importance of the object; and the chapels erected for Dr. Wardlaw in Glasgow, and for the late Dr. Russell in Dundee, will bear comparison with those of any denomination, in the beauty of their design, and the elegance of the workmanship. In the *older* chapels the *internal* furnishings were also of the most meagre description, and chairs, tables, &c., were thought good enough for the house of God, which would scarcely have been tolerated in the kitchens of some of the members. I am glad you have taken up the subject of chapel-building, and exposed the impolicy, not to say impiety, of the old system. We all know that it is not the stone and lime that constitutes the beauty of a church, but the living stones and the spiritual worship; yet there is no occasion for meanness or slovenliness where better accommodation can be had; and we need not increase the prejudices of the world by a "voluntary humility" in things indifferent, where an opposite course involves no sacrifice of principle. It cannot be denied, that there is a certain

degree of sympathy between the mind of the speaker and the character of the building in which he officiates, and that his powers expand or contract with the dimensions of the edifice and the appearance of the congregation. I am quite of the opinion of my friend and fellow-student, Mr. Wells, as expressed in one of his late speeches, that if we wish to elevate the masses, and to bring them under the influence of Christianity, we must assume a bolder and more prominent position, and come forth from our obscure retreats, and carry on our ministrations on a larger and more attractive scale, in places of worship which will at once proclaim the purpose for which they were built.

On the whole, the Independent churches of Scotland, notwithstanding the rapid increase and efficiency of other bodies of Christians, have still a *high vocation* before them, and an important duty to perform; and it would augur ill for the cause of Christianity in our native land were they allowed to go down. They were the first to give that impulse to Home Missionary effort in the north, which has since produced such goodly fruit, and covered the face of the country with moral beauty. With *them* originated most of those great movements for the evangelization of the neglected masses of society, which have since been adopted and put in requisition by other denominations—namely, general itinerancies, with their usual accompaniments of field-preaching and tract distribution, Sabbath evening and week-day services, Sabbath-school teaching and village exhortation. Against some of these plans a strong prejudice existed in the minds of some, and they were viewed with coldness and suspicion by others. The General Assembly of the Scottish Church fulminated a "pastoral admonition" against the preachers and catechists of the new sect; and had the boldness to insinuate that they were in league with the abettors of the French revolution; the itinerants were sometimes apprehended as vagrants and brought before the magistrates; and some of the clergy thought it necessary to warn their people from the pulpits against frequenting the meetings of the proscribed sect, or sending their children to their schools. I have before me a printed sermon, by a Mr. Burns, minister of Renfrew, delivered on a general thanksgiving-day (29th November, 1798), after the defeat of the French fleet off Alexandria by Lord Nelson (on which occasions such politico-ecclesiastical exhibitions generally took place), in which both the system and the conductors of Sabbath-schools are denounced in no measured terms, as altogether unnecessary, and injurious both to family and public religion; and this is but a specimen of the kind of opposition which the first catechists had to encounter. *Now*, indeed, these vilified institutions are extolled and patronised by all sects and parties; but is it not to be feared, that, were the stimulus of rivalry removed by the withdrawment of the first projectors from the field, the former indifference or hostility would revive, and these and other plans of usefulness be allowed quietly to drop?

The Congregational churches have another important function to discharge, in the simple exhibition of the doctrines of grace, unembarrassed and unencumbered by the technicalities of theological systems and human creeds (to which they have never subscribed), but drawn from the pure fountain of Divine truth, the Holy Scriptures. Or, if this distinction be denied, they are, at all events, called upon to raise their testimony on behalf of purity of communion, and the practical separation of the church from the world in the observance of Gospel ordinances. On this point, the Reviewer in the *Free Church Magazine* makes himself very merry, by trying to throw an air of ridicule on our practice of requiring, from all candidates for communion, "a reason of the hope that is in them;" and brings against the pastors the stale objection of usurping the prerogative of God, and sitting in judgment on the *hearts* of men, by inquiring on what grounds they have reason to think they have passed from death into life; not reflecting that we never pretend to pronounce an infallible opinion as to their spiritual state, or profess to go beyond the test furnished by our Saviour himself: "By their fruits ye shall know them." The Presbyterian churches of the United States, as well as the Congregational and Baptist churches, require probable evidence of *conversion* as a term of communion, as was candidly confessed by Dr. Cunningham, in his address to the General Assembly of the Free Church after his return from that country; this he admitted to be the proper test of membership, expressing at the same time his anxious wish that the same rule were recognized in his own communion,—the indiscriminate admission of persons to

the Lord's table has been a fruitful source of soul-delusion to the people of Scotland, almost every person *there* being a church member.

Our churches are also worthy of support as presenting a more full development of Christian *liberty* than other denominations. The right of the people,—not to govern themselves, or to control their pastors in the administration of discipline, as has been unfairly alleged, —but to sit as a jury in ascertaining facts, and to join their suffrages with those of the office-bearers in the decision of all cases that come before them, is the distinctive principle of Independency; and this, together with the competency of each church to manage its own affairs, without being subject to any foreign control, which forms another feature in our form of church government, we conceive to be essential both to the liberties of the Christian people and to the purity of church-fellowship; and we should lament the day when there was no public recognition of these great principles in the country, and no practical exhibition of them in the order of any of the churches, which would infallibly be the result were the Congregational body to become extinct.

There is still *another* reason which should secure for them the sympathy and support of their brethren in the south, and that is, the efficient aid which they have been enabled to afford to the cause of Missions, in connection with the London Missionary Society. It is cheerfully allowed, that other bodies in Scotland feel a warm interest in the prosperity of that Institution, and not only open their pulpits to its deputations, but contribute liberally to its funds. Still they look upon it as virtually a Congregational society; and they naturally expect that their Independent brethren in Scotland should take the lead in making arrangements for public meetings, and forming auxiliary associations for its support, especially as they have their *own* missions to maintain in connection with their own denominations. Hence the chief agency in conducting the affairs of the London Missionary Society in this part of the island, devolves on the Congregational churches; and small as the amount is which is raised in Scotland in aid of its funds, the sum total would rapidly diminish were there no churches of the Congregational order *there* to advocate its claims.

I ought to have mentioned, among the subjects of congratulation, the establishment of a fund for the relief of widows and aged ministers. This scheme was first projected in 1818, and was warmly supported by the late excellent Mrs. Ewing, of Glasgow, who devoted much of her time and attention to its interests, and lived to see it placed on a satisfactory basis. Each pastor is expected to join it within a year after his ordination, the annual subscription being a guinea, with two guineas of entry money. The stock has rapidly accumulated, by donations and subscriptions, under the able management of our highly-esteemed brother, Mr. Cullen, of Leith, its honoured secretary; and now distributes annual grants of from £10 to £20 out of the charitable and equitable funds into which it is divided, among nearly twenty widows and aged ministers, leaving a surplus over to add to the general stock; thus affording a small but sure source of income to many a poor family, and causing the widow's heart to sing for joy. It were to be wished that this valuable Institution were more generally known, as it seems only necessary to point out its benevolent object to secure for it the sympathy and support of the Christian public. I remain, yours, &c.

W. Lothian.

St. Andrew's, 11th January, 1850.

Erratum in my last:—P. 25, col. 1, line 9, for *object* read *subject*.

LIBERTY AND NECESSITY.

Letter to a Speculative Young Friend.

My dear ——,—I should, indeed, attempt a vain thing, and mislead you grievously, were I to undertake the task you propose, and endeavour to offer you "a clear and satisfactory theory" of those two great co-ordinate facts in the moral world,—God's foreknowledge and man's free-agency. Among all the speculations which have exercised the intellects of men, the reconcilement, or "harmonious adjustment," as you express it, of these two facts, is that which, next to the existence of evil, has presented the greatest, the most insurmountable difficulties to human reason, and even to Christian faith itself. You will at once understand, therefore, that I am not about to attempt any solution of "the grand problem," and so add another to the list of failures you deplore. Solution I have none to offer you. I am not even prepared to say, in reference to this

subject, that "we must wait for more light;" for I know not that the teachings of pure unperverted reason,—such as we may hereafter enjoy in a higher state of existence,—will avail to solve the difficulties connected with this subject. But I may, perhaps, be able to set the matter in another light than that in which you seem disposed to view it; and may thus, with the Divine blessing, lead your mind off that perverted, that futile, if not to you dangerous train of thought, in which you seem to have been indulging of late with relation to this inveterate difficulty. I may also premise, that, as I have neither time nor inclination to write an essay on the subject, the few considerations I have to offer you are designed to be suggestive merely to your own active mind, which will pursue them to better advantage by its own independent action than under the guidance of another.

If it be admitted that God is the one Supreme Ruler of the universe, it must also be admitted that omniscience not less than omnipotence is an essential attribute of his nature. We can form no conception of universal government exercised by one supreme mind, which does not rest on these two attributes. Omnipotence, unguided by omniscience, could no more suceeed in establishing that long series of causes and effects which, issuing in the certain attainment of decreed ends, constitutes universal government, than could omniscience, unarmed by omnipotence, maintain and perpetuate such government. Both attributes are equally necessary to the entireness of God's character as the supreme, universal, unerring Governor.

Now, when we admit this,—as admit it we must,—what is the idea we attach to the term omniscience? When followed on by the guidance of reason, as well as the light of the Divine oracles themselves, is it not this: that all things past, present, and to come,—all that has been, is, and shall be,—throughout the whole system of creation actual or possible,—is embraced in the all-comprehensive glance of that all-wise, all-powerful, ineffable Being whom we call God; and that thus "the future and the past are with him but ingredients of the present?" No doubt it greatly perplexes our understanding to conceive how this *can* be; but it does not perplex our reason to admit that it *must* be.

Again, the Divine wisdom cannot be conceived to act without a purpose. But as the Divine purpose must in all things be unlimited by any necessity antecedent to, or not arising out of, the Divine will and perfections, in the archetypal idea of creation, progressive and sustained, the actions of creature-agencies—which were throughout all time to perform so large a part in the evolvement or carrying out into execution of the Divine purposes in the great and all-comprehending system of the universe,—must have been not merely foreseen, but also pre-ordained; and when we speak of the Divine foreknowledge, we do in fact simply assert, that God will, in its proper time, and by his own ordained means, accomplish that which, from the beginning, in his all-comprehending plan, he had purposed to accomplish; and which, consequently, in nowise has ever been dependent upon chance, accident, contingency, or the vacillating will of man.

It is admitted that the very nature of moral agency and responsibility demands that the agent be free to choose his own course. But it has seemed to many impossible to reconcile such freedom of will with the above views of the Divine omniscience and omnipotence; and to get over the difficulty which the theory that in the human mind itself is found the efficient cause of its own volitions must ever present, it has been argued by some that the Divine omniscience does not, and cannot, foresee the free actions of moral agents, which are altogether uncertain and contingent; by others, that God exercises this attribute of foreknowledge and preordination only at intervals as it were, or when it pleases him to do so; while others broadly assert, that the free-agency of moral creatures is perpetually limiting the Divine will and purpose. You justly remark, that "none of the theories offered to your choice on this question satisfactorily accounts for the difficulties involved in it;" "that the most intelligible of them only shifts the grand difficulty;" and that "it is easy to array arguments against them all." In maintaining the theories I have just noted, their ablest respective advocates appear to me to be burdened with perplexity and inconsistency, and driven to assume positions reprehensible and dangerous in the extreme.

It seems to me that in dealing with the apparently antagonist truths of God's foreknowledge and man's free-agency, if we have the evidence of consciousness

and conscience for the one, and of reason and Scripture for the other, it is most reasonable for us to conclude that, however insurmountable the difficulties are which we encounter in all attempts to reconcile the two facts with each other, they are nevertheless perfectly reconcileable in the all-perfect intuition of that Divine Being whom we justly clothe with every gracious and benignant attribute, and where administration must be founded as certainly on the purest equity and righteousness as an absolute omniscience and omnipotence. As an ultimate fact, our safest course is to make no attempt to grapple with it, because the matter obviously lies beyond the sphere of our present powers; but, as a practical question, it is only with that side of it which has respect to the imputability of man's actions that we have to do. And in relation to it, it ought to be enough for us to know, that, whatever limits may be imposed on man's free agency, we are not more perfectly conscious of our own existence than of our freedom of choice between good and evil, right or wrong doing, on all living and actual occasions of exercising the moral functions of our being. Our notions of moral action and responsibility are, we say, as intuitive and direct as anything about us; and our moral distinctions, or knowledge of the moral quality of our actions, is as prompt as are our attendant emotions.

If, therefore, we cannot enlighten unbelief on this point to the extent of its demands, we may at least leave it without excuse before the direct and simple operation upon the conscience of this consciousness, that, by the essential constitution of our nature, we readily distinguish an element of moral freedom in our actions; or, in other words, allow ourselves to be the creatures of moral law and its sanctions. And, as regards ourselves, who are seeking, in simplicity of heart, for the truth, we may well be content, in humble deference to the clear and explicit declarations of God's word, to believe that "known unto God from the beginning are all his works;" and that it never will be imputed to us for blame hereafter, that, in the speculations of our earthly life, we failed to resolve a question surpassing the powers of our present minds,—a question which, perhaps, we may not be able to solve even from the higher and more advantageous point of view, in relation to many other things which now perplex us, of a perfected moral nature. There may be,—nay, doubtless, there is,—wisdom and mercy displayed in the mystery which shrouds the present question. Let us believe this; and rejoice that though there be many questions which we cannot "search out unto perfection," the life-giving verities of the Gospel, on which alone we build our eternal hopes, commend themselves by sure and certain evidences to the cordial acceptance of every humble earnest inquirer after the "things that accompany salvation."

Yours faithfully, G. G. C.

LIFE ASSURANCE.

BY REV. HENRY BROMLEY.

ADMIRABLE as I consider the object of the Essex and Herts Benevolent Society to be, and cordially as I enter into its support, I have long been of opinion, that the same amount, if annually expended in assisting ministers to pay the annual premium necessary for insuring their lives, or securing a widow's annuity from some one of the numerous companies now in existence, and legally established, would secure to the widows a *nearly equal amount* of income, on which they would have a *legal claim*, and exempt them from the unpleasant necessity of detailing before a public meeting their entire independent resources. I have been induced to make some inquiries and calculations on the subject, the result of which is as follows:

An ordinary life insurance does not appear eligible: first, because the object is not to secure *bonâ fide* capital, but to preserve a widow from want during her life, and some temporary aid for children; and, second, the sum for which a life must be insured, to secure from the mere interest enough for this purpose, would require a higher annual premium than in most cases could be forthcoming. There is an admirable institution, entitled, "The London Annuity Society for the Widows of Members," whose office is near Blackfriars-bridge; but this would not be eligible, because it makes no provision for children in case there is no widow, and because no annuity can be secured under £25 (called one policy), or between that and £50 (a double policy). There is, however, another society, entitled, "The Protestant Union for the Benefit of the Widows and Children of Protestant Ministers of all Denominations: established in 1798." It has, therefore, existed almost fifty years, quite long enough to put its stability to a thorough test; and it has continued to prosper, so that its last Report is of a decidedly favourable and gratifying character. I am quite of opinion, that if the Benevolent Society had assisted ministers in connecting themselves with this institution, they would have been doing the widows and children far more essential service than on the present plan. If this can be made to appear, the question will then arise, if advantageous for the past why not for the future?—and if so, could any steps be taken gradually, and as quickly as may be, to bring about such an object?

For one most important object of the Benevolent Society the Protestant Union makes no provision—viz., assisting ministers themselves

when aged or afflicted, so as to be disabled. For this, therefore, the Benevolent Society must still provide. The Protestant Union also makes no allowance for children, except where there is no widow. I think it would, therefore, be desirable that the widow should still be allowed to apply to the Society for occasional assistance for them if there be young children. As, however, the widow, on the plan I propose, would come in every case (unless on one contingency provided for in the Rules of the Society—viz., where the minister shall die before he has paid in, by annual premiums, an amount equal to four years' widow's annuity: see Rule XX.) into the full amount of annuity at once, it is not likely that nearly so much would be required from the Benevolent Society for the children as on the present plan. To make the matter, however, the stronger in support of my general proposition, I have, in the calculations which follow, reckoned about the same sum as required for this object in past years.

By reference to the Reports of the Essex and Herts Benevolent Society, from 1828 to 1842 inclusive (fifteen years), I have arrived, by full calculation, at the following results:

The average income (*exclusive* of all *ladies'* subscriptions, twenty-eight in number, but twenty-three of which were, in 1829, to meet a large deficiency) has been £523 8*s.* 1½*d.* per annum.

The average for incidental expenses has been £22 15*s.* 8*d.* per annum.

In that period the sum of £325 5*s.* has been voted to aged or afflicted ministers, making an average of £21 13*s.* 8*d.* per annum.

In the same time the sum of £905 has been voted to the children of deceased ministers, averaging £60 6*s.* 8*d.* per annum.

The sum voted to the widows of deceased ministers—

In 1828	averaged	£27	6	8	each
1829	„	28	0	0	„
1830	„	26	6	8	„
1831	„	27	0	0	„
1832	„	25	11	2	„
1833	„	24	14	6	„
1834	„	24	14	6	„
1835	„	21	13	4	„
1836	„	20	11	2	„
1837	„	24	8	3	„
1838	„	23	17	9	„
1839	„	25	18	9	„
1840	„	25	12	6	„
1841	„	26	0	0	„
1842	„	26	15	9	„

This will make the average grant to each widow through the fifteen years £25 4*s.* 9*d.* *None*, it is to be remembered, having ever been *above* £30, but *some* as *low* as £10.—N.B. The above calculations are not, in every case, worked to an exact fraction; but where this is not the case, the benefit is always in favour of the Benevolent Society.

I find, by the Report for 1842, that there are sixty-four ministers belonging to the Benevolent Society, whose widows or children are liable to become claimants. This number, from a reference to one or two other years, I conclude to be two or three above an average; but we will calculate sixty-four as the average.

Supposing the average age of these ministers on joining the Society to have been thirty-five (which I should think a high average), and supposing the wife in each case to be three years younger, an annuity of £25 per annum (subject to a temporary and limited reduction should the minister die within a given time) might have been secured to the widow of each minister for the total sum of £399 6*s.* 8*d.* per annum. This £25, judging from the past progress of the Protestant Union, would, if the minister had not died unusually early, have been in all probability increased by bonuses to £30 or £35, and on this she would have had a *legal claim*, whatever her other resources. If there were no widow (subject to a reduction in the case before supposed) the children would be entitled as under

If *One*, to a sum equal to 4 years annuity,
Two, „ „ 6 „ „
Three, „ „ 7 „ „
Four, „ „ 8 „ „

whatever the age of such children; which sum the father might, by will, leave all to one child or divide among them as he pleased.

To secure this for his widow or children, all each minister would have to pay, insuring at thirty-five, and his wife three years younger, would be £6 4*s.* 9½*d.*, and a *bonâ fide insurance, without any appeal to charity or benevolence.*

In the Benevolent Society he has himself to pay a life subscription of £10 10*s.*, or one guinea annually, and then to take care that £3 per annum *more* is forthcoming from his people or somewhere, or else he can derive no benefit, and, after all, himself, or widow and children, must come to *sue for an act of benevolence, disclose their whole resources;* and possibly be, after all, in a position not thought to require any, or, at least, but a very moderate grant.

From the following it will appear that the average income of the Benevolent Society would have enabled it to have done *all* it has for the children of ministers, and aged ministers themselves, and to have secured a £25 annuity for every widow at the average age supposed:

Annual income . . .		£523	8 1¼
Deduct expenses .	£22 15 8		
Grants to ministers .	21 13 8		
Grants to children .	60 6 8		
		104	16 0
		418	7 1¼
Insurance of 64 annuities of £25 as above . . .		399	6 8
Balance . .		£79	0 5¼

A balance nearly enough to have doubled all the grants to aged ministers.

Another important aspect of the case is this—On the plan of the Benevolent Society, if a minister leaves the two counties before he has been a member fifteen years, he has his life subscription with interest returned; but as all claim on the Society then of course ends, his widow and family are left without any provision. Suppose him going to a county in which no similar Society exists, he must then, even if he applies to the Protestant Union, or elsewhere, insure his life, being, perhaps, some ten or twelve years older, at a considerably advanced annual premium. Or if he should, during those years, have been the subject of any serious illness, it may so have affected his constitution as to make him ineligible for acceptance in any safe office, and then his widow and family must be left quite unprovided for. This painful contingency might be avoided, if having, while in

Essex or Herts, connected, through the Benevolent Society, with the Protestant Union; that connection would still continue, provided he could in any way raise the small annual payment required, which most probably, in nine cases out of ten, would be the case. A permanent advantage, wherever he might go, being thus secured by his previous connection with the Benevolent Society in the lower rate of annual premium, it might not be felt needful to return to him his life subscription, or, at all events, not all, and no interest.

The above calculations *very strongly* impress me with the conclusion, that the Benevolent Society would have been employing its funds *much, very much* more for the benefit of the parties it proves to aid, had its object been—

1. To assist aged or disabled ministers.

2. To aid ministers in paying the annual premium in the Protestant Union, for securing to their widows an annuity of £10, £15, £20, £25, or £30, (for an insurance may be effected for any amount not exceeding £50.)

3. To grant, under certain restrictions, additional temporary assistance to the widow when left with a numerous family depending on her.

The question then returns, if this would have been so advantageous for the past, would it not be for the future?—and if so, would it not, at all events, be worth consideration, whether such a change might not be effected? The mere fact of its requiring a great change in the constitution and rules of the Society, should not deter from entertaining the question, provided there appears an end sufficiently beneficial to justify the measure. Were I a beneficiary member of the Society, I should exceedingly rejoice in such a change of plan, and so I cannot but think would all the ministers belonging to it.

That there would be some difficulty in effecting the alteration I am fully aware; but I am disposed to think these might not prove insuperable, though I have felt it useless to think much on this point, unless there were a disposition on the part of the Society to entertain the question.

All I would take the liberty of suggesting is this: If the Treasurer and Secretary of the Society deem this calculation sufficiently important to deserve the attention of the Committee, perhaps it might be laid before them at their next meeting. In the interim, if any of them who live conveniently could be allowed to see it, they might then be able more satisfactorily to express an opinion in Committee.

Provided the Committee should deem the subject worthy the notice of a general meeting, would it not facilitate discussion if a circular, with an outline of the proposal, were sent to the beneficiary members, requesting them to communicate with their friends (or the circular might be more general) preparatory to the next anniversary.

If anything were then to be done, perhaps the appointment of a Sub-committee, who should be authorised, if they judged it expedient, to take the opinion of some able actuary on the subject, would be the most satisfactory.

P.S.—Since writing the foregoing paper, I have found a note I had from Rev. J. Hunt, the Secretary of the Protestant Union, which I had mislaid. The following extracts from it greatly strengthen the plan advocated here; and tend to show, that, in many cases, an annuity of £20 would be sufficient to insure in the first instance:

"Three of our members died last year leaving no widows; the children of each became entitled to £320."

"Two have died this year leaving widows. They insured some years ago for an annuity of £25; each of these widows will receive £40 per annum, not as a charity, but as a legal right. The widow of another who insured for £16, will receive £25; and of another who insured for £20, will receive £32."

REV. J. J. WAITE AND SACRED MUSIC.

SIR,—Mr. Waite's great and well-earned popularity renders his opinions on sacred music very influential; and it is, therefore, very necessary that any error that may be supposed to be promulgated by him should be examined. I cannot but think that on one point he has expressed an opinion, not only wrong in itself, but likely to be very injurious, especially in its influence on those whose musical powers are moderate.

All music was formerly sung in unison; the singers all singing the same notes (in different octaves); all following the leader, as many country congregations do now, very much to their own edification and satisfaction. In time it was found that tunes might be so constructed, that several might be sung harmoniously at the same time by different individuals or groups; and it was found that this combination of tunes added much to the richness and beauty of the music. Music so arranged is said to be "harmonized," and the several tunes are called "harmonies" or "parts." One of these—usually, but not necessarily that, assigned to the higher female voices*—predominates over the others, and is called the "air" or "melody," the other parts being termed "accompaniments;" so completely has harmonized music superseded unison music, that many persons would consider the singing a piece of music in unison by bodies of singers, not only meagre and unpleasant, but absolutely wrong.

It will be at once obvious, that this kind of music requires, to produce its proper and full effect, a certain proportion in the strength of the voices taking the different parts; for if any of the parts should become unduly predominant, the effect of the music will be evidently injured; and if the prominent part should happen to be one of the accompaniments, the whole character may be altered. For part-singing we must then have a properly selected body of singers—in other words, A CHOIR.

These few words will enable the non-musical reader to understand what Mr. Waite means, when he says, that "*no male voices should sing the melody or air;*" that part being, in our modern tunes, arranged for ladies, and the parts for male voices being accompaniments. This dictum will be at once echoed by all musical persons; and, in a merely musical point of view, is perfectly correct. Nevertheless, I cannot but think that it indicates some little oblivion of the true nature of psalmody; and that, as applied to public worship, it is wrong in principle and injurious in tendency.

For there are some previous questions very

* In the older Church Music the leading melody was sung by male voices, and is so written.

needful to be considered by those who look upon psalmody, not as a mere musical display, but as a religious exercise. Such questions as these: Whether this harmonized music be (as the dictum evidently assumes) the right, and the only right, form of music for Divine worship? Whether we can secure in our congregations the proportions of voices needful for its due performance? Whether we may expect that general diffusion of musical skill, which will enable the mass of the people to take their proper parts? Whether, till that happy time comes, those who cannot do so are to be debarred the privilege of offering their songs of praise to God? On these points I hope I may be permitted to make a few remarks.

1. I do think it quite Utopian to expect that the time will ever come when the great mass of the people shall be able steadily and devoutly to sing in parts. There is, I believe, a large number of persons who are not naturally endowed with organs capable of appreciating and uttering those nice shades of sound upon which this art depends. This statement, I know, opposes an opinion promulgated by Mr. Hullah, and eagerly and hastily taken up by the musical world, that all have the capacity for learning to sing; and that defects in this power of appreciating sounds only arises from want of early education: but as we find great differences in the powers of the eye in different individuals,—differences which cannot be affected by education,—so it is rational to attribute to original physical conformation much of the defect in the power of appreciating the finer sounds of music, which we constantly observe. Besides this, there will always be a large class in whom want of interest, want of early training, and the troubles and cares of this hard-pressed world of ours, will prevent the acquirement of this difficult art. (It is not unimportant to observe, that a music-class, such as Mr. Waites', is no test of the power of a congregation to execute part-music; for the voices sustaining the individual parts being grouped together, each part becomes, as it were, a unison to those singing it; it being easier to follow the voices immediately surrounding, than the more distant melody.)

2. But, even supposing the requisite skill to be secured, how can a good effect be depended on unless a proper proportion of voices for the different parts can be obtained?—and how can this be managed? One minister attracts a large proportion of ladies, another is more attractive to gentlemen; and, in this latter case, it is quite possible that the air, which should always have some prominence, may be completely buried under the accompaniments, to the total destruction of the beauty of the music. This difference between the choir and the congregation has been rarely attended to by musical men.

3. Fully acknowledging, then, the *musical* superiority of part-singing, properly performed, I doubt whether its effect can be fully developed in miscellaneous and imperfectly-taught assemblages like our congregations. I do not think they will ever become immense choirs; nor can I assent to the doctrine, which seems to be assumed in the dictum, that there is something wrong in principle in unison-singing. Even musically, it is not without advantages: it conveys more clearly the sense of the words used; and, unless the singers be very educated, has more massiveness, force, and flexibility. By the Puseyites—in musical matters a high authority—it is strongly advocated as the most efficient means of restoring to the church the habit of congregational singing. It is not intended, by these remarks on unison-singing, to advocate the disuse of harmonies, but only to combat the notion that there can be no good singing without them.

4. It has been the great fault of the composers and harmonisers of music, that, thinking more of the musical effect than of the religious object of psalmody, they have inconsiderately transferred to the mixed congregation the music of the concert-room—music, that is to say, prepared for accomplished and educated singers. This is a very serious error; and with reference to it, we may be allowed to alter a Scripture text, and say, "Man is not made for the music, but the music for man." We cannot in this case say, "Here is the music, there are the parts: let the ladies take this, the gentlemen that." We must rather say, "Here is a company of men met to perform a religious duty, desiring to offer praise to God; the music must be such as they can sing—sing all—sing easily." To set before them part-music, and say, "This, or nothing," will not do here. Let these be in the music-room for skill and stimulus to study, but nothing to confuse or silence the timid or untaught. The music must be for the men; and if harmonized music cannot be so used, then harmonized music is not the thing for "the service of song in the house of the Lord."

5. Lastly, What are they to do who feel that they cannot sing their proper part? Even if the great singing millenium is really coming, what shall the unskilful do in the meantime? I confess myself one of this large number—are we to be silent? or shall we still go on year after year, (as some of us have been doing,) painfully and laboriously, and with great distraction of mind, trying to avoid "polluting the air" (to quote a musical pun) with our deeper tones? I hope this is not Mr. Waites' work; but it is certainly the natural result of his principle.

Convinced, after long trial, of my own incapacity to sing my proper part, I own that I feel some satisfaction in the conviction that Mr. Waite's dictum is untenable, and that I am not condemned to silence. As there are large numbers in the same condition, will you allow me to explain what appears to me to be the true principles of congregational church-music, and in what it differs from the choir-music advocated by Mr. Waite and others.

1. I would first notice the essential difference, too generally overlooked by musicians and musical persons, between the congregation and the choir or concert-room.

The *choir* (whether sacred or secular) is a trained, selected, and balanced body of voices, whose object is not *their own* benefit, but the amusement or instruction, as the case may be, of their auditors; and whose primary aim is the production of good music. It is, therefore, a body of musical persons arranged on musical principles to produce a musical effect.

The *congregation* is a body of Christian men meeting to do a Christian act; neither selected, nor trained, nor educated; seeking not the benefit or instruction of others, but of themselves;

in whom, therefore, the great object is religious, not musical, and with whom musical effect, however desirable, is altogether secondary—their first and last object is to praise God. Not that good musical effect is unimportant, or effort to improve it wrong, if undertaken in a right method and with a right aim. There is, then, a vast and radical difference between the two things both in form, object, and plans.

2. If so, the music of the Christian sanctuary must be different in character from that of the choir or the concert-room; and the attempt to mould it on that basis, to convert our Christian congregations into giant choirs, must be not only futile but wrong. It is not merely that we are aiming too high, but that we are aiming in the wrong direction. The music of the choir is such music as may be sung by trained voices *to auditors*; the music of the congregation should be such as may be sung by all, trained or untrained. In the choir or concert-room, it is an impertinence for the auditor to attempt to join; but in the congregation, it is just as wrong to produce music which the people cannot unite in. In the choir we expect musical effect; in the congregation, Christian and devout expression and feeling.

3. I would then look on the music of the sanctuary—congregational Christian psalmody—as a thing by itself; by no means a copy of the music of the concert-room, but a distinct branch of musical science, having its own laws, principles, characters, and objects; and these not wholly musical, but in a greater and higher degree religious also. And among these laws I would place the following:

(1). That the music of the sanctuary should always be such as not only to permit, but to encourage *all* to join, whether taught or untaught; no amount of scientific accuracy or musical beauty can compensate a deficiency in congregational adaptation.

(2). That there should, therefore, always be that decided prominence of the melody, which may enable strangers, or uneducated singers, pleasantly and easily to unite.

(3). That, instead of teaching that they should not join here, we should make it understood that this is the proper place for the unlearned; that all who cannot sustain their proper part should feel that they have a home and refuge here.

(4). That while the study of harmonies should be encouraged as a means of rendering the effect of our singing richer, it should be understood that they are not essential to good congregational singing; and that their use to such an extent as in the concert-room, or as to confuse strangers or untaught persons, is not desirable.*

(5). And that the melody should be of such a character, and sung at such a pitch, that all may be able, without discomfort, to join in singing it. Most of our old church music is so arranged; and certainly a large proportion of the fine melodies which Mr. Waite's admirable taste has brought before the public, may be followed in unison with very little difficulty.

I would sum the matter up by suggesting, that, instead of saying, "Let no male voice pollute the air," our rule should be, "Let the air be such that no voice, male or female, high or low, *can pollute it;* such that no voice may be prevented joining in it."

Then, throwing aside altogether as our model the choir or concert-room, let us invite all to "come in;" and let us encourage all those who have been staggered by the feeling that they cannot sing rightly, be taught that there is nothing wrong, nothing violating the principles of Christian psalmody, in singing the air or melody.

I have been very anxious to bring this matter forward, because I have reason to know that this mistake, as I deem it, is discouraging many persons who have been used to join in the melody, not deeming that there was anything wrong in so doing. Let such be comforted by feeling that they are not shut out from taking part in the service of song; and that the offering of their one talent will be equally acceptable to God with that of *his* five talents to whom five have been given.

I remain, Sir,
Your obedient servant,
AN INQUIRER.

* One certainly, if not more, of our London congregations has carried the use of harmonies to such an extent, that no stranger can join in their worship. This is Mr. W.'s principle carried out, and is bad.

THE ORGAN CONTROVERSY.

No. I.

SIR,—In your January Number, I observe a communication from "Philhymnus," under the title, "Do Organs improve Psalmody?" Whilst with him I equally deplore the facts adduced in support of his "negative" view of the matter, I cannot so easily coincide with his conclusion.

Everything which holds the rank of an "instrument" is liable to *abuse* as well as use; but no one will affirm that, on "that account," they ought to be entirely thrown aside. For my own part, I think Philhymnus's data exhibit only the "abuse" of the instrument in question—viz., the organ; inasmuch as they show that it has been, in the majority of cases, introduced, *ab initio*, in an inconsiderate and *indiscriminate* manner into both churches and chapels in this country; and that it has been there continued, without any explanation to the people of its purposes, or "preparation" of them, in order to render it essentially serviceable. It is this want of *discrimination* which I consider the "real evil" to be overcome; for such a "use" is an "abuse," and therefore an "evil."

The evil being now, however, present with us, the most profitable method of acting in respect to it, is to devise means whereby it may be overcome; and to those who have organs in their places of worship, I would say, "Teach every member 'musical notation:'" a knowledge of it generally leads to a knowledge of many other very useful parts of a Christian's education (provided the end in attaining it is Christian); and, in the matter before us, it will lead the student to discover the true intention of the organ, the undeniable effect of which is (I speak of Christians) to render the soul more deeply susceptible of devotional feeling, and to keep the attention more closely riveted on the exercise of praise when therein engaged. To those who have no organs, I would recommend the same crusade against ignorance of "musical notation" amongst themselves; that being successful, they would be perfectly qualified for themselves to judge of

the necessity or otherwise of an organ in their devotions; and if they decided on having one, it could do them no harm, but be very beneficial, provided always they took care to keep up the desire on the part of the members to be able to read music; for like all other gifts to be properly appreciated, it requires to be cultivated, without which it can never, under any circumstances, be super-eminently serviceable to the Christian in his earthly career.

Hitherto the great drawback to true piety and charity has been the constant inclination amongst men to fasten that opprobrium on the "mere agent" of evil, rather than on those principles in the human heart, in ourselves, which incline us to abuse agents or instruments, to turn them to evil purposes.

I sincerely trust, that when music is advanced to its true position, as one of the "elements" of a Christian education, much of this wicked inclination may thereby be removed; for it arises from the "feelings," over which music holds an unrivalled sway for our *good*, if we cultivate it with God's glory in view; for our *injury*, if merely to gratify our sensuous appetites.

I am, Sir,
Your obedient servant,
Jan. 8, 1850. ARCH. BROWNING, JUN.

No. II.

SIR,—In the last Number of the WITNESS, a correspondent, styling himself "Philhymnus," gives in his objections to the use of organs in public psalmody. Without denying that his remarks have their weight, I must still, for one, avow myself not convinced by his arguments. I have for more than thirty years had an organ in the chapel or chapels where I have statedly ministered, and have found it very useful, and liable to few practical objections. I might argue for the instrument as delivering us from those of a light, theatrical character—violins, flutes, clarionets, &c.—which are otherwise often introduced. When played with gravity and discretion, it has an admirable effect in sustaining the voices, and in preserving both tone and time, otherwise so commonly found to fail. What can be more delightful than the *combined* effect of organ and voices in such congregations as those of Mr. Sherman, Mr. Jay, Mr. James, Dr. Raffles, &c., &c.?

But, after all, I acknowledge my principal ground of preference for an organ is, that it *tells no lies*. With the utmost care to exclude hymns of too spiritual and experimental a nature for general singing (and, by-the-by, this is a serious privation to the pious part of the assembly), it is inevitable but that sentiments will perpetually occur, which neither choirs nor congregations can join in without gross impropriety, not to say hypocrisy and falsehood. How often are we reminded on such occasions of good Dr. Watts's admonition:

"Rehearse his praise with awe profound,
Let knowledge lead the song;
Nor mock him with a solemn sound
Upon a thoughtless tongue!"

Whereas, while the organ is going on with the tune, individuals who cannot conscientiously unite in particular expressions, may just omit, or softly alter, them without general notice or interruption; and thus one very great and melancholy incongruity be avoided which prevails among us, and which Mr. Binney has so justly and pointedly condemned in his book, "The Service of Song;" to which I refer your readers for further illustration.

And am, dear Sir,
Yours faithfully,
Beaminster, January 3, 1850. A. B.

Review and Criticism.

THE CONGREGATIONAL YEAR-BOOK.

IT is not a little gratifying to find that this important volume, which is annually improving in its character, is also growing in popular esteem, and we count with confidence upon the constant increase both of its excellence and of its acceptance. It is highly desirable that it should be regularly received in every family of the Congregational Body; and certainly the obstacle in the way of its reception is very small. When we state that here are 256 closely-printed octavo pages, sold for the insignificant sum of *One Shilling*, we state a fact which shows the zeal of the Union to promote its circulation. Will our readers credit it? A six-shilling Number of the *Edinburgh Review*, lying side by side with the Year-Book before us, comprises only 297 pages! Of course, the Year-Book is sold much below prime cost.

The Committee of the Union has certainly done its part to diffuse, on terms which bring it within the reach of all, the highly-important information here presented. That our friends may have an idea of the materials of which the successive volumes are composed, we shall here cite the Contents for the present year:

CONTENTS.

Advertisement.
Committee and Officers of the Congregational Union.
Constitution of the Congregational Union of England and Wales.
Chairmen of the Annual Assemblies, and Places of the Autumnal Meetings and Preachers.
Regulations of the Aged Ministers' Fund.
Rules of the Deferred Annuities' Insurance Aid Fund.
Annual and Committee Meetings.
Royal Family, Transfer Days, Licences, &c.
List of Stamps.
Notes for the Calendar.
Calendar.

PROCEEDINGS OF THE NINETEENTH ANNUAL ASSEMBLY.

List of Attendants.
Chairman's Introductory Address.
Report of the Committee.
Brief Statement on British Missions.
Report of Committee on Appointments.
Report of Congregational Board of Education.
Rules of the Board of Education.

APPENDIX.

Resolutions on the Case of the Rev. James Shore.

PROCEEDINGS OF THE ELEVENTH AUTUMNAL MEETING.

List of Attendants.
Address of Rev. T. Scales at Devotional Meeting.
Chairman's Opening Address to the Assembly.
Financial Statement.
Statement on Deferred Annuities' Insurance Aid Fund.
Pastoral Aid—Paper on the Aid to be given to Feebie Churches for the Adequate Support of their Pastors.
An Appeal to Congregational Churches for the Support of their Pastors, addressed to Churches needing Assistance.
Memorial on Alteration in Post-office Arrangements.
Dr. Halley's Letter to the Churches, on the Prospects and Duties of Congregational Dissenters.
Report on Lectures to the Working Classes.
British Missions—Public Meeting.
Brief Statement from the Congregational Board of Education.
Votes of Acknowledgment.
Resolutions on Church-rates and *Regium Donum*.
Public Meeting in support of Board for General Education.
List of Contributions to the Union.
Balance-sheet of the Union.

BIOGRAPHICAL, STATISTICAL, AND GENERAL INFORMATION.

Biographical Notices of Brethren Deceased.
Chronological List of Independent Brethren Deceased, from 1800 to 1849 inclusive.
Tabular View of Chapels Opened, and Ministers Ordained and Deceased, from 1800 to 1849.
Ordinations and Charges Accepted.
Resignations, Removals, and Settlements.
General View of Congregational Unions and Associations in Great Britain and the Colonies.
Board of Congregational Ministers—its Rules, Officers, and Members.
Independent Board.
County and District Associations in England, in Alphabetical Order.
County and District Associations in Wales.
Congregational Union of Scotland.
Congregational Ministers in Ireland.
,, ,, in Channel Islands.
List of Colonial Churches and Pastors.
Alphabetical List of Independent Ministers in England.
List of Ministers in connection with the Congregational Union of Scotland.
Independent Chapels Opened, Rebuilt, and Enlarged in 1849.
Architectural Descriptions of recently-erected Chapels.
Foundations of New Chapels laid, and New Churches formed.
Congregational Colleges and Theological Institutions.
Independent Chapels in London and its Suburbs.
Colleges, Schools, &c.
Religious and Benevolent Societies.
Scottish Congregational Institutions.
General Body of Dissenting Ministers of the Three Denominations.
Dissenting Deputies.
,, Public Libraries.
Registrar's Office for Dissenters' Baptisms, &c.
New College at Marylebone.
The Pye Smith Testimonial.
Testimonials to Brethren in 1848-9.
Increase of Salaries of Ministers.
Chapel Extension and Individual Liberality.
Retrospect for 1849.
Congregational Literary Register, 1849.

From these Contents the wide range described by the Book will at once be seen. It constitutes an invaluable record of Events, Documents, Addresses, and Biography, which, in former times, were allowed to drop to the unfathomable abyss of oblivion. Thus slowly it is that religious, like civil society, works itself up into order—creates an index of its own progress. Did the Union effect nothing but the annual production of this Book, the result would amply compensate for all the labour and the trifle of expense connected with the working of it.

The Editors have most laudably executed the task assigned them; but that they may serve the Body to the extent of their wishes, they feel that co-operation is indispensable, and hence in the Preface we find them thus expressing their wishes:

They would earnestly entreat brethren in all parts of the kingdom to insert, in the periodicals, exact particulars of ordinations, giving the full Christian names of the brethren, their colleges, &c.—of the decease of ministers, with their names in full, time of death, precise age, and length of ministerial service—of opening of chapels, specifying whether a new interest, or rebuilt, with the cost and debt, &c., and any particulars that may be interesting to preserve as a record for future years.

Among the many interesting things here presented we cannot refrain from publishing a few gems; and, first,

THE LANCASHIRE CONGREGATIONAL UNION

Was formed at Manchester, "to promote the spread of the Gospel" in the County, Sept. 23rd, 1806. T. Hunter, Esq., Manchester, Treasurer. Rev. Thomas Raffles, D.D., LL.D., Liverpool; Rev. Richard Fletcher, Manchester, General Secretaries. Rev. D. T. Carnson, Secretary to the Executive Committee. Joined the Congregational Union of England and Wales, April 10th, 1834. Annual Meeting, Wednesday and Thursday after the first Sabbath in April.

This most efficient County Association collected for local missionary purposes last year £1,743 2*s*. 0½*d*. The statistics of the Churches and Stations sustained by it are as follows: Number of Church Members, 1,277; added last year, 135; clear increase, 50. Sittings at Chapels and Stations, 11,096. Aggregate Attendants, 9,910. Teachers in Sunday-schools, 802; Scholars, 6,450. Probable amount of money raised for all religious purposes at the Stations, £2,161 2*s*. 10½*d*.

"Notwithstanding," says the Report, "occasional and local discouragements and drawbacks, true piety is on the increase, and the churches are slowly but surely rooting themselves in their respective neighbourhoods. The Sunday-schools are most of them in an improving condition.

There are many indications among them of the most hopeful signs of these times, in this part of the kingdom at least—an increased disposition on the part of elder scholars, adult young people of both sexes, to remain attached to the schools."

What a picture is this! And how desirable that it should become the subject of universal imitation! Next comes a new creation:

WEST OF ENGLAND DISSENTERS' PROPRIETARY SCHOOL,

Established at Taunton, 1847. The Rev. James Bewglass, LL.D., M.R.I.A., Principal. T. Thompson, Esq., Poundsford Park, President. Mr. Pollard, Taunton, Treasurer. Rev. J. S. Underwood, Taunton, Corresponding and Financial Secretary.

This Institution undertakes the usual supervision of the physical wants, and provides such a course of mental discipline and general instruction as will qualify for the engagements of commercial and professional life, upon terms which, as the subjoined statement will show, are studiously adapted to the ability of parents of moderate means. It secures, by the qualifications required in those to whom the work of tuition is entrusted, and the expressed responsibility under which they are placed, the careful and constant inculcation of the principles and duties of the Christian religion, as these are maintained by the Congregational body of Nonconformists. It further provides, by the character of the masters, and the charge assigned to them, for the vigilant use of all such influences as are likely, under God, to develop and strengthen the religious principle, and to lead the mind of the young to the love and obedience of Christ.

Terms, including Board, Education, and School-books: under Ten Years of Age, Twenty-three Guineas; above Ten Years of Age, Twenty-seven Guineas; above Fourteen Years of Age, Twenty-nine Guineas.

Thirty Pupils have completed their education at this Establishment during the past year, three of whom have matriculated at the London University.

The Pupils exceed in number One Hundred. The Proprietors have received five per cent. on the paid-up calls on their Shares, and £300 have been added to the Capital of the Society.

The health, discipline, and progress of the School are such as to excite the liveliest gratitude for the past, and to inspire hope for the future.

Now, here is an example to the whole country, of self-supporting Schools, of the very best and most efficient description. We require, at least, half-a-dozen more such Schools, located at suitable centres, for the use of the community. And why not establish them? What investment so secure? The returns are five per cent.

The Chronological List of Independent Ministers in Great Britain, setting forth the length of their ministries and their ages at death, during the last half-century, is remarkably interesting; it is, in fact, the most interesting thing of the kind we have met: and the Tables constructed upon it are fraught with important consequences. The Summary is thus given:

SUMMARY.

The number of Ministers deceased is 637.

The number deceased, whose ages are reported, is 549; whose united ages make 32,319 years, and whose average age is 58¾ years.

The number deceased, whose ministerial life can be ascertained, is 498; making a total of 16,399 years, or an average of 31¾ years devoted to the service of Christ.

The number of Ministers ordained, during 50 years, is 1,451; being an average of 29 ordinations annually.

The number of Chapels opened, during 50 years, is 739; being at the rate of rather more than 14 per annum.

We shall conclude by setting forth the General View:

GENERAL VIEW OF CONGREGATIONAL UNIONS AND ASSOCIATIONS IN ENGLAND.

	Formed.
1. Bedfordshire Union	1797
2. Berks and Oxfordshire Association	1837
3. Bristol and Gloucester Union	1811
4. Bucks Association—District 1, North; 2, South	1818
5. Cambridgeshire Union—District 1, South; 2, North-east	1833
6. Cheshire Congregational Home Mission	1806
7. Cornwall Association	1831
8. Cumberland Association	1831
9. Derbyshire Union	1825
10. Devon Association—District 1, North; 2, South; 3, East	1834
11. Dorset Association	1795
12. Durham and Northumberland	1822
13. Essex Congregational Union	1798
14. Hampshire Association—District 1, Northern; 2, Eastern; 3, Middle; 4, Western; 5, Southern	1797
15. Herefordshire Association	1848
16. Herts West, and South Bucks	
17. Hertfordshire Union	1810
18. Kent Association—District 1, Greenwich; 2, Chatham; 3, Maidstone; 4, Tunbridge Wells; 5, Canterbury	1792
19. Lancashire Union—District 1, Liverpool; 2, Preston; 3, Manchester; 4, Blackburn	1806
20. Leicestershire Association	1835
21. Lincolnshire Association	1841
22. London Congregational Board	1727
„ Independent Board	1848
„ South-east Association	
23. Middlesex—West, in 3 Districts	1847
„ Finsbury Association	1846
„ Hackney Association	1846
„ Eastern Association	1846
24. Monmouth Association (English)	
25. Norfolk Association	1814
26. Northamptonshire Association	
27. Nottinghamshire Association	1829
28. Salop Association	1796
29. Somerset Association, in 4 Districts	1796
30. Staffordshire Union—District 1, Stafford; 2, Southern	1793

	Formed.
31. Suffolk Association, divided into several Districts	1834
32. Surrey Mission Society	1797
33. Warwickshire Association	1795
34. Wilts and East Somerset Association —District 1, North; 2, South	1796
35. Worcestershire Association	
36. York, West Riding—District 1, Leeds; 2, Bradford; 3, Halifax; 4, Huddersfield; 5, Wakefield; 6, Doncaster; 7, Sheffield	1819
37. York, East Riding	1838
38. „ North Riding	

In some Counties there are no Associations.

Nearly the whole of the Associations are in connection with the Congregational Union.

The Bedford, Herts, and Surrey Unions include Baptist Churches.

The modern dates of some indicate rather the time of re-organization than that of original formation.

Theiotes; or, An Argument on the Existence, Perfections, and Personal Distinctions of the Deity. By William Cooke. 8vo, pp. 416. Partridge and Oakey.

The goodly costume of this volume is in harmony with its body, which comprises a mass of all-important, well-digested, and well-written matter. The first part consists of disquisitions on the Existence of the Deity, and it is not too much to say that the inquiry into this awful, glorious theme has been conducted with a sobriety, a solemnity, an earnestness, a penetration, and a comprehensiveness such as became the subject, and which it is only a limited portion of men that can supply. Those who desire a help to sound thinking, and to be presented with an example of well-conducted examination of facts as the basis of doctrines, cannot do better than avail themselves of this book, which, in our judgment, is far superior to the work of Dr. Brown, which obtained the celebrated Burnet prize—a sum which, for a scholar, constituted a moderate fortune.

Having settled the point of existence, Mr. Cooke proceeds to deal with the Attributes, which is a subject more palpable, more practical, more thoroughly coming within the range of revealed religion. Suffice it to say that the Eternity, the Perfection, the Omnipresence, the Omnipotence, the Benevolence, the Holiness of the Most High are here expatiated upon with a devout reverence which renders the perusal in a very high degree refreshing and edifying.

The third part of the work turns upon the Holy Trinity. Here, of course, there is much argument, because there has been much error; but Mr. Cooke conducts that argument with a candour and a sweetness that will constrain even his adversaries at least to give him a hearing; and it is probable that, in many cases, they who listen with attention may be subdued to candour, and that that candour may be followed by conviction—conviction by conversion to new and better views, the only views that can meet the necessities of a fallen creature. It were, we conceive, difficult to deal with controversy in a manner more didactic and devotional. The attributes of the work are but the reflection of the parent quality in the man. Mr. Cooke is signally adapted to this kind of writing, for while he possesses abundant firmness, preventing him from sacrificing truth to politeness, his argumentation is yet so marked by gentleness and urbanity, that its conclusions become lubricated, and find their way more easily into the heart of the auditor. We wish for the work a very general circulation.

CHARACTERISTIC NOTICES.

An Introduction to the Study of the Mind; designed especially for the Junior Classes in Schools.

The study of the Mind has never yet been a general favourite with the educated portions of Englishmen. Such is the fact, however difficult it may be to account for it. Locke was an Englishman—was, is, and for ages to come will be, one of England's brightest glories; but that glory proceeds from his philosophical work on the Understanding, for it is with *that* his name stands particularly identified, although we hesitate not to say that we consider it by no means the most precious of his performances. Looking at man as man, Locke's Essays on Government is worth his Essay upon the Understanding a thousand times over; and his Essay on Toleration, taken in its relation to the Church of God, is even more precious than his dissertations on Government. But of the multitudes who have shouted his praise, we believe the larger portion know nothing of either his Government or his Toleration; and not a few of them, had they known, would not have sympathized with the noble, the enlightened, the generous notions of that illustrious patriot and most distinguished man. But it cannot be doubted that England's day is yet coming. It is only necessary for a few first-rate men to appear in her Colleges in the capacity of Professors of the science of the human mind, that they may inspire with enthusiasm the generous multitudes who constitute their successive auditory. When one looks to Scotland, with her Hutcheson, her Reid, Smith, her Stewart, her Brown, her Campbell, and others, each in their several ages and localities, the prime ornaments of their several Universities, notwithstanding the abstract character of their discussions, one

cannot despair for England. What genius and eloquence have done, they will do again; and with such men as Dr. Hoppus, of University College, in King's College, and the Colleges of Oxford and Cambridge, a spirit might soon be awakened that would speedily transcend the speculations of Scotland. With these views, we welcome everything the subject, the tendency of which is to fix the attention of man upon his own mind: for, as Dr. Hoppus states in the admirable Lecture which it has been our honour to present to our readers, the "greatest thing on earth is man, and the greatest thing in man is mind." The study is one full of interest; and as the nation becomes enlightened, it will proceed to employ its light to investigate the component elements of its own nature. The publication before us treats of smell, taste, touch, hearing, seeing, the Passions, of Language oral and written, and invisible Influence. With these topics about one-third of the work is occupied. Then succeed chapters on Extrinsic Action, the Body, and the Will. The Author professes to believe, that "amongst the labours of the learned there is not to be found any work that developes *the laws which regulate the rise and succession of Thought*." Where Mr. Bishop has spent his days, we know not,—from this elegant volume it is clear he has kept tolerably good company, for the names of the great and the best in the commonwealth of letters adorn his pages; but it seems one has escaped him, that the very thing he here alleges as undone has been with the Scotch a matter of intense pursuit, and one of the most distinguished of Scotchmen has in that very field earned immortal fame.

A Full Christ for Empty Sinners. By the Rev. William Romaine, A.M. 24mo, pp. 63. London: Foster.

William Romaine was a man famous in his day; and standing alone as an evangelical preacher in the Established Church, together with his occasional persecution for the Gospel's sake, contributed not a little to his popularity. His works—"The Life of Faith," "Triumph of Faith," and "Sermons"—were all at one time popular, and present a fair specimen of the preaching of the spicy class of divines. These three volumes are, in fact, but one tune with variations. You might read them page about, or you might read them all backward, or you might invert the paragraphs, you would still have much the same thing—a savoury, soothing, gracious sort of compound. A fine view of Gospel feeling pervades the whole of his works; but he is exceedingly deficient in clear, explicit statements on many points connected with that Gospel. His doctrinal teaching is defective, and he is sadly wanting in minute, specific exhibitions of the Moral Law as binding on believers as a rule of life. He was by no means an Antinomian either as a man or a teacher; but the tendency of his labours was to make Antinomians. The little book before us consists of a mass of what the Editor has deemed "choice sentences," and many of them are remarkably good; although, even here, there is much that is either unintelligible or not altogether true. For instance: "We ought continually to be looking whether our faith be love;" which is about as much as to say, "We ought to be continually looking whether the root be the branch." We know what the good man meant, but he does not say it; and this is a specimen of the way by which the ignorant are misled and bewildered. The great vice of the teaching of the school of Romaine consists in confounding faith with its fruits. And again, in page 18, "Strong faith may bring strong comfort, but it will never save you." Now, what does the good man mean? Is it that strong faith will not save? Will weak faith do so? And again, in page 35, "The curse must be taken off your person before it can be taken off your joys." Now, what does this mean? Does the beauty of it consist in its unintelligibility?

A Memoir of Edward Thomas, Thirty-one Years Superintendent of the Silver-street Sunday-school, London. Sunday-school Union.

Among the schools in the metropolis, for a long period, special prominence has been due to that known as Silver-street Sunday-school, in which this excellent man laboured long and very zealously. The volume comprises the usual facts of the life of such a labourer, presenting a number of letters which will be read with interest and edification. It is a very good Sunday-school book, and is likely to be extensively circulated throughout Sunday-school libraries. Teachers will read it with instruction and edification.

Studies of First Principles. By James Baldwin Brown, A.B. London: Ward and Co.

Mr. Brown is one of our highly-promising young ministers, successor to Dr. Styles in Clarence Chapel, where his labours have been singularly successful in exciting an interest in the truth. Mr. Brown has succeeded to enlist the good offices of one whose word will go far to introduce him where he is unknown; and when once introduced he will make way for himself. Mr. Binney declares, in his beautiful Preface, "that there is much in the book that may be turned to account by reflecting men. It will start in them trains of thought, help the formation or modification of opinion, and urge to manly and honest work. The book is more properly materials for leading thought—aids to reflection—provocatives to, than the full elucidation of any one of the subjects of which it treats." We know not that it is possible to say anything more calculated to excite attention to this small volume than such testimony from such a master and model of large and vigorous thinking.

The Sacred Mountains. By J. D. Headley. Collins.

An imperishable interest seems to attach to everything appertaining to Palestine. Its mountains, its plains, its rivers, its rocks, all continue from age to age to occupy the attention of the historian, the geographer, and the topographer. Traveller succeeds to traveller, and book to book, of various sizes and of various merit, and it seems the public never tire of purchasing and of reading. Several volumes have appeared within the last year or two; but the last, and, in some respects, an improvement upon them all, is that of Mr. Headley, which is brief, cheap, simple, and closely packed with good matter—a book for the many, and especially for the Sunday-school and the Cottage Library. The author's design is, to render more familiar and

life-like some of the scenes of the Bible, and in this he has succeeded. The mountains which are brought forward are the following: Ararat, Moriah, Sinai, Horeb, Pisgah, Carmel, Lebanon, Zion, Tabor, Olivet, Calvary, and "the Mount of God." These form the subject of statement, description, and moral observation. The book is adapted to instruct and to edify.

The Christian Workman: a Memoir of William Robinson, Hayton, Aspatria, Cumberland. By W. KNIGHT. Snow.

THIS is a sort of publication in which our religious literature is by no means rich. It is not to be inferred from this, however, that the British churches do not supply subjects that would sustain narrative, and furnish illustrations of piety and examples of excellence. Of these there have been many; but the poor not only "weep unheeded," they live and die "unheeded:" "The poor man's wisdom is little worth." One reason why the lives of such men are seldom written, is, doubtless, that the interest attached to obscure virtue, however shining, is not such as to warrant the expense necessarily involved in such publications after the ordinary fashion. In this view there is soundness, where the thing is gone about in a costly manner; but this is not necessary. The lives of such men may well be fashioned after the humble model of the men themselves. A long tale of modest worth and many virtues might be told to advantage, for men of the same grade, in a two-penny tract, or, at the utmost, in a shilling volume, such as that now before us, which has for its subject a very excellent model of a "Christian workman," which well deserved the tribute here paid to his personal character and laborious piety. The lives of workmen are most adapted to promote the edification of workmen; the lives of Ministers and gentlemen, men of education; and those that move in high places are thrown away upon the peasant, the ploughman, and the artizan, who have to earn their bread in the sweat of their brow. Men more nearly bone of their bone, and flesh of their flesh, part and parcel of their own section of society, are the men whose living example is most adapted to edify; and so it is with the tale of their lives. Of this worthy man it might be said, "he hath done what he could." He was ever ready to work for God and for his church, and to promote the welfare of his fellow-creatures. The volume is introduced by the Rev. Dr. Massie, who, referring to the effect of Home Missionary labours, finely says: "It is not alone the salaried agency of ministerial brethren which is called into the field, and on whose services for central and invigorating influence on the mass of the people the work depends; but it is the voluntary and healthy action of the multitude which they aggregate from individuals, whose benevolent and spontaneous zeal might otherwise be lost in aimless diffusion."

Jacob's Well. By G. A. ROGERS, M.A. Tract Society.

AN excellent book. Simple, colloquial, expository, practical, devout. We may notice again that to this work is appended a catalogue, with a mass of critical quotations, without a single instance of acknowledgment whence they come! We must, a *second time, repeat our protest against this system*, which puts one greatly in mind of a Scotch woman, not over remarkable for her cleanliness, and when giving wayfarers who desired it a draught of water, often muddy, she was accustomed to ask if they would take a little meal upon it; the meal serving to garnish the dirt, and save the sloven. We must insist, therefore, that the Society shall either cease such citation, or acknowledge their authorities, which alone can enable the public to determine their value, and which is indispensable to protect them against actual fabrication.

The Life of Alfred the Great. Tract Society.

THIS is one of the monthly volumes, and it is, indeed, a goodly sixpence worth. Here we have all the main facts of the history of that extraordinary man, of whom, perhaps, there is no reader but will desire to have known more. He was, in very deed, a brave, a noble spirit, worthy to be a king and a king of Saxons. The volume well deserves to be conned and conned by young Englishmen, as one of the best books with which they can be rendered familiar.

Inspiration in Conflict with recent Forms of Philosophy and Scepticism. By JOHN EADIE, LL.D. Pp. 42. London: Hamilton and Adams.

DR. EADIE enjoys a deserved Scottish reputation, which is well sustained by the copious, able, and erudite dissertation before us. There is abundant hope for a community whose ministers are under the tuition of such a man. The publication deserves a very extensive circulation. We are glad to find a distinguished writer thus lifting up his voice, in a note, against Morell's "Philosophy of Religion;" of which he says, "striking thoughts occur in it, but it abounds in crude temerities, and is often confused and unsatisfactory where it is not unsound."

The Crisis of Being. By the Rev. D. THOMAS. B. L. Green.

WE have had occasion to testify to the special value of some of these discourses in their separate form, and we are glad to see them now handsomely printed in the present volume. They contain a large amount of profound and sanctified thinking. Seldom, indeed, has so large an amount of that precious quality been found within the same space. The dedication to the Members of the Stockwell Young Men's Association, though brief, is yet such as only a superior man could have written. Mr. Thomas there states, that his object throughout has been "to give the largest amount of thought in the fewest words," and assuredly seldom has an aspirant after such an attainment been more successful. The only thing wanted is the contents of the subjects, which somehow is omitted. We shall, therefore, enumerate them: The Mental History of Religious Decision — the Moral Hindrance to Religious Decision—the Great Argument for Religious Decision—the Unconquerable Power of Religious Decision—the Philosophy of the Happiness of Religious Decision—the Way to Religious Decision. It will be seen from this, that the idea is *one*, and an idea of the utmost moment to an immortal soul. That idea has been thoroughly analyzed; it has been protractedly set before the mind, surveyed on all sides, and pressed home on the heart of the student with great cogency.

Poetry.

HYMN FOR THE EARLY SERVICE, GREAT GEORGE-STREET CHAPEL, NEW YEAR'S DAY, 1850.

With songs of thanksgiving and praise,
Again in Thy courts we appear;
The glad hallelujah to raise,
And welcome the dawn of the year.
We have witness'd the last of the old,
Its days are all number'd and fled;
And now, with its mercies untold,
Another is sent in its stead!

Yes! we are the living to praise,
Though round are the dying and dead;
His mercy has lengthen'd our days,
And number'd the hairs of our head.
No arrow that flieth by day—
No pestilence walking in gloom—
Has weaken'd our strength in the way,
And hurried us quick to the tomb.

Yet many we knew and esteem'd
Were smitten—and wither'd and died—
When the Pestilence rode, as it seem'd,
Triumphant, with Death by its side.
And the grave ever open'd its jaws,
Like a monster, intent on its prey,
Disdaining all natural laws,
And filling all hearts with dismay.

Then, well it behoves me to praise,
And sing, as I journey along:
His goodness the theme of my lays—
His mercy the scope of my song.
This God, who securely has kept,
Nor suffer'd my footsteps to slide—
Whose eye has ne'er slumber'd nor slept—
Shall still be my keeper and guide.

While the hymn of thanksgiving I raise,
I fall at Thy feet and adore;
My spirit her orisons pays—
Thine only—and thine evermore!
This day I resign the control,
This day I surrender to thee
My body—my spirit—my soul—
Thine now, and for ever to be!

Oh, take me, and seal me thine own,
And make me what thou shalt approve!
Oh, dwell in this heart as thy throne,
To rule and to reign in thy love!
Thus, kept by thy power divine,
When the day of redemption shall rise,
Complete in thy glory I'll shine,
And join in the songs of the skies.

Edge Hill, January 1, 1850. T. R.

MY OWN PLACE:

A RHYME FOR ALL GOOD MEN AND TRUE.

By the Author of "Proverbial Philosophy," &c.

Whoever I am, wherever my lot,
Whatever I happen to be,
Contentment and duty shall hallow the spot
That Providence orders for me.
No covetous straining and striving to gain
One feverish step in advance;
I know my own place, and you tempt me in vain
To hazard a change and a chance!

I care for no riches that are not my right,
No honour that is not my due;
But stand in my station by day, or by night,
The will of my Master to do.
He lent me my lot, be it humble or high,
And set me my business here;
And whether I live in his service, or die,
My heart shall be found in my sphere!

If wealthy, I stand as the steward of my King,
If poor, as the friend of my Lord;
If feeble, my prayers and my praises I bring,
If stalwart, my pen or my sword;
If wisdom be mine, I will cherish His gift,
If simpleness, bask in his love;
If sorrow, his hope shall my spirit uplift,
If joy, I will throne it above!

The good that it pleases my God to bestow,
I gratefully gather and prize;
The evil,—it can be no evil, I know,
But only a good in disguise.
And whether my station be lowly or great,
No *duty* can ever be mean;
The factory-cripple is fix'd in his fate
As well as a King or a Queen!

For Duty's bright livery glorifies all
With brotherhood, equal and free,
Obeying, as children, the heavenly call,
That places us where we should be.
A servant,—the badge of my servitude shines
As a jewel invested by heaven;
A monarch,—remember that justice assigns
Much service, where so much is given!

Away, then, with "helpings" that humble and harm,
Though "bettering" trips from your tongue;
Away! for your folly would scatter the charm
That round my proud poverty hung.
I feel that I stood like a man at my post,
Though peril and hardship were there;
And all that your wisdom would counsel me most
Is—"Leave it; do better elsewhere."

If "better" were better indeed, and not "worse,"
I might go a-head with the rest;
But many a gain and a joy is a curse,
And many a grief for the best.
No! duties are all the "advantage" I use,
I pine not for praise or for pelf;
And as to ambition, I care not to choose
My better or worse for myself!

I will not, I dare not, I cannot!—I stand
Where God has ordain'd me to be,
An honest mechanic,—or lord in the land,—
He fitted my calling for me.
Whate'er my state, be it weak, be it strong,
With honour, or sweat, on my face,
This, this is my glory, my strength, and my song,
I stand, like a star, in my place.

Martin F. Tupper.

ORIGINAL HYMN, BY THE LATE REV. MATTHEW WILKS.

PSALM LXXXIV. 11.

Thou Source of Light, arise and shine
On this benighted soul of mine
With mild and cheering ray;
Then shall I feel transported quite,
From deepest shades of wintry night,
To a midsummer day.

Thou art my shield, assail who will,
And bows with poison'd arrows fill,
And war malignant rage,
Thy mighty, yea, almighty arm,
Shall screen from danger and alarm
In spite of all their rage.

Not as the world dost thou bestow;
Grace is thy gift, and glory too,
And all inferior good:
And are these gifts bestow'd on me?
This is of grace a mystery,
My Saviour and my God!

Oh, may I always feel inclined
To serve thee with an upright mind,
And trust thy future care;
Till with the perfect round thy throne,
I join to make thy wonders known,
And sing thy praises there!

Religious Intelligence.

REV. THOMAS SCALES.

The Rev. Thomas Scales having lately resigned the pastorate of the church and congregation assembling in Queen-street Chapel, Leeds, was invited by the members of that place of worship to a farewell tea-meeting, previous to his leaving the town to enter on his new sphere of labour as Chaplain and Secretary to the Congregational School, Silcoates, near Wakefield. The meeting was held in the school-room on Wednesday evening, January 2nd. After tea, addresses having been delivered by Messrs. Moffatt, John Schofield, Rev. Charles Bingley, and others, the Chairman, William Scholefield, Esq., presented to Mr. Scales, on behalf of the church and congregation, a purse containing 100 sovereigns, accompanied with a testimonial expressive of their gratitude for past services, and the deep interest felt in his future welfare. Reference was made in the testimonial to the commencement of his ministry in Leeds at the Old White Chapel; the erection of Queen-street Chapel, which was mainly owing to his exertions; his zeal in promoting the cause of religion in his own church and congregation; his labours on behalf of the various religious and charitable institutions of the town; the efforts he put forth on behalf of negro emancipation; and his uncompromising attachment to the cause of civil and religious liberty throughout the world.

The Rev. Gentleman, with feelings of deep emotion, returned thanks to his friends for the tribute of respect which had been offered him, and accepted the testimonial as a pledge of their attachment, and a pleasing token that his labours had not been in vain. He alluded to the period of thirty years which had elapsed since his first connection with them, and took a review of the various events which had occurred during his residence among them. He expressed himself in the most kind and affectionate terms; assuring them that the interest he took in all that concerned them was unabated, and that they would ever retain a place in his memory. He trusted the separation which had taken place, though in many respects painful, would nevertheless be over-ruled by Providence to the furtherance of the cause of religion; concluded by exhorting them to union, perseverance, and diligent attendance on the means of grace; and trusted that, ere long, he should have the pleasure of seeing his place supplied by one who would be the means of promoting their spiritual interests, and extending the cause of Christ in the neighbourhood. Several of the ladies of the church had previously presented Mr. Scales with an elegant silver ink-stand, pencil-case, &c., as a small token of their affection and esteem.

The Church and Congregation assembling in Queen street Chapel, Leeds, to the Rev. Thomas Scales.

Rev. and dear Sir,—The relation in which you have stood to this church and congregation, as its pastor and minister, for a period of more than thirty years, having been brought to a close by the acceptance of your resignation, it is our painful yet pleasing duty, to unite in presenting to you a testimonial of the affectionate regard and esteem in which you have been held by us.

There are yet remaining amongst us a small number who, in 1819, joined in the welcome then given you; and they can bear testimony to the efficiency of your labours at the White Chapel, and the success with which they were crowned by the great Head of the Church. They can tell of the zeal and energy you displayed, when, in 1823, you succeeded in inducing your church and people to undertake the erection of Queen-street Chapel. It was truly a noble act of faith both on your part and theirs, when a church and congregation so small engaged, at an expense of more than £7,000, to raise so large a house for God, with spacious and convenient school-rooms; and we rejoice that you have been permitted to see the whole of the debt so incurred discharged.

During the thirty years of your pastorage 659 members have been received into fellowship—a large portion of whom have attributed their conversion to the blessing of God on your ministry; whilst many, who by your instrumentality have been savingly brought to the knowledge of the truth, have associated themselves with other churches, or have been taken to the church above, where at the last great day they all shall appear as so many seals to your ministry, and be your joy and crown of rejoicing.

We deem it a pleasing duty to acknowledge the grace of God bestowed upon you, through a ministry of more than forty years, during which you have been enabled to maintain a constant and unshaken attachment to the great principles of the Gospel,—the theme of your ministry having ever been, Christ crucified the only ground of the sinner's hope for pardon, peace, and eternal life!—whilst, at the same time, you have in your own deportment and conversation ever maintained a consistent and upright character, and lived as becometh the Gospel of Christ.

In addition to your labours among your own people, you have been enabled, by widely-ex-

tended efforts, to promote the cause of Christ in the West Riding of Yorkshire, the kingdom, and the world, by labours in connection with our Home and Foreign Missionary Societies, our colleges for training young men for the Christian ministry, in our Congregational Union, in the cause of education generally, in the Bible and Religious Tract Societies, and in the organization of the Evangelical Alliance; nor can we omit to refer to the efforts you put forth on behalf of the injured sons of Africa held captives in the British colonies, and rejoice that you have been permitted to witness their emancipation.

It must ever be a source of mutual satisfaction, that when the relations of pastor and people no longer exist, we are still united in the hallowed bonds of Christian love; and we cherish the hope of frequent interchanges of affectionate regard, and sometimes listening to the sound of your well-known voice, proclaiming the great truths of the Gospel of Christ.

We cannot close this testimonial without some reference to your beloved partner, Mrs. Scales. To her we would express our kindest sympathies; and assure her, that though her connection with the church has been comparatively short, she has, by her amiable and Christian deportment, and kind and sympathizing conduct, in visiting the people in their afflictions, won for herself a place in their esteem, where her memory will be long cherished.

Our prayers and best wishes shall ascend to heaven on your behalf: may you be long spared to each other, to your family, and to the Church of God! and may your future labours in the cause of your Divine Master be crowned with his rich and abundant blessing!

TESTIMONIAL OF RESPECT TO THE REV. J. SUTCLIFFE.

On Tuesday evening, the 8th January, the friends connected with the church and congregation assembling in Albion-street Chapel, Ashton-under-Lyne, invited their beloved minister and his family to a tea party, held in the school-room. After tea, Abel Buckley, Esq. (late mayor of the borough), was invited to the chair, who, in a short and appropriate address, explained the object of the meeting, and expressed the high gratification he felt in meeting his friends on so interesting an occasion. John Cheetham, Esq., at the request of the chairman, rose and made an excellent speech, full of high and noble sentiments, congratulating his pastor on the success which had attended his ministry, and then presented to him the splendid testimony of their esteem, consisting of a purse of gold containing 1,000*l.*, and a fine copy of the Oxford demy folio Bible, value thirty guineas, bound in the most handsome style, with bevilled boards, gilt clasps, and chased gilt mountings on the side, superbly embossed, gilt, antique edges, gold bullion tassels, and illuminated vellum presentation leaf, containing the following inscription:—

Presented to the Rev. Jonathan Sutcliffe, F.S.A., Minister of Albion Chapel, Ashton-under-Lyne, with a purse containing £1,000, by the under-named members of his church and congregation, in testimony of the high esteem in which they held his services as their first and only pastor, and a token of the affectionate remembrance with which they commemorate the entrance of his thirty-third year of his ministerial labour amongst them; accompanied by their fervent prayers that the Gospel he has for so lengthened a period faithfully and zealously proclaimed to others, and exemplified in his life, may be found his own rich consolation and support in his declining years, and uphold him through life's closing scene, till faith be lost in sight, and the toils and labours of earth be exchanged for the rest and happiness of heaven.—January 8th, 1850.

After the presentation, the Rev. J. Sutcliffe rose, evidently much affected; and when the cheering which greeted him had subsided, expressed, in a most affectionate manner, his deep and heartfelt gratitude to his friends for the noble and unparalleled testimony of regard he had received at their hands. Utterly unable adequately to express the sentiments of his heart, he requested them to imagine in their own minds, all they could of warm, and kindly, and grateful feeling, and give him credit for expressing them all. He assured them he should never cease to prize the gift they had presented to him so long as life or the power of recollection should last, not merely for its own sake, valuable as it was, but because of the testimony it bore of the approbation and esteem of an attached and grateful people. Nothing was more gratifying to him than the assurance he had received that the money had been cheerfully contributed, and that the poorer members of his church and congregation had distinguished and honoured themselves by the readiness with which they had come forward and subscribed on the occasion. To them, and also to the kind and generous friends who had taken an active and prominent part in the proceeding, he tendered his special and grateful acknowledgments. Mr. Sutcliffe afterwards gave a lengthened and detailed account of the progress and extension of the cause during his ministry, adverting to the surrounding towns and villages where they had erected, or assisted in erecting chapels, and in many of which places the branches bid fair to do more than ordinary credit to the parent stock. Several members of the church also addressed the meeting, and expressed their attachment to their pastor, and their ardent concern for the continued prosperity of the cause. The company separated about eleven o'clock, highly gratified by the interesting proceedings of the evening.

*** The full value of this communication does not appear upon the face of it. What has been effected in this town and neighbourhood, has been done gradually, noiselessly, and without ostentation or publicity. The extension of the cause in the surrounding towns and villages—in many of which chapels have been erected, churches formed, and ministers settled—and the recent establishment of a second Congregational interest in the town, are indeed worthy of the imitation of all Christian societies, and furnish indisputable proofs of the efficiency of the Voluntary Principle when fairly carried out. At the commencement of Mr. Sutcliffe's ministry there, thirty-two years ago, his congregation was frequently fewer than fifty persons. How changed the aspect now! Let young men take courage, and work—work—work!—Editor.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

LECTURES TO WORKING MEN.—The proposed experimental lectures to working men, under the sanction of the Union, were delivered according to appointment. It may be as well here to place this attempt distinctly on record in its particulars, and then to add some of those explanations and reflections to which the results naturally give rise.

1. Lecture the First, on "The advantages now possessed by the Working Classes of this Country for Social Advancement," was delivered first in the Hall of the London Mechanics' Institute, Southampton-buildings, Chancery-lane, on Tuesday evening, November 6th, 1849, by the Rev. George Smith, of Poplar, the chair being occupied by William Leavers, Esq.; and was repeated by Mr. Smith, in the Cowper-street Institute, Finsbury, on Friday evening, the 9th of November, Thomas Thompson, Esq., in the chair.

2. Lecture the Second, on "The importance to the entire body politic in this country of the Social Advancement of its Working Classes," was delivered by the Rev. Dr. Massie, in the same buildings, on Tuesday evening, November the 13th, George Wilson, Esq., chairman; and on Friday evening, November the 16th, George Clarke, Esq., occupying the chair.

3. Lecture the Third, on "The Political Franchise a public Trust, demanding an intelligent and virtuous care for the Public Good," was delivered by Edward Swaine, Esq., in the same buildings, on Tuesday evening, November the 20th, D. W. Wire, Esq., in the chair; and on Friday, the 23rd of November, Edward Miall, Esq., chairman.

4. Lecture the Fourth, on "The favourable influence of Religion on the Intelligence, Liberty, Virtue, and Prosperity of States," was delivered by the Rev. Algernon Wells, in the Southampton-buildings Institute, on Tuesday evening, November the 27th, Samuel Morley, Esq., chairman; and in the Finsbury Institute on Friday evening, November the 30th, the chair being occupied by Henry Bateman, Esq.

After each lecture, in accordance with previous announcement, expressions of their sentiments on the subjects discussed were invited from working men; and on every occasion an advantageous interchange of opinions was thus obtained.

On reviewing this experiment, and its results, it will be found to establish the following conclusions:—

1. Access to working men in large numbers may be readily gained by Congregational Ministers, and perhaps still more readily and advantageously by the principal members of our churches, qualified to address, and confer with, assemblies of people. At these lectures the attendance was very encouraging, although in part through inexperience, and in part through unavoidable obstacles, the lectures were not arranged for the times at which, from the habits and convenience of mechanics, the largest resort to them would have been secured. Then, also, the offer and attempt to meet them fairly was responded to with evident satisfaction by the audience on every occasion. The like, or still greater encouragement, has attended the lectures of the London Christian Instruction Society, which have been of a more decidedly religious character. The working classes seem openly accessible to our approaches for conference and mutual understanding.

2. What has been thus begun should be extended, and followed up. This line of effort and usefulness should not be just attempted, and then abandoned when it was presenting every encouragement to perseverance. Possibly the Congregational Union may not be the most appropriate organization for conducting the effort, even in London alone, much less on any extensive scale throughout the country. In every locality the attempt will be best made with the advantages of the knowledge, respect, and influence possessed among the working men of that place by the parties conducting it. But the lectures recently given in London led to mutual proposals between the lecturers and the attendants, for additional conferences—meetings for well-regulated discussion and interchange of thought. Circumstances have as yet presented unavoidable obstacles to this proceeding, but it is not abandoned; as soon as the way is clear, there is every hope and intention of carrying it into effect. So far as the experience connected with these lectures may be depended upon, there appeared no reason for apprehension as to the manner in which working men will express their sentiments on such occasions. Good sense and good feeling prevailed. Intelligence, ability, and self-respect were displayed. If approached in a manly, candid, and patient spirit, it is evident that working men will appreciate and reciprocate the courtesy.

3. The opinions expressed by the speakers who responded to the various lecturers, were by no means uniform and coincident; yet it was made apparent, both by the general strain of their remarks, and by the manner in which certain sentiments were invariably received by the assemblies, that some points have gained an established hold on both the judgment and feelings of that most important portion of the community, popularly designated the working classes. It hardly need be stated that their admission to the political franchise stands out foremost of all their desires: they will assuredly lose no opportunity of appealing for aid in obtaining this position, to whatever portion of the middle classes they may gain access. However any of our body may deem it best to meet this appeal when conferring with working men—whether by frank acknowledgment of the claim, and promise of the desired co-operation, or by partial concessions, or by disclaimer of any direct political action in the proposed efforts to benefit working men, or by endeavours to direct their minds to other methods of advancement—those who approach assemblies of mechanics must be prepared with a creed and a course on this topic. Moreover, also, it seems to be a prevailing sentiment with working men, that remedies for the social disadvantages of which they complain must precede efforts for personal

advancement. Political emancipation, they think, will alone place them in circumstances to encourage, and render available, efforts by virtue to improve their personal character, and to ameliorate the state of their homes and their families. Such exertions they represent as rendered abortive by insurmountable obstacles, presented in the social injuries and political wrongs to which the present condition of England subjects them. These sentiments and feelings on the part of working men, bring up difficulties in conferring with them, which nothing but tact, good feeling, and patience, can surmount.

4. The result of frank and kindly intercourse between our ministers and leading men, and meetings of the working classes, would no doubt be, some considerable modifications of sentiment on both sides. On both sides there are at present, no doubt, misapprehensions and errors. These might be lessened or removed. The minds of working men might be opened to convictions and efforts to which they are at present averse, through both a too exclusive attention to real or supposed political grievances, and the irritation occasioned by dwelling on these wrongs. The first step towards such an altered state of mind might be gained in the improved feeling called forth by the proffer of kindly and equal intercourse with them, on the part of those who may have hitherto held themselves too far aloof. On our side, some of the unconscious narrowness and technicality by which our whole mode of thought and utterance is marked, would be corrected. We might come to include social considerations more largely and skilfully in our plans for religious and benevolent usefulness. Ministers would preach with a larger infusion of social sympathy—a more successful adaptation to the circumstances and wants of one great portion of the community—and a more skilful handling of many subjects with which those must show themselves acquainted and interested, who cherish hope, or desire that the common people should hear them gladly. Something, too, may in this way be effected, to narrow one of those immense chasms which unhappily place, at so hostile and mischievous a distance, portions of the English people, who ought to be fused together into a warm and living whole, by nationality, by liberty, by mutual benefits.

5. It is clear we ought, in none of these contemplated conferences and appeals, to sink, conceal, or subordinate our religious convictions or objects. We may use other means and influences to reach religious usefulness—we may smooth the way for introducing the gospel by other friendly means—but our dispensation, our instrumentality, our end, are all essentially included in the religion of Jesus Christ. No thoughtful observer of that great multitude of restless and dissatisfied men who crowd our great towns and cities under the designation of the "working classes," can fail to reach the conclusion that religion is their want. This they may not perceive or acknowledge. But God feared—the Sabbath kept—virtue practised—the Saviour trusted—the heart consoled by religious hope and comfort—these are the elements of character alone needed to elevate the working men of England. Soon would they, thus raised to worth, become socially powerful; their influence would renovate society. Joined to that of the middle classes, it would render serious misgovernment impossible. Unjust institutions would disappear; narrow and sectarian legislation would cease; lavish expenditure would be forbidden with a voice not to be disobeyed; but only religion will produce and multiply that personal virtue, out of which must emanate all public reform. The working men are wrong; it is not institutional reform that must precede, and will produce personal advancement; but the man must become worthy that the citizen may be free, and the community renovated.

6. But the whole subject is earnestly commended to the thoughtful consideration of all enlightened and public-spirited members of our denomination. We have, in this department of effort, a noble opportunity for most extensive usefulness.

CONGREGATIONAL BOARD OF EDUCATION.

It will be interesting to the friends of Voluntary and Religious Education to know, that the Congregational Board of Education is steadily pursuing its unostentatious career.

Its pupils, both male and female, are generally engaged as soon as their term of study is completed. At present there are only two that are not appointed; and these are pursuing their improvement in the Institution till they receive an appointment.

The January session has commenced, and fresh pupils have been admitted on their probationary term of two months; when, if found to be suitable for the engagement, they will be fully admitted; it being the object of the Board not merely to have young persons of decidedly Christian character—an essential requisite—but who likewise possess an aptness to learn as well as to teach.

The Board has now upwards of sixty teachers—religious men and women—who are filling important spheres of usefulness, and who are *training* the minds of some thousands of children in harmony with religious truth.

The Board has held two meetings for conversation on educational subjects, at which numerous friends have been present; on each of these occasions practical illustrations have been given of the method of instruction which is adopted in the Male Model School. On the first occasion, that of simultaneous reading, and the mode of instruction arising out of the subject which had been read. On the second evening, the mode of instruction by a gallery lesson was exhibited; showing the great value of this department for impressing scriptural or other truths on the mind, where there is a master who is thoroughly trained and competent to conduct it. With these exhibitions the audience expressed their great gratification. The question of rendering schools self-sustaining was the subject agreed upon for conversation, which was well sustained throughout the evening. Many valuable suggestions were thrown out—such as the desirableness of doing away with the pauper character of schools; and, by giving a thoroughly practical and religious education, which parents can understand and value for their children, to enlist their sympathies, and to induce them, according to their ability, to pay an adequate price. To urge parents to buy school-

books for their children, so that they may learn their lessons at home; and thus, while helping forward their education, they may also be preserved from idleness. It was also suggested, that as the parents assist by their payments in supporting the school, some of them should be admitted to a share and a voice in its management. Another subject, and one of equal importance with any other, was that of raising the character of the teachers in public estimation; that they should take a standing in society in accordance with the great value due to their employment, talents, and self-denying labours.

The Board has not been able at present to take any decisive step respecting the purchase of Homerton College. A letter was sent, in October, from the Board to the Committee of that Institution, proposing to negociate for the purchase of the building, but has not yet received any official reply. There is every reason to believe that the Committee of Homerton College has not neglected the application, but is proceeding with the caution which is necessary in so important a question, and in which so many are interested.

With respect to male pupils for the Normal School, it is very desirable that ministers and churches should bring forward earnest, intelligent, and pious young men from their congregations, for training for the office of teachers of the young—an employment second only to that of the ministry. It often happens that there are such young men, who are earnestly desirous of entering upon the work, but who have not the pecuniary means for defraying even the very moderate charge for a twelve-month's training. If churches would raise a sum of money of £10 or £15 for such an object, it would be money well laid out, and would confer a benefit, not only on the individual, but also permanently on society, and in proportion to the qualifications of the party thus employed. In many cases, probably, the loan of a sum of money would be the better plan; it might be repaid, and then again lent.

The effective labours of the Board might be very much increased, if its funds were more ample; and surely there are many earnest friends who could thus assist it, and who do not need only such an intimation as this to induce them to present their contributions, which will be thankfully received, whether given personally, or by letter, at No. 10, Liverpool-street, Finsbury.

HOME MISSIONARY SOCIETY.

EXTRACTS FROM MISSIONARIES' JOURNALS.

Tract Distribution.

This morning I sit down to write my journal of services for the past month. They have been much as usual. But the scenes presented in connection therewith have been various. Sometimes rejoicing with those that rejoice, at others weeping with those that weep. Now, imploring impenitent sinners to hear "God's voice in the pestilence;" then, uniting in public thanksgiving for protection and safety; directing the mourners in Zion to the great source of consolation and support; endeavouring to sweep away the refuge of lies from the minds of the self-deceived; and in the dying chamber, with anxious solicitude, pointing a fellow-mortal to Him who is able to save to the uttermost. On the 4th Nov. I again called the attention of our village audiences to the fearful pestilence. A parcel of tracts on the subject was sent us by some unknown friend. Wishing to make the most of them, I announced (as per enclosed) that the contents thereof would be taken as the ground of an address at our usual Sabbath-afternoon service, and the tracts given away.

I took the same course at another village in the evening. The chapels were full, and a deep solemnity prevailed. The services have been frequently referred to since. The tracts have been read over and over again.

On Monday last, I paid a visit to a poor man, which proved a most interesting one. A few days previous he had been seized with an alarming illness. I saw him on his bed,—found him ignorant of the plan of salvation,—instructed him in the great truths of the Gospel, and entreated him to look to Jesus. I rejoice to say that, before I left him, he was enabled to exercise faith in the atonement, and expressed a firm hope. The case is the more striking and remarkable from the circumstance, that when I entered the room, and questioned him as to his prospects for eternity, he said he had no hope. The day will declare it. O that it may then be found that this was a brand plucked from the fire!

Rural Poverty.

In reviewing the past, I find much to encourage increasing diligence and untiring perseverance in the work of the Lord. Error has been triumphed over by truth, darkness vanquished by light, ignorance has surrendered to knowledge, and nature has given place to grace. Yet there remains a large field to be cultivated. Ignorance appears in every variety of character to assert her right of dominion; and resolves not to be driven, without a struggle, from the position which she has so long occupied. She smiles at the denunciations of the law, and rejects with contempt the offers of the Gospel; but her fate is already sealed, her downfall is sure, "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." This parish has, within the past few weeks, been the theatre for the incendiary to play his part. The great object of dislike and deadly hatred, thrashing machines; four or five of these have been destroyed, with out-buildings, cattle, corn, and in one instance the house of the farmer fell a prey to the flames. A wealthy yeoman said to an individual in humble circumstances, "The Dissenters have had a great deal to do, indirectly, in bringing about this sad state of things (referring to the fires); for they were foremost in getting protection removed, and giving the foreigner free liberty to enter our markets, with whom it is impossible to compete; the consequence is, labour is scarce, farmers cannot employ extra hands, and even those that are employed, they cannot remunerate." I know not what reply the poor man gave to this groundless accusation. Now, if this be taken as a sample of a large majority of the class of employers, what are we to expect from those who are the employed? These lords of the soil regard any themes that possess but a particle of that which is intellectual or spiritual, as the greatest foes to their prosperity and advancement.

What, it may be asked, has been done, is now doing, or what contemplated, for the spreading of more correct notions amongst our agricultural population? Let the journals of the home missionaries reply. Tracts have been circulated, monthly religious periodicals, such as the CHRISTIAN'S PENNY, WITNESS, &c., have been sold, or given away; largely has the word of life been distributed, the houses of the poor have been visited, and prayers offered; places of worship opened almost in every hamlet, and chapels erected, where such buildings were indispensable; and, the last as to order, but certainly not the least as to importance, the commencement of day-schools; such institutions have always proved most efficient helpers to the prosperity and usefulness of our Sunday-schools. But day-schools ought and must be multiplied in the rural districts. We have, within two months, commenced a school in this parish, with a large National school staring us in the face; but we fear not this prop of the Church; and, as is well observed in the CHRISTIAN'S PENNY, for this month, (Nov.,) pp. 319:—"From the National school, nothing to hope, everything to fear. Always feeble and afraid of light, more anxious to keep up the Church than to elevate the people." The number of children that have been gathered together to receive daily instruction, forty-two; and there is a promise of a large addition. Our Sabbath-school has much increased, numbering eighty-six. The attendance at the house of God improving, and the church healthy and prosperous. The hand of the persecutor is still at work; the tongue of the priest utters fearful denunciations against all schismatics; but we fear not his anger. For greater is he that is for us than all that can be against us.

Plans of Usefulness.

I have commenced in W—— a monthly Sabbath-school service, on the afternoon of the second Sabbath in every month; upon this service parents are specially invited to attend. I have endeavoured, on these occasions, to address the children and their parents, in a familiar manner, from some portion of Scripture. Our last service was well attended, many were present who are not in the habit of attending the usual chapel services. Our tract distributors make a point of previously inviting all they can to attend both this and other services, as also to canvass their several districts for scholars. The result is, that many strangers begin to attend, and we have a school in a prosperous condition. Twelve additional sittings have been let since the commencement of the quarter. The door also seems opening in B—— for introducing the Gospel. This village is two miles from W——, and is much under the influence of Puseyism. Should I succeed in getting a footing in this benighted place, it will have a beneficial influence upon my position here, the distance being easy and convenient; those who become impressed under the word will attend the Sabbath services in our chapel; this has already happened in several instances. I preach in B—— every Friday evening, having succeeded in hiring a large room, which is crowded with attentive hearers. On Sabbath afternoons a Sunday-school is conducted in the same room, at which twenty-five children attend. Considering the amount of Church influence which can be brought to bear upon our exertions, this is a goodly number. Indeed, all who break through the ecclesiastical barriers must lay their account with the loss of gifts and favours. One can hardly feel surprised that a spirit of vassalage to the Church should so extensively pervade our villages, when we remember what stuff human nature is made of, and the corrupting influence of bribery and intimidation. Beside the above means employed for the religious instruction of the village, I have connected with our school and preaching the regular weekly circulation of tracts by one of the members of the church, so that there is room for hope in regard to this benighted village.

At F—— E—— we are going on much as usual. One of the deacons, Mr. N., has failed in business, and will, I fear, have to leave the place. I feel truly sorry for this, for he was an active and useful man, whose place will not be easily supplied. The British school is in a vigorous state, and nearly self-supporting; the young men also attend with spirit to the means of improvement I have supplied to them.

We have opened at K——, with an attendance most encouraging. This is an interesting station. Our B—— friends are most assiduous and attentive to it on the Lord's day. Their Sunday-school contains about 140 scholars, many of them young men and women; they are well supplied with teachers, who spend the entire day there, teaching school both morning and afternoon; followed by a preaching service in the evening. It is, no doubt, to their well-conducted and persevering efforts that we are indebted for so large an attendance on our week-evening service—an attendance not to be equalled in many considerable towns. Good is doing, and I hope it will not be long before this field, upon which much labour has been bestowed, will present some sheaves, to be gathered into the garner of the church.

The attendance at S—— is as good as usual; we have several hearers, and some members here, who worship with us at B—— on Lord's day, as well as scholars in our Sunday-school. Our tract loan operations, which we are just increasing, embraces S—— as well as B——, and the outskirts of the town.

Visitors from Home.

The visitors to this watering-place have been more numerous this season than during any other I remember. If during the summer months we have not so many of the town's-people in attendance on our ministrations, we have their places filled by visitors. Some singular cases have come under my notice as to the individuals who have worshipped with us. I know that some of them, when at home, would not for a moment entertain the thought of entering a Nonconformist place of worship—they would not dare to do so! Not long since, the wife of a clergyman of the Established Church was staying here, and frequently attended my ministry. To one of my hearers she said, "I have far greater pleasure in worshipping where you worship, than I have in worshipping at the Established Church in your town." I am quite sure, thinking, pious Episcopalians will find no place for the sole of their foot in the Established Church of this place! We have a Puseyite clergyman of the first water. Since his introduction into this living, he has laboured indefatigably to convince the people of the sin of

Dissent. I am sure there is zeal worthy a nobler cause! I trust shortly to send you an account of some of his sayings and doings, which will clearly show how necessary, and yet how difficult, are Home Missionary operations in this place. We have to fight and fight hard, for every inch of ground. Success, however, still attends us. We speak not this as the language of boasting, but as a ground for thankfulness. Two individuals stand proposed as candidates for Christian fellowship with us: by the time this reaches you, I hope they will be members of our church. My difficulties were never greater than at the present time; but, amidst them all, we have tokens of God's approval, and in this we rejoice. "Greater is he that is for us, than all who are against us."

Puseyism.

A Puseyite is being very busy, worrying the poor people, and telling them that they must bring their children to him, to be baptised, or they cannot be saved, or have a Christian burial. Those that do not comply with his orders, are to be erased from the church book and "avoided." I am happy to say, our members, notwithstanding their poverty and dependent circumstances, stand firm—not one has forsaken us.

We have admitted four, during the past quarter, to church fellowship, two of which are from the neighbourhood.

The Puseyite, Mr. D., has since told one of our people that he has been reading the Bible, and found out there is but "one baptism," and hence, if I had baptised the children with water, and in the name of the Father, Son, and Holy Ghost, then the children must not be baptised again; but the parents must bring the children to Church, that he might appoint sponsors. Further, they are invited to dine and sup at his house; and to come to his house for conversation. But not one has gone. They are poor labouring people who are thus tempted and worried.

COLONIAL MISSIONARY SOCIETY.

ESTABLISHED 1836.

SOUTH AUSTRALIA—ADELAIDE.—The following letter brings good tidings from the Rev. T. Q. Stowe. It shows that there are nine Congregational ministers labouring in that most hopeful colony—three introduced by the Colonial Missionary Society, and six who have entered as voluntary ministerial emigrants. All nine are well settled, and labouring effectively. Also this encouraging letter indicates the happy fruits of religious emigration. Christian people, church members, Sunday-school teachers, and ministers are entering the colony, and becoming its salt and its light.

This is a great thought: the blessed fruit of a well-conducted religious emigration. Let an adequate number of the right class of pious Congregationalists bend their way to South Australia, and they may make another New England of it. They may render it the source of moral sentiments and religious power to all settlements in the vast regions of New Holland,—there they may do a work for truth and liberty, religious and human welfare, of surpassing value and importance.

But the emigration, whether of people or of ministers, should be of those really adapted for the enterprise. Capitalists of from five hundred to five thousand pounds; robust young couples inured to, and skilful in, all husbandry occupations suited for either men or women; mechanics, especially of all the rougher trades;—but no governesses, no clerks, no shopmen. Then those who go, whether ministers or capitalists, husbandmen or artizans, should be active, enduring, inventive, laborious, making little of roughness and inconveniences. They should be able to turn their hands to what new occasions may require. The husbandman should be at no loss in a garden; the carpenter should be able, when needful, to handle a trowel as well as a chisel, and to work at an anvil as well as at a bench; the minister should be neither incompetent nor unwilling to undertake many things unsuitable for him in an old, artificial state of society. Let such Congregationalists throng to South Australia, carrying with them their piety in full vigour, to plant it there "wholly a right seed," and they can hardly fail to be blessed and to be blessings, so as they never can be in the crowd and struggle of this land of competition. Let, however, Mr. Stowe speak:

"*Felixstow, near Adelaide,*
August 13th, 1849.

"MY DEAR MR. WELLS,—Many months I deferred writing, just because I was held in suspense by the non-arrival of Mr. Pinkstone. At length he arrived six months after date. Since then undetermined circumstances have prolonged my delay. I now hasten to make amends, if possible. I begin with myself. You will be pleased to know that, amidst never-ceasing toils and cares, I am, I think, in as good health as I have been at any time since I have been here. Mrs. Stowe also is, I trust, recovering, though very slowly, out of strange extremities of suffering and danger. Of my childrens' health I could have spoken well yesterday morning; but yesterday, my third son, aged sixteen, was thrown from a horse, and fractured his thigh-bone. It is set, and, I trust, doing favourably. Those little boys I brought from England are now, some of them, taller than I am. I now speak of my people. You in England have been enlarging my congregation, and replenishing my church from yours; and we thank you for the many worthy additions you have given us. I used to groan that no good folks came from England; and now I groan again, but more pleasantly, that my hands, time, and thoughts are full of new comers. Never mind my groaning; send on; these are *missionaries*, every one of them. I trust you will continue to teach them their vocation before they come. But our churches are augmented also from the old colonists. Last Sabbath we had an addition of *five* pleasing instances; amongst them the only blind man I know in the colony. As a church we are very happy. We are not also without signs of life and usefulness. Our Sabbath-school is in excellent condition, and such a phalanx of teachers! Several of them were superintendents in England. But you are longing to get out of Adelaide into the country, to see what is going on there. I will first mention our friends who have pursued a useful course independent of you and of us.

"*Encounter Bay*, with its neighbourhood, is di-

ligently and efficiently occupied by our friend, the Rev. W. R. Newland. His little chapel is well attended; and he visits other localities. I trust he may be long spared, and I doubt not he will leave permanent and living memorials of his useful labours.

"*Macclesfield* and *Strathalbyn*. The Rev. Mr. Austin preaches very regularly at these places, and the attendance is encouraging. Without the forms of organizing, which we consider useful and desirable, Mr. Austin administers the Lord's supper to a band of pious persons over whom he presides as a pastor. It is an important and useful field which he occupies, and his *labours* as an Evangelist have been great and praiseworthy.

"*Morphett's Vale*, sixteen miles from Adelaide, enjoys the labours of Rev. Mr. Baker, formerly Missionary printer in Madagascar. He has gathered a very good country congregation here. About a year ago I went up, at their invitation, to advise them in the matter of forming a church: then I went to form it; and then, again, I went to assist in ordaining Mr. Baker. They began with some of our members; united with some of other denominations, but willing to proceed on a Congregational plan. They are about to build a new chapel, and their prospects are otherwise encouraging. We purpose rendering some aid for a year.

"*Kensington* is favoured with the labours of your Missionary, the Rev. J. M. Strongman. It is a large and growing village. The attendance is very good, and a church has been formed; but you will have particulars of this from Mr. Strongman. He is likely to be useful there.

"*Hindmarsh* is happily enjoying the ministration of Rev. Mr. Watt, formerly of Demerara. He is just the man for that station. We gave them twenty members to begin with, and they are adding to the number. Mr. Watt is much beloved, and likely to be very useful. It appears that they must build to accommodate the people.

"*The Port* shares in Mr. Watt's labours. The attendance is very pleasing; the new chapel is being built. *Albert Town* is about a mile from the Port, where there is a good chapel—private property,—which we are now endeavouring to purchase.

"*Glenelg* has secured the services of Mr. Hall, late of Van Diemen's Land; a very worthy man. The people have invited him, and requested Mr. Strongman and myself to ordain him, which it is not unlikely we may do; but we have been disappointed, that a too precipitate course has thrown off Brighton, which we wished to unite with Glenelg, the two chapels being within two miles of each other.

"*Angaston*. Our friends there have applied for and obtained dismission to form a church. I have been up once to advise and assist; and I start on Thursday in order to spend next Sabbath there to form the church. Mr. Saul, a good preacher, who is increasingly acceptable to them, of the New Connexion Methodists, preaches to them, and is willing, at their invitation, to exercise the pastoral office over them on Congregational principles of church polity. The chapel belongs to Mr. Angus.

"*M'Laren Vale*. The chapels here and at White's Gully are both vested in Congregationalists. The people are about to form a church; and of sixteen so intending twelve are members of my church; they accordingly invite me up for this purpose. The preacher is Rev. Mr. Prior, Baptist, a worthy liberal man. It is an important district; it was appropriate to mention this field, though deriving no aid from us.

"*Gawler Town*—an important and rising place on the Burra Burra road. I start, as I said, on Thursday for Angaston, and take Mr. Pinkstone with me as far as Gawler Town, where I leave him to preach on the Sabbath following, and to see if there be "an entrance." I think it an excellent field; and super-excellent should he connect the beautiful agricultural district of Lyndock Valley with it.

"Of places yet open to *your* and our Missionaries, I may mention the Port in conjunction with Albert Town. It is a highly-important Mission station. Happily we keep the ground by means of Mr. Watt; but this is a preliminary arrangement. Do send us men. The Burra Burra must not be lost sight of, where there are 4,000 people. At the Little Para one of my people has exerted himself to get up a chapel, and they ask for help. There are other localities where good stations could be formed. The superintendent of the Primitive Methodists said to me the other day, that he knew of no country more open to the formation of Independent churches; he said Methodism did not meet the requirements of the field. You will not forget that as yet we have only *one* minister as the response to our call on the strength of the £400, Mr. Strongman's passage being paid for by Messrs. Roberts and Peacock.

"I feel some difficulty in writing specifically as to the measure of support that could be given to your ministers when they come. There are several posts where the people would raise from £50 to £100; we could add something; but I cannot say more, unless I were better acquainted with the intentions of your Society. It is this, this thing that will decide many a question for us; with this we can go on spreading our ministers over the land; in fact, we can occupy it.

"*September* 6. I have just copied the above from my rough sheet, which I preserve. I have, I see, thrown in an addition which has confused the date. The five members were not received until the last Sabbath from the present date. And now I add a few things more. I attended, last night, at Hindmarsh, a tea-meeting for the school. It was a most cheering sight. The chapel first filled with children, and then with grown people; and all as happy with their pastor as they could be. We have bought Albert Town Chapel, and now we shall want a minister to occupy it and the Port. This will be our pet station. I went to Angaston, and took Mr. Pinkstone with me as far as Lyndock Valley, to introduce him there as well as at Gawler Town. He preached at Gawler Town, and I preached and formed the church at Angaston; then rode down to Lyndock Valley, and preached in the evening; and home on Monday, after conferring with the friends at these two places respecting Mr. Pinkstone. He has been up twice since. Both places open to him; and both are "wide," and, I trust, will be "effectual." This visit, and the one a few weeks back, gave me 200 miles on horseback to form a church! But I must close.

"I am, my dear Friend and Brother,

"Yours affectionately,

"THOMAS QUINTON STOWE."

Revivals of Religion.

SUGGESTIONS.

In order to give a somewhat practical direction to those hints which, for some time past, we have occasionally been throwing out, our present Number is made to bear upon the decline and revival of religion. That the latter is, in a high degree, desirable at the present time, admits of no dispute; all confess it, and there seems reason to hope, that not a few are, in some measure, disposed and prepared to adopt the necessary means for procuring so great a blessing. The great thing is to bring the Churches, as bodies, to the conviction, that means are actually appointed, and that they are available, to the fullest extent, for the object aimed at. Among these means, a chief place belongs, doubtless, to the Pulpit and the Press; but these are not the only means, and unless combined with others, it is probable they will fail. While they are used, therefore, others are necessary to give effect to their lessons, by pressing them home on the hearts of the faithful, and prompting them to the highest of all the means of Heaven's appointment—the presentation of prayer—of the prayer which hath power with God. The question, then, is, by what method, or methods, best to fan the fires of decayed devotion. The power of prayer must largely depend on the spiritual state of those by whom it is offered: "God heareth not sinners; but if any man be a worshipper of him, and do his will, him he heareth." The Spirit of the Lord teaches all his servants to know, and, in the language of inspiration, to say, each for himself, "If I regard iniquity in my heart, God will not hear me." These scriptures supply a principle the importance of which it is impossible to over-estimate; it is "the inwrought prayer of *righteous* men that availeth much." It follows, then, that, in order to acceptable prayer at all times, the heart must be right with God; but while it applies to private personal devotion, it does so in an equal degree to the devotions of the family, and to meetings for social prayer. A general quickening must, of course, be the result of an individual quickening, as the state of the whole is made up of the state of the parts; but the quickening of the many depends upon the quickening of the few. In the Divine plan, God employs the found to seek the lost—the living to raise the dead—the reconciled to bring over the enemies of God to his love and service. So in the Church itself, it is the Divine plan, as a rule, to move the few, and to use them to move the multitude. This fact brings the question to a practical bearing as it regards the Official part of every Christian fellowship. The first in order is the ministry, as the main-spring of all moral power in every community. The hand of Heaven first touches its heart. This, we say, is the natural way, but not uniformly so; the history of religion supplies many exceptions. The power has sometimes descended on a very humble and obscure individual; and through him, or her, reaches the Church and its Officers; but that is an exception to the general, and what may be called the established rule. This order is, first the minister, and then, through him, the Officers and the people. For good as well as for evil, although not so uniformly, nor always to the same extent, the adage holds, "Like priest, like people." But we are on ground on which it behoves us to tread lightly: our brethren require neither instruction nor stimulation from us; and we should not refer to them at all, but for the sake of elucidating the general principle involved in the hints we now venture to throw out.

Supposing, then, all right in the pastoral bosom, the object is to deal with the men who may be designated the "Praying Men,"—that is, individuals whose gifts and graces are such as to have brought them forward for the edification of the brotherhood, in a more public way; these

constitute the most valuable portion of the fellowship, since on them, very mainly, the edification of the body of Christ will ever depend; and in any great movement for the awakening of the Church, and its extension, by the conversion of men, they must be looked to as the pastor's right hand, and as God's appointed instrument for that purpose. It has often been found very beneficial for the Pastor to assemble those Praying Men, to confer with them on the state of religion generally, and in their own fellowship in particular, and then, and above all, in their own souls. Such conferences, of course, will always be mixed with devotions. One night, however, will not be sufficient for this work; and to perform it aright, and bring it to a practical and effective conclusion, three, four, or more nights will be necessary. It is not soon till the human heart, in a torpid state, be kindled. These worthy men, generally immersed in the cares and overwhelmed by the toils of life, are apt to fall into a state of spiritual deadness, and to become anything but meet intercessors in behalf of a multitude beset with the same cares, and brought into contact with the same polluting worldly intercourse as themselves. They will often come from the toils of the day to the house of God, dead, cold, and burdened, and in a state which but ill fits them for work so spiritual and responsible. It will take time, therefore, to kindle afresh in their bosoms the fires of heaven to such strength as to meet the case, which can only be done by keeping steadily before them the matter of the Covenant, the things of eternity, the Blood of the Cross, and the mournful condition of lost souls! No time thus spent should be considered lost. It is a preparation of instruments in which time, pains, and money, are always well laid out. Haste here may mar all! An attempt to move the Church by men who have not themselves been moved, will be abortive, leading on to disappointment, and tending to bring discredit upon all such measures. It is beyond doubt that this is the primary cause of the utter failure of many, so-called, Revival-movements. It being always assumed that the pulpit is a furnace of fire, under God all will depend upon the state of the hearts of these individuals.

While this is being done, it might be well to work the pulpit hard on the general theme of spiritual revival, giving the utmost prominence to the office of the Holy Spirit in the economy of salvation. This is a subject which can hardly be too clearly opened up, or too strongly pressed upon the attention of the Church. Nothing is so difficult as to work into their hearts right views of the awful theme—to bring them to realize the all-important fact, that they are actually temples of God, inhabited through the Spirit—that He actually dwells in them, and that it is their privilege to live in the Spirit, to pray in the Spirit, to sing in the Spirit, to walk in the Spirit, and to be led by the Spirit. There is, perhaps, no point of Divine truth on which there is so much speaking, so little believing, so little experimental realizing of this peculiar doctrine. Even a very slender portion of true faith in the fact would work a marvellous reform among believers at large.

This having been done, it will be expedient to hold a special Church-meeting, bringing before it the entire question in an appropriate Pastoral Address, with suitable prayers by competent members. The subject of special Prayer-meetings might then be taken up and arranged. It might forthwith be expedient, at proper times, to collect parents—fathers apart, and mothers apart—addressing them on the special relations which they bear to each other, to their families, and to the Church. It may further be well to collect the families of the members, the children, the young women, and young men, each apart, and address their consciences on the subject of personal salvation, and the responsibilities which attach to them. These hints, worked out, in faith, in love, in the spirit of compassion and fervent prayer, discreetly, perseveringly, and with a strong hand, might lead to results which no man can calculate.

RELIGIOUS DECLENSION.

"Because iniquity shall abound, the love of many shall wax cold." MATT. xxiv. 12.

THIS scripture contains two facts in prediction, and the one of these stands in relation to the other as cause and effect. The abundance of crime is the reason of the diminution of love. This is natural. In such a state of things the difficulties in the way of piety are great, and the earthly disadvantages are great, too; while the inducements to wickedness are in proportion to the number and power of the wicked. The wicked walk on each side when vile men are exalted. To institute any comparison between the times that are passing over us and the ages which are past, is no part of our present business. We have only to inquire, whether iniquity doth now abound, and whether the love of any be waxed cold; or, to narrow the theme, is there an abounding of iniquity in this land?—and is there cold love in the churches of Christ?—and is the coldness of the churches largely caused by the sin of the nation? If the effect be found, there can be no doubt as to the cause. Let us consider the subject, then, in its symptoms, cause, and cure.

THE INTERNAL SYMPTOMS OF BACKSLIDING.

1. *Disrelish for the exercises of devotion.*

A man departs from God at the same point where he first turned unto him. Of a most hardened sinner it was once said, "Behold, he prayeth!"—of every grievous backslider may it be said, "Behold, he ceases to pray." These are the tests of the soul. Prayer is the main-spring of its prosperity. Here it drinks a fresh supply day by day of the waters of life. This is the unseen, but the real and potent cause of many noble achievements. The house rests upon its unseen foundations, and while these remain the mansion stands; but let them be undermined, and it is a ruin. The roots of the tree which lurk beneath, and communicate with the ground and the waters of it, send up successive supplies to the trunk, which disperses them to the branches; let the roots be cut away, and the life of the tree is gone. So it is with the human soul. All important personal business is done in private, and the soul has daily such business to transact with God.

2. *Relaxed notions of doctrine.*

This admits of degrees. Humility gives way to pride, and tenderness of heart to hardness. The charms of the Cross of Christ fade away. The necessity of the atonement is less strongly realized, and the blessing of justification by faith; or truth becomes, in a good degree, a matter of cold speculation. Principles are held with a feeble grasp; and what is so held, is easily surrendered. This is the progress of a soul from truth to error; and it will be invariably found, that Gospel doctrine is never given up till the savour and enjoyment of it be lost. Indeed, to wise and ignorant, this is the best evidence of its truth, and the last stronghold by which the Gospel is sheltered in the heart of man. Accordingly, this symptom is always preceded by the last, and always followed by the same consequences. Some Socinians, who have passed through the above process, have candidly confessed that they had lost the spirit of prayer; they could draw up and read an address to the Divinity, but they could no longer pour out their hearts before God. Beware, then, of this most deadly error! The danger to such as have learned to think lightly of the Lord Jesus Christ is infinite. You will think lightly of sin at the same time. Take heed, then, for you may be much nearer the awful precipice than you imagine.

3. *Regarding God in his character of just rather than in his character of gracious, fear then becomes more powerful than love.*

This is a very sad indication. There may as yet be few acts of sin, and no habit of it; but the spring of cheerful obedience is dried up, and the love of God has all but passed away from the heart. The forms and exercises of piety may still be adhered to, but they have ceased to be wells of salvation. The Church of Ephesus was guilty of this,—they had "left their first love." After this, the wheels of obedience may drag on through many a heavy day; but the obedience so rendered is without incense before the Lord. Here is no more the love that casts out fear—"the fear that hath torment;" but it is the fear that casteth out love, and is daily hastening towards the very fear that hath torment. Such people have no enjoyment; it is well, indeed, if they escape suffering. They are chiefly acted on by appeals to the Father's justice and holiness, and but little affected by references to his grace and love. Their rank is that of servants rather than sons; and

they are far on their march to become criminals and receive condemnation.

4. *Abstinence from sin merely from prudential considerations.*

This may operate as powerfully in securing external conformity to the rules of decency as the preceding fear. Indeed, it is a union of fear with other urgent motives. A man may be swayed by thoughts of interest, of reputation, of health, and life, and thus steer clear of a thousand irregularities into which he might else have fallen, and to which the heart may be strongly inclined; or if in anything the dread of punishment should combine with such considerations, yet this is a very different thing from the fear of the Lord, which is to hate evil,—such persons only hate the penal consequences of it. When this is the case, the eye will be always directed to man, not to God; hence no sin will be demurred to that can be concealed. To please God will be no part of the backslider's business, but only how he may conciliate and secure the approbation of his fellow-creatures. Then is he fallen, indeed, and deceived, too; for when he conceives he is clothed securely by cautious concealment and hypocrisy, wise and discerning men have made up their minds concerning him. Backsliders! you will be filled with your own ways. If you sow the wind, you will reap the whirlwind!

5. *Self-sufficiency, which leads to trifle with temptation.*

While our souls are in a healthy and improving condition, our relish for spiritual things strong, and our sense of evil very keen; our conversation is in heaven. Our cry then is, "Oh, when shall we appear before God?" We are filled with his fulness, and satisfied with the goodness of his chosen. We are sick of sin, and of the world, in itself considered. Having learned the treachery of our own heart, and the power of the world's fascinations over it, and the subtle and deadly character of its contagion, fear and alarm break in upon us. We are as men clothed in combustible garments, and walking in a plain filled with light, fires, and furnaces; who must needs choose their path, and exercise the utmost watchfulness while pursuing it. A man so situated, who is not afraid of fire, is not afraid of burning, and of death by burning. He who, in like manner, is not afraid of temptation, is not afraid of sin, and is, consequently, in danger of being destroyed by it. If we have once and again been led astray by certain persons, situations, or circumstances; and if we heedlessly, needlessly, come into contact with them; can we pretend, for one moment, to regret the past, or regard the future? Here there is declension of the most alarming description.

6. *Persevering in a sin, yet acknowledging that it is sin, and the error of pursuing it.*

This proclaims the prostration of spiritual strength, and the victory of corruption. In this sad case the helm is still in its place, but the vessel will no longer obey it; but is tossed to and fro on the foaming surge. You can make nothing of such a man, for he is sound in opinion; but that opinion has no influence on him. He hears you to an Amen; he assents to everything; he feels nothing, and does nothing. This indicates declension to an extent which ought to excite the utmost consternation. They have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, and are again entangled therein and overcome; the latter end is worse with them than the beginning: for it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. How complete is the fall, and how awful the degradation and danger attaching to them! He that knows his Master's will, and does it not, shall be beaten with many stripes. Great is the guilt of that man, who holds in his hand the tables of the Divine law, and reading and understanding the precept, then proceeds to break it,—yea, and when he is told that he has broken it, to calmly say, "I know I have;" and when further told that the wages of sin is death, replies, "I know it," and sins again.

7. *When we commit sin, and then go on to defend and palliate it.*

This began in Paradise. Perhaps this symptom is the most decided and dreadful of all. Sin has stunned the soul by the time that such a course can be pursued, and reason has been bribed by the passions. Darkness has descended upon the soul, and the power of spiritual vision is disordered. We can still judge with some accuracy of others' conduct, but are blind to our own. David's wrath could kindle against the man who had only taken his neighbour's lamb, but he could remain insensible to his own conduct,—yet remark! he could not defend it. He

who sins and defends his deeds, could repeat them—he could do other deeds different, but equal in guilt. It is hereby declared also, that sin is loved; and the brain is racked that arguments may be discovered in vindication of what is done. Oh, with what dexterity corruption reasons! Let the sinner do the deed, and Satan will make out the defence! Is covetousness the crime?—Just call it prudent forecast, industry, frugality, and the work is done. Is it foolish levity?—Call it innocent mirth. Is it bitterness of spirit?—Call it zeal for truth. Is it heartless indifference?—Call it candour and liberality. Thus every vice may be clothed in the garb of virtue.

External Symptoms of Backsliding.

As this is an affair purely of religion, we must of course look to religion, in its institutions and operations, for evidence. We have spoken to what we may denominate internal signs, because they present themselves in full force to the person himself, although some of them may be dimly descried by others. The other class of symptoms may be termed the external, because they are exhibited to the broad gaze of every one. The first of these we shall mention is of a mixed character, partly internal and partly external.

1. *Growing attachment to the world, as displayed by a covetous and penurious conduct.*

The light in which men view the world is a settled test of the state of their hearts: "Love not the world, neither the things of the world: if any man love the world, the love of the Father is not in him." Full many are there who began well; they became, or appeared to become, the subjects of the grace of God, and entered among his people with hearts warm and hands open: then the sweet flower appeared to flourish for a season, and then began to blacken in its leaves, and now it is only not dead! Such persons are so swallowed up by the concerns of time as to have no leisure to bestow upon eternity! The Word is fruitful in them no more; the cares, riches, and pleasures of earth have choked it. It was not for nought that our Lord said to his disciples, "Take heed and beware of covetousness." Let it also be observed, that, to be covetous, is not to plunder others, or by any unfair, or oppressive, or exorbitant measures, to accumulate wealth; for the example which our Lord gives is that of a very respectable, honourable man, successful in business or agriculture. His grounds brought forth plentifully, and this for a period of continuance. He kept what he got, and added the produce of each year to that which preceded it; until, at length, he became encumbered with the accumulation, gave up the thought of further augmentation, and only conceived of keeping what he had got. He would take his ease; he would retire from business; he would riot in abundance—eat, drink, and be merry! The glory of God, and the wants of man, and the claims of both, were shut out; he looked at only two things, his substance and himself; and other two things of much importance he took for granted,—that his wealth would last long, and that he would live long. He was rich for himself, but not rich toward God! Ah! are there not many professing the truth of God acting a similar part among the churches now; many whose givings diminish with their gettings; and who, having got much, no longer give anything? How stands the case among you?

2. *Conformity to the world in its fashions and in its follies.*

Nonconformity is a matter of express precept: "Be not conformed to this world, but be ye transformed by the renewing of your mind." This is not the same with the former, but is closely allied to it. The former is chiefly taken up with the lust of the flesh and of the eye, and the latter with the pride of life. These enter and dwell in the region of vanity. There the society, the amusements, the spirit, the principles and maxims, the atmosphere, and everything it contains, is utterly and altogether at variance with piety; yea, is most fatal to it. This region breeds death in the soul, and destroys forthwith whatever is spiritual, humble, and holy: Christians cannot enter that world of gaiety and show, until they have sunk very much in the tone of their piety; and they cannot enter it without sinking further every day. When they once embark on the stream, the course of the world will soon carry them down, and, if the mercy of God prevent not, usher them into perdition! Reflect, then, that "all that is in the world is not of the Father, but is of the world." Seek not to please a world that hates your God! Consider, "The friendship of the world is enmity against God; and if any man will be the friend of the world, he is the enemy of God."

3. *Inordinate attention to political affairs.*

Every Christian is a man, and whatever concerns man concerns him! His regard for mankind, for his country, for his surviving kindred, constrains a Christian to be an interested observer of passing events and the signs of the times. In all the movements of society, he sees the work of God, and he connects all things with the hopes of the church, and the subsequent destinies of earth. Whatever he can do to promote the schemes of principled and patriotic statesmen, he will cheerfully do; but he will take all moderately, remembering it is a world he is soon to quit. To forget this and become intoxicated, is to fall into one of those currents of temptation which flow in the troubled ocean of this world, and which so often swallow up those who profess to be on their passage to another! When the Word of God is superseded by the journals of the day—when the thoughts of men are intensely and exclusively occupied with these stimulating meditations from noon to night—when the social circle, even of Christian friendship, becomes the arena of heated discussion, and rehearsal, and anticipation, —it is wrong and hurtful to the soul. On this subject there is much room for extremes, and it is one on which extremes have been but too frequent,—either all religion or all secularity; whereas the Christian's double character points out to him his double duty. Every Christian is, in principle, bound to be a patriot and a philanthropist; but the proper discharge of the duty resulting from these characters is entirely consistent with the most exalted sanctity. A fanatical piety—the piety of the monastery and the nunnery—is not compatible with the duties of the franchise. An inordinate, restless, delirious devotion to matters relating to public life, reform, and legislation, is not compatible with sober, enlightened, practical godliness. Let extremes be avoided, and let every man give to the body what belongs to it, as also to the soul. In this matter "wisdom is profitable to direct;" and none need be deceived who do not desire it.

4. *Growing disregard of the interests of the church.*

The cause of Christ always lies heavy on the heart of a holy man. Labour, prayer, substance, influence, and whatever else he may possess, will be always devoted to it. But while he casts his eye over the whole field, he fixes it on that spot where his own lot is cast. He looks on that as the portion committed to him. He views it as his special duty to seek for the welfare of his own church. When he has done for it all that it requires of him, he will then look abroad for outlets to his superabundant help, but not till then. His maxim is, "Whatever concerns the church concerns me." He will inquire what is due from him, and, to the best of his ability, he will render it. One will throw himself into the schools as a teacher—another into the sick society as a visitor—another into the missionary society as a collector—another class of members will subscribe to the support of the charity school, to the other schools, to the sick society, to the missionary society;—and all classes, not in that of the poor themselves, will conscientiously and always remember the poor!—yes, at the Lord's Table and at all the special collections. Furthermore, there will be always a cheerful and conscientious contribution in support of the worship of God. It will be felt and remembered, this is not a mere thing of charity—is not bounty, but debt; that the support of the ministry is not less an institution of Christ than the ministry itself. He hath ordained, that "they who preach the Gospel should live by the Gospel." In all this, a Christian of a noble and principled character will give his proportion—yes, and cheerfully, and that though no eye see him. He will require no appeal to be made to pride, or shame, or any other illegitimate consideration. In all extra cases, according to his ability, he will be always ready to every good work; and, in particular, in all that regards every reasonable and necessary alteration, enlargement, or repair of the house of God in which himself worships. Such events do very strongly put love and principle to the test. The subscription-list is a scale of love. Words are cheap. It is small liberality and no sacrifice to say, "I love the house of God! That is my birthplace—that is my house!" Now this is very good, if it be true. But remember, that where the means are, the proof must depend on a process of arithmetic which cannot lie. Where this delightful state of things exists, it is honourable to the Gospel and to the church, and pleasant to all. As far as pecuniary means are concerned, the pulpit will never require to be desecrated, nor the ministry degraded, nor the congregation disgraced,

by dunning, and pressing, and appealing, on days of Collections. Here is union, confidence, peace, and love—holy love! here is the temple of true devotion!

As love begins to cool, the face of this beauteous landscape will begin to change. The teacher will become irregular, and then withdraw; the visitor will neglect his cases, and then decline taking more; the collector will fall off, and then give it up; the subscriber will diminish his subscription to one of the institutions, withhold it from another, and, at length, withdraw it from all; contributions to the poor will be diminished—gold will give place to silver, silver sink to copper, and even that not be always forthcoming. On collection-days the procedure of parties will depend upon their courage. One will give the least that can be given, to save appearances; others, of greater courage, will, at each service, walk coolly off and contribute nothing; a third class, who have neither the heart to give, nor the courage to withhold, avert both evils by going to some other place of worship that day, or they will be "poorly." The matter of tickets for accommodation will be managed variously. On the strength of one ticket seat-room will be claimed for several full-grown individuals; others who have got a step further, will absent themselves altogether for three weeks, or a month, at the period of renewal, and then return, when the vigilance of the doorkeeper is somewhat abated, and, with an air of claim and right, well adapted to deceive him, endeavour to pass muster with the entitled throng. Applications for aid to good works generally will be heard, and time taken to "consider of them;" but as declension goes on, and hardihood is acquired, they will be scouted at once, decidedly, and, in due time, rudely.

Extra applications for aid in this matter are very easily disposed of; and that in such a way as to save the pocket and gratify pride, through pretended principle. The alteration is too great, or it is too small; there is something in it that should not be in, or something out that should not be out: things are better as they were; or, you have stopped short of what is called for by the signs of the times! But for *this* and *that*, he had cheerfully contributed; but as it is—*as it is*, he can do nothing. Here is the triumph of *principle!* One happy touch more, and earn a tribute to generosity. Although, as things are, they cannot, in conscience, do what they else had done; yet, to prove that there is abundant good-will, you shall not go without somewhat. Behold in this the gratification of vanity and avarice, the joint salvation of gold and of character!

5. *Growing neglect of the ordinances of religion.*

When the heart of a sinner is touched, he could live in the sanctuary! His heart is there, for he believes God is there. He has the will, and he makes the way. Whenever the doors are open, he is in his place, and, to the utmost of his power, he is *in time*, yea, and *before* the time; and that to commune with his God, not to gossip,—to discuss the merits of ministers and the politics of the church! He loves all holy exercises, prayer, and praise, as much as preaching; and he loves all that preach the truth as it is in Jesus. He profits from all; for he has to do not with the men, but with their Master. He feeds on matter, not manner; he believes he shall be meetened for heaven, not by eloquence, but by truth and the Spirit of God! He makes the most of his Sabbaths, and his Sabbaths do not serve him; he feels the necessity of auxiliary aid, and finds the benefit accruing from it: hence, as far as practicable, he avails himself of week-day opportunities,—not of one meeting only, for the sake of decency, but of all that he can, for the sake of sanctity. He has great simplicity of heart, and purity of motive. He always comes to meet God, and he never goes away disappointed. At all times, when his Table is spread, the grateful, loving disciple is there! He keeps close and constantly to his own place, and never goes forth but he gathers manna. He manifests no fastidiousness, no whim; he loves and receives the whole truth. He has a heart to serve his Saviour; and he likes to hear the nature and the measure of that service pointed out. He loves Christ, and all that bear his image; he has no controversy but with sin; and he does not know, in reference to love, that any sects exist—he is a Christian!

The tide turns, if, through the usual causes, love begins to wax cold. Disputation, censorious fastidiousness, now appear. The house of God is now attended irregularly on week-days—business, distance, something, nothing, winter cold, summer heat—the chapel is so hot—the chapel is so cold, that really one cannot stand it! Yet sometimes they go, but not to worship as they were

wont—no, but to *hear!* While *worship* was the order of the day, there was always then an object worthy of worship; but worship having given place to *hearing*, and, perhaps, in their own idea, ignorance having given place to wisdom, very few are worth hearing! A stranger may sometimes be tried; a very noted or gifted minister may be occasionally listened to, by the time that devotion is over, and the speaker about to begin, if the securing of a seat render this step safe. This is the first stage; the next step is the invasion of the Sabbath. The first process is uniform lateness of attendance,—the next, which combines with this, is utter carelessness about the devotional services,—then follows half-day hearing,—after that succeeds the turning away occasionally from the spread Table of the Lord,—the attendance becomes still less frequent. Now the process of criticism begins, and the gift of fault-finding is diligently cultivated,—then roving in search of noted ministers commences,—then strolls on the Sabbath evening to the suburbs; at first sanctified by a turn into some chapel,—then a more distant walk, or ride, or sail, for "the benefit of health,"—then doubtful company,—then company positively evil,—then occasional acts of sin,—then habits of iniquity,—then utter renunciation of all profession of the fear of God, and the entire separation from his people,—then death,—then perdition!

THE DAY OF PENTECOST.

"And when the day of Pentecost was fully come, they were all with one accord in one place." Acts ii. 1.

Of the multifarious objects contained in this chapter, we may specify,

PREPARATION FOR THE BLESSING.

1. *There was, on the part of the Apostles and their approved disciples, personal salvation.*—They were sincere believers in the Son of God. The facts of the Gospel had all been brought about before their eyes. They had, in Jesus, seen God manifest in the flesh. They had ate and drank with him; they had listened to his wondrous words; they had for years been his companions in travel; they had witnessed his death upon the cross; they had beheld him after his resurrection from the dead; and they had seen him ascend to heaven. They believed that he had died for sin, and that he had risen again for justification; this their faith was accounted to them for righteousness; and they were accepted of God as his children, through Christ Jesus. They loved Him who had redeemed them by his blood, and called them by his grace into the fellowship of the Gospel.

2. *There was oneness of heart and soul.*—So important was this fact, that it is set forth twice over within a brief space: "These all continued with one accord," Acts i. 14; "And when the day of Pentecost was fully come, they were all with one accord in one place," ch. ii. 1. The phrase "one accord" was one of great comprehensiveness. It especially embraced the following points: facts, doctrines, and ordinances of the Gospel; expectations respecting the promise; motive and object in assembling together; confidence and love to each other.

3. *There was an unwearied consecration of themselves to the exercise of prayer and supplication.*—"And he led them out as far as to Bethany, and he lifted up his hands, and blessed them; and it came to pass while he blessed them, he was parted from them, and carried up into heaven; and they worshipped him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God," Luke xxiv. 50—53. From the nature of their condition, these men's emotions were peculiar to themselves. Faith had been aided by sight to an extent which it is not very easy for us fully to comprehend. Their light was much increased, and their privileges corresponded with their discoveries. This leads us to

THE BLESSING ITSELF FOR WHICH THEY WERE THUS PREPARED.

This blessing was the descent, gift, and bestowment of the Holy Spirit. The doctrine of the Holy Spirit was considerably understood before this great occasion. The Old Testament Scriptures were full of it; John the Baptist and Jesus had both clearly spoken to the point. In chap. i. of this book, ver. 16, we find Peter thus acknowledging the great truth that all Scripture is of His inspiration: "Men and brethren," says he, "this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before, concerning Judas, which was guide to them that took Jesus." While the doctrine was partly known, the grace of the Holy Spirit was largely enjoyed by the saints. The whole of the Old Testament bears out this remark. But in the promise in question the Holy Spirit was to manifest

powers altogether new, and to confer gifts which had never before been enjoyed. The great feature of that day was, the gift of tongues. According to Mark (xvi. 17), "they," that is, believers, "shall speak with new tongues." Such was the assurance given them by the Lord before his ascension, and now it was fully realized. These gifts continued in the church for a long season. Paul tells us, in 1 Cor. xii. 8, "To one is given by the Spirit the word of wisdom; to another, the word of knowledge, by the same Spirit; to another, faith, by the same Spirit; to another, the gifts of healing, by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as he will." Next follows,

THE BEARINGS OF THE BLESSING.

It fulfilled the prophecy of John the Baptist.—John's predictions were few, but great beyond all greatness; forasmuch as he testified to the immediate advent of the Lord, the magnitude of his mission, and the power of his ministration; declaring, that while he baptized with "water," the Master himself would "baptize with the Holy Ghost and with fire." How signally this was verified on the day of Pentecost, when the fire of heaven came down, resting, in the symbol of a tongue, on the heads of the faithful; thus, by an external manifestation, indicating the character of the gifts which had just been communicated! Here was the visible baptism with fire, and the invisible baptism with the Spirit of the Lord.

It fulfilled the promise of the Father.—The Father had made a promise to the Son. It had been foretold by David, that, having finished his work, he would "ascend on high, leading captivity captive, and receiving gifts for men." The prophecy had now become history—the glorious fact was realized; what the Father had promised the Son, that the Son promised to his servants; and he now fulfilled the promise, having done for them exceedingly above what they had been able to ask or think. They were told that the Spirit would do for them great things in the way of memory, understanding, and prediction. They were further told, that this baptism would constitute the power by which they should be enabled to obey the command, "Go into all the world, and preach the Gospel to every creature." The giving of such a command to these unlettered men might, to the wise of the earth, seem infinitely preposterous; the notion of their going around the globe, making their way through the innumerable strongholds of the strange tongues which divided nation from nation, and would divide these Apostles from all, to mere carnal wisdom seemed the perfection of mockery! But, in one hour, they were made masters of the tongues of the species; without study, and without imperfection, they were enabled at once to "speak the wonderful works of God" in all the tongues of all the peoples. They were commanded to "tarry at Jerusalem till they received the promise of the Father," by which they would be "endued with power." The power descended, and its descent proclaimed that the time for their departure was now come. It was a voice which said, "You have power,—go, exert it!" Nothing can exceed the grandeur of the manifestation thus set forth in Acts ii. 6: "The multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews, and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this?"

But it is time to look at the subject practically, and inquire into

THE LESSONS OF INSTRUCTION AND ENCOURAGEMENT THUS SUPPLIED.

This subject should lead to careful and solemn inquiry,

1. *Whether your personal piety be real?*

This inquiry is fundamental and vital. Everything turns upon it; and till it be satisfactorily determined, it is needless to advance further. As there is much danger connected with assumptions in this matter, it is all the more important that professors be continually urged to the work of self-examination. It is well known, that many, of necessity, enter

the church of God in a state which does not exceed a bare probability. Sometimes, perhaps, it may even rest in the doubtful. Where there is an avowal of penitence and of faith, although that faith may be but small, yet it is proper that such should be admitted into the fold; for if real, they are far more likely to stand within and without, from the help and guards by which, in fellowship, they are surrounded. The truth of grace is to be tested in, not out of, the church; and if it turn out that the profession has been untrue, the facts which prove it will authorize the adoption of the means lodged with the church for ridding herself of such members. They are to be excluded. The Scriptures are explicit: "Him that is weak in the faith receive ye." Let him only be "in the faith," and if so, let him be received, that weakness may be nourished into strength. But while received in this state of bare probability, if souls are faithful to themselves, they will grow and grow, so as to bring it near to the precincts of certainty. Growing in grace and in the knowledge of the Lord Jesus Christ, they will go on to make their calling and election sure. The fear is, however, that many confound the means with the end; and once in the hospital, so to speak, they neglect both medicine and regimen, identifying their position with convalescence, till disease returns and death ensues. Many continue in the church in a fluctuating state. They now seem advancing, now retrograding. The spiritual observer now hopes—now fears; they belong to a class of whom Paul speaks as "ever learning, but never able to come to the knowledge of the truth." "Persons who, when for the time being they ought to be teachers, have still need that some teach them even the first principles of the oracles of God."

Many, again, languish, who do not fall into any particular sin; but they acquire neither life nor strength, but pine away, remaining in fellowship while they remain in the world, and dying at last in a state of awful uncertainty both as to themselves and those who witness their departure. Others, again, fall into actual sin, from which they never fully recover. The soul becomes increasingly hardened; they depart gradually from the Lord, till, passing out of the fellowship, they fall back into the world, and die in it. Such are painful facts, with which every pastor and all office-bearers are but too conversant. Now, these things ought not so to be. On entering a fellowship, "forgetting the things that are behind," every member should "press on to that which is before,"—be daily putting off the old man, and putting on the new, which is renewed in Christ Jesus. The parties of whom we speak, while they add to number, add nothing to the power of prayer, and but little more to the moral power resulting from shining character. Their religion is wholly negative. The principal things which render them noticeable, are generally some minor or major inconsistencies. It is not their light, but their darkness, which attracts notice. These individuals, then, are not prepared for a Pentecostal outpouring of the Spirit of the Lord. Real piety is the condition of effectual prayer; but, in order that such piety may be effectual to that end, it is necessary that it be not only real but strong. It is therefore proper to inquire,

2. *Whether your personal piety be healthful?—whether your souls be thriving?*

The book from which our subject is taken bespeaks very clearly an extraordinary state of spiritual vigour. The parties seemed filled with the fulness of God! Heaven had descended to the earth—time had become lost in eternity. They walked the earth, but their heads were in the celestial world. Grace most emphatically reigned through righteousness, and they rejoiced "in hope of the glory of God." Revived souls are those in whose hearts truth dwells, and along with truth the eternal Spirit, by whom they have been quickened, enlightened, taught, wooed, won, and united to the Lord Jesus. Such spirits—the temples of the Holy Ghost—experience the power of His presence in peace, hope, and joy. It may be said, then, that where this is, the people have been already baptized. It is true. The prayer which obtains the Spirit, is the prayer which is already prompted by the Spirit. The faith which so embraces the promise as to obtain the blessing promised, is the faith which is of the operation of the eternal Spirit. In a word, God gives his Son to work out salvation,—he sends his Spirit to apply the salvation wrought out. That Spirit quickens souls and renews them, and they are thus led to look for more of the very power from which that looking itself proceeds. The more of grace they have, the more of grace they would have. And it is thus when the church is abundantly blessed, that she is in a capacity

to ask blessings for the world. The Spirit never descends upon the world but through the church; and the church is never a successful intercessor for the world, but when she is filled with the Spirit of God. But while this healthful piety indicates the indwelling of the Spirit, it is always attended by a certain *oneness*, and hence it is needful again to inquire,

3. *Whether ye be of one accord?*

This unity is vitally essential to the attainment of the ends of Christian worship and of Christian fellowship. It is the only satisfactory proof of the real indwelling of the Spirit. Wherever there is the Spirit in his unquenched, unresisted power, there is a manifested unity. All in whom he dwells are thus enabled to fulfil the injunction to keep the "unity of the Spirit in the bond of peace." The peace comes out of the unity, and forms a munition round the fountain whence it flows. This Book of the Acts once and again testifies to the fact of this oneness: "The multitude of them that believed were of one heart and of one soul." This unity is compatible with great diversities of tastes, temperament, intelligence, attainment, rank, and condition. It is a unity of spirit rather than of attributes, and can only be preserved by such a power as results in the exercise of the charity set forth in the thirteenth chapter of the 1st Corinthians. Wherever it exists, there will be a large spirit of mutual forbearance in all matters which do not affect principle. And this unity will be maintained by not carrying real or imaginary rights too far,—by not exaggerating the importance of minor matters,—by not unnecessarily publishing brotherly imperfections,—by not making anything public till all private means of rectifying evils have failed,—by taking heed that, in no case, ye injure one another,—by losing no time in repairing injuries when such have been inflicted, —by rigorously walking according to the Royal Law,—by doing to others as ye would have them to do unto you,—by seeking every one, not his own, but his brother's welfare,—by looking every one, not upon his own things, but the things that are his neighbour's;—in a word, by each identifying himself with the other. Where this is done all is well, and the church, be it less or greater, is prepared for the blessing. It remains only further to inquire,

4. *Whether you be ready, waiting, anxious to receive this celestial baptism?*

It is proper rightly to understand the Pentecostal outpouring. It has been customary to look upon it simply as a spiritual baptism, quickening the dead, enlightening the dark, convincing, converting, and stablishing the faithful in the truth; but this is not by any means the distinguishing features of the outpouring of that eventful day. The Spirit rested upon converted people. On such people the symbolic flame burned. The gifts conferred were special, peculiar, and appertained to language. Therefore it is preposterous to pray, in this sense, for the return of Pentecostal seasons. The great thing that should occupy the mind of the churches is, the matter which grew out of the Pentecostal outpouring, —the discourse of Peter to his countrymen, and the effects of that discourse in the conversion of several thousands. The same power which manifested itself in fire and in gifts, rested upon the speaker, and also upon his auditory; but, in this respect, it was the common work of the Spirit affecting the common salvation. On the heads of those converts no flame lowered, and to the minds of those converts no gifts of language, so far as we know, were bestowed. This latter sense, therefore, was that in which the church is required, and permitted, to pray for the return of Pentecostal seasons. If the Spirit come he will come as the Spirit of prayer and the Spirit of Gospel proclamation, so that the Gospel will be preached "with the Holy Ghost sent down from heaven,"—power resting upon the speaker, power upon the hearer, and power clothing the word, breaking down every barrier, and carrying all opposition before it.

This blessing, needful at all times, is specially so at the present season. The great want of the day is spiritual influence. Never among British churches was the apparatus of conversion so complete. There is, in this respect, indeed, comparatively little wanted; but the celestial power is indispensible to render it efficacious: for it is being distinctly proved, on every hand, that it is not by human might, nor human power, but by the Spirit of God, that men are saved. The complaint is general, and it is deep. Ministers long for more of the Divine energy, and churches require it. Far be it from us to croak, and to deal in melancholy generalities and conjectural lamentation, in the absence of facts which statistics alone can supply, and of which it is exceedingly difficult to procure such

an amount as to authorize any very distinct conclusions. There is in the land, doubtless, a vast amount of true piety. There never was so much since England was a nation; and that piety, moreover, is very enlightened and healthful. Never was there less of false doctrine—never less of spurious experience. But the population is increasing, and the church of God constitutes but a small minority,—a minority which is becoming yearly smaller, from her not keeping up to the population, still less getting in advance upon it. On these grounds, then, there is need for revival,—deep, universal, and pure. The question of the divine character of such revivals is not now to be settled; that point has been determined ages ago. The history of religion in our world is a history of revivals, or, if the term is preferred, a history of recessions and advances, of defeats and discomfitures, of aggressions and of conquests upon the world. Such movements are assuredly of God.

REVIVALS OF RELIGION.

"Who are these that fly as a cloud?" Isa. lx. 8.

In the preceding chapter the prophet describes the miserable state of the Jewish nation before the coming of Christ; and, as we conceive, the general corruption of the so-called Christian world previous to the millennial glory. In reference to the latter, the Lord is represented as inflicting punishments on the apostate professors of the truth, and then as exercising power, wisdom, and mercy, to save the world from absolute desolation. This united display of vengeance and compassion is represented as operating a stupendous effect: "Men shall fear the name of the Lord from the west, and his glory from the rising of the sun." The enemy will come in like a flood—his assault will be terrible, but ineffectual; for the Spirit of the Lord will lift up a standard against him. To lift up a standard is to muster a force, and to marshal a host. "The Redeemer will also come to Zion, and to them who turn from ungodliness in Jacob;" that is, the Lord will appear for the protection and encouragement of his servants, and to ensure their success. Then will the covenant of mercy be carried into complete execution. The Spirit of the Lord and his Word will remain in his children's hearts, and the hearts of their seed, throughout all generations. The prophet's heart being on fire from the contemplation of these mighty revolutions, he launches forth on the wings of inspiration, and, passing over many ages of wonder and anxious expectation, he alights amid the scenes he has been describing with such warmth and grandeur, and calls upon the church to arise and shine. While she slept, he was awake and watching. He now intimates that her light is come, and the glory of the Lord is arising upon her. Darkness has covered the earth, and gross darkness the people: no matter, there is in the Sun of righteousness sufficient body and power fully to dissipate both. The effect will be, that the nations of the world, as if enraptured at the sight of this light, shall rush to it from all parts, near and distant. It will operate as a mountain-fire to the lost traveller, or a beacon-light to a wrecked sailor in a dark and tempestuous night. He now invites the church to look, and see, and satisfy herself: "All they are now gathering themselves together; they come unto thee." This is the reason of their assembling; they, the entire family of Adam, are borne impetuously along on the tide of one mighty impulse. Once were they strangers; but now are they sons and daughters, and as such they come, as to a mother, to be protected and cherished at her side. Mark the effect of all this on the church herself: her heart shall fear, and overflow with joy. The riches of the sea shall be poured in upon her, and the wealth of the nations shall come unto her. All the most powerful beasts of burden shall come to her in multitudes, bearing gold and frankincense; and they shall joyfully proclaim the praises of Jehovah. All these animals, which had heretofore been offered as sacrifices, are represented as coming in masses, of their own accord, and ascending the altar of the Lord with acceptance. The same impulse bore these creatures along which had wafted their masters. Instigated by one common and irresistible instinct, they take the road to Jerusalem, and press on to the Temple, all panting to glorify the Lord. The prophet has hitherto been a guide; he now becomes an inquirer. In the distance he beholds dense bodies of men moving rapidly onward and pressing forwards to the Holy City, and eagerly asks, "Who are these that fly as a cloud?"

Such is Isaiah's description of the glory of the latter times, when nations shall be born in a day; and the lesson taught by it is the following: that

AT SOME FUTURE ERA GREAT BODIES OF MANKIND WOULD BE GATHERED INTO THE CHURCH OF CHRIST.

These bodies will be composed of men of whom, humanly speaking, there was not much hope that they would ever turn to God. Heathen, Mohammedans, subjects of the Greek and Romish superstitions, Jews, Infidels, and those who have extinguished the light of the Gospel, and made it to suit their pride and passions,—all these will turn to God. The hardened, blaspheming Jew will become a penitent believer. The prophet of the Mosque will be renounced and abhorred, and the Koran will be cast into the flames. The ablutions of the East will give way to the washing of the blood of Christ, and journeys to Mecca will give place to daily journeys, spiritually, of the soul to the Cross. The disciples of Brahma and the votaries of Fo, the cannibal New Zealander, the fierce Indian, all will be touched by this mysterious power. They will shake off their chains, and turn to God. The sorrowful exile of earth will be ended. The voice of praise will be tuned in every tongue, and the house of prayer found in all lands. In the deserts of Arabia, in the wilds of Tartary, in the vales of Siberia, on the barbarous shores of Nootka, on the banks of the Nile and the Niger, shall the table of the Lord be spread, and the house of God be found wherever there is the house of man. It is also taught that

THESE BODIES OF CONVERTS WILL, WITH INTENSE ANXIETY, SEEK THE FELLOWSHIP OF THE SAINTS.

They will come to the church, presenting to her themselves and their treasures, and both as a free-will offering. They will spontaneously build up her walls, and abundantly minister to her necessities: they will do all that man can do to compensate her past wrongs. Paul tells us that this mighty movement among the Gentiles will be as "life from the dead." They will throw off their past character as a filthy rag, and assume the garments of salvation, in a manner so remarkable as to bear a strong resemblance to a resurrection of the body. How great a change this will require to be effected in the souls of men! How extensively must the Gospel be preached, and what an outpouring of the Spirit of God must there be, before it can be realized! But provision is made for securing all this, and it will be effected. What a new aspect will then be borne by this world of sin and sorrow! Fraud and robbery, despotism and war, all that has promoted misery and death in the world, will pass away! Paradise will seem as if restored, and God the Lord once more to dwell with men! The sight will then be worthy of Heaven to look down upon. Jesus shall see that which will contribute to satisfy his soul, and compensate for his suffering and sorrows. He will behold the Father's will done on earth as it is done in heaven, and the whole earth filled with his glory.

1. *This state of things will assuredly one day prevail over all the world.*

This prevalence will constitute the millennium, which will be realized by the increase of spiritual men. We have only to find a man of exalted piety, and fill the world with such, to form a faint representation of the millennium. The world will be made happier simply through being made holier. All the bliss by which that period will be distinguished will be the result of holy love brought out in character. A revival means always two things—the increase of the life of God in the pious, and an augmentation of their numbers through conversion. These two results always go together. The world operates powerfully on the church, as well as the church on the world. The latter brings up the standard of morals; the former brings down the standard of piety: else what means that scripture—"Because iniquity shall abound, the love of many shall wax cold?" The diminution of iniquity will be preceded and accompanied by a stronger flame of holy love.

This great event will mightily enhance the happiness of the universe. Since there is joy in heaven over one sinner repenting, a larger measure of penitence will cause a larger measure of joy. The diffusion of truth will establish the reign of renovated and sanctified reason. Men now choose sin, and with that misery; then will they realize happiness by cultivating holiness. This will alter the whole aspect of society. The gibbet will rot away; the prison will moulder; the forms of trial and the apparatus of death will be forgotten. Individuals, families, cities, nations, will be clothed in the beauties of holiness; old things will have passed away, and all things will have become new.

The present aspect of the earth is afflictive to behold. All things are full of disorder. Society is ever on the verge of rebellion against itself. The wealth

of nations is largely expended in attempts to prevent crime or in punishing it, or in maintaining an attitude of defence. England spends annually some Twenty Millions in matters appertaining to the Army and Navy!

2. *Expectations of this great change are to be cherished.*

If our souls be in a healthful condition, we shall be always intent upon the progress of salvation in the earth. The depth of our disorder is strongly indicated by our indifference to the spiritual welfare of others. The forms and exercises of religion are apt to be allowed to go round as a thing of course. Did we see the sword of justice hanging over the souls of the lost—did we behold the dark and awful cloud that rests on the heart of the unbelieving, on the house of the wicked—did we connect with their present character their future lot, how should we feel? What, then, should be the anxiety of all saints concerning their perishing relatives!

Not simply the world, but the church of the living God itself, is full of unbelief. But a small measure of faith in the facts of revelation would work a change inconceivable in the spirit, conduct, and proceedings of godly men, Christian families, and churches. How tenacious, and properly so, are all of a sound creed! But, alas! how little are the bulk affected by its tenets! Is it so in very deed, that "he that believeth not shall be condemned?" Is it actually so, that he is "condemned already," and that the "wrath of God abideth on him?" If these things are so, and if believed, what emotions would the facts excite! What efforts would these emotions prompt! What teaching, preaching, prayer, would then appear! Now, the time comes when these facts *will* be believed—these feelings excited—that teaching, preaching, and prayer exemplified. The present dreary cloud that still rests upon the general church will not prevail for ever; it will be rent and dissipated, and the light of heaven will shine, filling the church with the mind of her Master, and filling the world with the knowledge of his work. God hath said it, hath willed it, and he will perform it. It is for his people to be labouring and praying,—to use the appointed means; but in order to this, the first consideration is, a fresh baptism of the churches with the Spirit of the Lord: for nothing is more certain than that it is "not by might, nor by power, but by the Spirit;" and for his Spirit, therefore, his people must look, and long, and pray—pray on, and on, with increasing humiliation, faith, and strong desire, till, at length, they obtain the blessing which shall qualify them for diffusing truth and light, life and joy, throughout all nations.

Lessons by the Way; or, Things to Think On.

AN AMERICAN PRAYER-MEETING ANECDOTE.

PRIVATE individuals, who would never have been heard of by us but for their Christian zeal, have effected that which entitles them to honourable notice. A revival was brought about by one who well deserved the title of an "honourable woman." Religion was at so low an ebb that it was determined to give up the prayer-meetings. The evening which was wont to be set aside for prayer arrived. It was dark and tempestuous. All adhered to their eventful resolution except an old woman, who lived at some distance from the house of prayer. She could not give up the privileged hour, but threw her cloak about her, took her lantern, and made her way to God's deserted altar. There she spent the hour alone; yet never less alone. On her way home she called on a sister in the Lord, who, in astonishment, exclaimed, "Mother, where have you been in such a stormy night as this?" "I have been at the prayer-meeting," replied the mother in Israel. "Why, I understood the meeting was given up." "No, nor shall it be," rejoined the good old woman. "But who could be there?" continued her friend. "Well, I read, and prayed, and meditated, and there was present God the Father, God the Son, and God the Holy Ghost; and we have had such a delightful meeting! It will be held again next week, and I hope the place will be full." It was so; her prayer was accepted; the heavenly assurance was registered, "From this time will I bless thee." "That which this woman hath done shall be spoken for a memorial of her."

THE PHILOSOPHER AND THE FERRYMAN.

A PHILOSOPHER stepped on board a ferry-boat to cross a stream. On his passage he inquired of the ferryman if he understood arithmetic. The man looked astonished.

"Arithmetic! No, sir, I never heard of it before."

The philosopher replied: "I am very sorry, for one quarter of your life is gone."

A few minutes afterwards he asked the ferryman, "Do you know anything of mathematics?"

The boatman smiled, and again replied, "No."

"Well, then," said the philosopher, "another quarter of your life is lost."

A third question was asked the ferryman; "Do you understand astronomy?"

"Oh, no, sir; never heard of such a thing!"

"Well, my friend, then another quarter of your life is lost."

Just at this moment the boat ran on a snag, and was sinking, when the ferryman jumped up, pulled off his coat, and asked the philosopher, with great earnestness of manner, "Sir, can you swim?"

"No," said the philosopher.

"Well, then," said the ferryman, "*your* WHOLE *life is lost*, for the boat's going to the bottom."

Moral: LEARN TO SWIM.

AN AFFECTING LESSON FROM ANCIENT HISTORY.

WHO can fail to be saddened, and yet gratified, with an incident of peculiar interest related by Herodotus, introduced by one of our public speakers on a recent occasion?—"When Crœsus was taken captive by Cyrus, and placed on the funeral pile to be burned, the latter overheard the other saying, 'O Solon! Solon!' Cyrus asked him what god he was calling upon. To which Crœsus answered, that he was not calling upon any god, but was calling to mind a saying of Solon, that no man ought to be called happy till after death. Upon which Cyrus directed him to come down from the funeral pile, and asked him why he had made war upon him. To this Crœsus answered, that he would not have done so but for what the god had said through the Delphic oracle; *for he knew that peace was better than war; since in peace children bury their fathers, but in war fathers bury their children.*"

PINEL—LUNATICS AND IDIOTS.

IT was my happiness to know, as an humble student might be supposed to know, and to visit, an illustrious professor, the great Pinel; he who first freed the insane from their manacles. Long afterwards, Esquirol, his successor, pointed out to me the very hall where Pinel, having first ordered the keepers to unbind the infuriated demoniacs, boldly went in among them, and said, in effect, "Peace, be still," and they obeyed the voice of kindness and intrepidity. Thus began a new era in the treatment of the insane. It was this same Pinel who, when the people of Paris were worshipping the Goddess of Reason, was accosted by a celebrated literary man, who said to him, "I am writing an Encyclopædia of Atheists, and intend to give you a place that shall be worthy of you." "Thank you," replied Pinel, "for the honour you design for me; and, in return, let me say, that, in the second edition of my work on lunatics and idiots, which will soon be published, I shall not fail to insert your case."—*Dr. Stevens' Annual Address to the New York Medical Society.*

SLEEP RHYMING.

A MEMBER of the Society of Friends, in England, who is no poet when awake, communicated to the late Bernard Barton the following verses, with the introductory note, as the fruits of his mental activity when asleep:

"Once, and once only in my life, I was in the royal presence; at some courtly festival, I opine; for I 'sate at meat' with unwonted company, and surrounded by regal splendour. Chide me not, gentle reader, with presumption; for it was—*in a dream!* and I am sure no waking thoughts of mine led me there. In this most strange conjunction, I was called on for a contribution to the Royal Album! Awake, under such circumstances, I feel certain I could not have written letter or line; in my sleep I was bolder, and actually perpetrated two stanzas, which I subjoin as a literary curiosity, having been veritably composed in a dream:

A blessing on thy crowned head!
My country's youthful Queen!
If such may be or sung or said,
Amid this courtly scene!
And if a poet's loyal love
Might more than this impart,
Oh! may that blessing from above
Sink deep into thy heart!"

IMPURE AUTHORS.

MACAULAY, in his History of England, speaking of certain writers who flourished immediately after the Restoration, says: "The influence of these writers was doubtless noxious, yet less noxious than it would have been had they been less depraved. The poison which they administered was so strong that it was a long time rejected with nausea. None of them understood the dangerous art of associating images of unlawful pleasure with all that is endearing and ennobling. None of them was aware that a certain decorum is essential even to voluptuousness; that drapery may be more alluring than exposure; and that the imagination may be far more powerfully moved by delicate hints which impel it to exert itself, than by gross descriptions which it takes in passively." Vice in the garb of virtue is always most dangerous. The author quoted developes a principle of great importance to all who have the care of the young—important, indeed, to all who are striving to lead lives of purity. Authors who understand "the dangerous art of associating images of unlawful pleasure with all that is endearing and ennobling," are not wanting to our age. Neither are those who understand how to take advantage of the same principle in leading their fellow-being to the drunkard or debauchee's ruin, wanting to our age.—*Morning Star.*

DENOMINATIONS IN THE UNITED STATES.

THE *Christian Almanack* for 1850, just published by the American Tract Society, gives the following estimates of the different denominations in that country:

The regular Baptists are put at 667,750, and churches at 8,205; more than 250,000 likewise are embraced in anti-mission Campbellites, Free Will, &c. Methodist Episcopal, 629,660; South, 465,533; Protestant and others, 81,000; Presbyterian, Old School, 192,033; New School, 155,000; Congregational, 127,196; other Presbyterian sects, 140,000; Dutch Reformed, 32,840; German Reformed, 69,750; Protestant Episcopal, 67,550; Lutheran, 163,000; Roman Catholic, 1,231,300; Christian Connexion, 325,000. Papists include everybody belonging to them, men, women, and children; and most of the others only communicants.

WHAT LONDON IS.

LONDON, which extends its intellectual, if not

its topographical identity, from Bethnal Green to Turnham Green (ten miles), from Kentish Town to Brixton (seven miles), whose houses are said to number upwards of 200,000, and to occupy twenty square miles of ground, has a population of no less than 2,000,000 of souls. Its leviathan body is composed of nearly 10,000 streets, lanes, alleys, squares, places, terraces, &c. It consumes upwards of 4,369,000 pounds of animal food weekly, which is washed down by 1,400,000 barrels of beer annually, exclusive of other liquids. Its rental is at least £7,000,000 a year, and it pays for luxuries it imports at least £12,000,000 a year duty alone. It has 537 churches, 207 dissenting places of worship, upwards of 5000 public-houses, and sixteen theatres.

THE WONDERS OF CIVILIZED GOVERNMENT.

Dr. Wolff, the Missionary, says of the King of Bokhara:

"It may be asked, 'Does the King fear England?' I say exceedingly: so much so that when I arrived there, for three days he was sitting with his head leaning upon his hands, in deep thought; and he observed to the Grand Cazi, 'How extraordinary! I have 200,000 Persian slaves here,—nobody cares for them; and yet, on account of two Englishmen, a person comes from England, and, single-handed, demands their release!'"

THE NUMBER OF SLAVEHOLDERS.

The *National Era* says, that in Kentucky, where the number of small slaveholders is greater in proportion than in the Southern States, there are, according to the auditor's books, but 31,000 slaveholders, out of a population of 275,000 whites over twenty-one years of age. The estimate is not too low, which reckons the whole number of slave-owners at 250,000. The total white population of the South, over twenty-one years of age, must be, at least, 1,500,000 souls. But, according to Mr. Calhoun, the 1,250,000 Southern non-slaveholders are nonentities — the only real persons are the 250,000 slaveholders.

JEFFERSON'S OPINION OF WAR.

Never was so much false arithmetic employed on any subject, as that which has been employed to persuade nations that it is their interest to go to war. Were the money which it has cost to gain, at the close of a long war, a little town, or a little territory, the right to cut wood here, or to catch fish there, expended in improving what they already possess, in making roads, opening rivers, building ports, improving the arts, and finding employment for their idle poor, it would render them much stronger, much wealthier, and happier. This I hope will be our wisdom.—*Jefferson's Virginia*, p. 290.

BAD BOOKS.

Books are company; and the company of bad books is as dangerous as the company of bad boys or bad men. Goldsmith, who was a novel writer of some note, writing to his brother about the education of a nephew, says, "Above all things never let your nephew touch a novel or a romance." An opinion given in such a manner must have been an honest opinion. And, as he knew the character of novels, and had no nice scruples on the subject of religion, his opinion ought to have great weight.

PRAY AND THRIVE.

The Rev. Mr. Carter, a Puritan divine, was once in company with a poor man, who complained of the hardships of his condition, saying, "Mr. Carter, what will become of me? I *work* hard and *fare* hard, and yet I cannot thrive." The reply of Mr. Carter was: "You still want one thing; you must work hard, and fare hard, and *pray* hard, and then you will be sure to thrive."

SAGACITY OF ANIMALS.

An acquaintance of ours up the St. Paul's, related the following which occurred a short time since:—Seeing a large monkey in a tree with a cub in her arms, he was about levelling his piece with the intention of shooting her, when, to his surprise, the sagacious animal, throwing the cub on one arm, put up her hand beseechingly, and with gestures made him understand the following, "Do not kill me!" He dropped his gun, and let her longer live to taste the sweets of life.—*Africa's Luminary.*

CONSCIENCE.

Neighbour Jones has a conscience that looks forward and keeps him from doing wrong. But neighbour Smith's conscience is of the *ex-post-facto* order, never manifesting itself till after the wrong deed is done, and then acting as a terrible avenger. How many there are of this kind, always sinning and always repenting! No class of men, in a moral point of view, suffer so much as they.

THINK OF OTHERS.

The Rev. John Berridge being once visited by a very loquacious young lady, who, forgetting the modesty of her sex, and the superior gravity of an aged divine, engrossed all the conversation of the interview with small-talk concerning herself, when she rose to depart, he gravely said: "Madam, before you withdraw, I have one piece of advice to give you; and that is, when you go into company again, after you have talked *half-an-hour* without intermission, I recommend it to you to stop a while, and see if any other of the company has anything to say."

WOMAN AMONG THE OJIBWAS.

In a recent address before a Missionary Society in London, an Ojibwa Indian said: "When a boy is born in the tribe it is a day of rejoicing, because it is considered that he will make a fine warrior; but when a female is born, it is a time of sorrow, and it is said, 'A good-for-nothing girl is born.' The poor mother, knowing that the news is not good, kisses the poor child, and says, 'Father does not love you, but I do;' and then, taking the infant by the legs, dashes out its brains, exclaiming, 'Would to God my mother had done so with me when I was born; I should not then have been such a slave.'"—*Wright on the Condition of Women.*

LINES WRITTEN BY MR. BERRIDGE, AND PASTED ON HIS CLOCK.

Here my master bids me stand,
And mark the time with faithful hand;
What is his will is my delight,
To tell the hours by day, by night.
Master, be wise, and learn of me,
To serve thy God as I serve thee!

Essays, Extracts, and Correspondence.

THE SUNDAY-SCHOOL BIBLE CLASS, THE TEA-MEETING, AND THE HISTORY OF EMMA J——.

The question has been very often asked, what can be done for the moral and spiritual improvement of the working classes? In answer to this inquiry, I repeat the old cry, "Work well your Sunday-schools." Till we can find a better and more widely adapted means—and it will be long before we can—let us ply with renewed efforts this mighty instrument for good. It may be, and it is, well and good to deliver lectures to adults, and to come, by every legitimate method, into close communion with the great masses of the population that have drifted off, or are in danger of doing so, to infidelity and immorality; but the way to prevent this from going on is to endeavour to lay hold of the young, and to attach them to religion and morality in early life. To this it will be replied, "The Sunday-school system has been in operation these seventy years, and yet how little good it seems to have done!" If, for the sake of argument, we are to grant this, which we do not, for it has added myriads to our churches, and sent myriads more to heaven, and, besides this, has prevented what is bad from being inconceivably worse—still, I ask, has the Sunday-school system yet developed all its power, and been worked as it ought to have been? Has not the work of teaching, after all that has been said, been left, in thousands of cases, to incompetent persons? and is it not to this day, in innumerable places, left without that indispensable and most important supplement—THE SUPERIOR BIBLE CLASS *for the boys and girls, who, without it, would be dismissed from the school at a time when they most need supervision and control?*

The necessity of such an appendage begins to be pretty generally felt, and very many of our schools have supplied themselves with it; and no school is complete without it. Everything in the way of the efficiency of such classes will depend under God's blessing, upon those who undertake the instruction and management of them. I know of few situations which require more entire self-consecration—more devotedness—more heart. There should be, of course, a good measure of general and religious intelligence—an aptness to teach—a love of teaching—a patience which can endure—an affection which conciliates—a perseverance which even disappointment cannot tire—and a spirit of believing prayer, which braces the mind for action, at the throne of omnipotent grace.

It is the happiness of the schools connected with my church to have such teachers for such classes. For the boys we had at one time a gentleman who has long filled, with extraordinary efficiency, the offices of deacon, and of both treasurer and secretary of our church, and who now, amidst the shadows of evening, is looking back with pleasure on this labour of his former days. The very able master of the Haverstock-hill Orphan School, was, if I mistake not, one of his class; so was also the master of a British School in Hampshire, who often preaches in the Independent chapel of the town where he is placed. Our present conductor of the class is a gentleman of such entire devotedness to this employ, that it seems bound up with his own life. In addition to his Sabbath-day labour, he sets apart every Thursday evening to meet his class, and would, I believe, sooner go without his dinner on that day than miss an opportunity of instructing his boys. His punctuality, constancy, ability, and kindness, have inspired his class with confidence, ecstasy, and affection. We have already received many into our church from his hands.

But the principal object of this paper is to set forth the history of our Female Bible Class, and some of its recent scenes and incidents. This was established fourteen years ago, and has continued in uninterrupted operation ever since. At the time of its formation, we were happy in having two young ladies in our church who were pre-eminently fitted for this labour of love. With a rare combination of piety, intelligence, kindliness of disposition, and great gentleness, united with equal firmness, they gave themselves up to the work. The beneficent results soon appeared in the conduct and character of the young women who were successively drafted from the school to be placed under their care. But, besides these, some few other women were admitted, at their particular request, who had not been in our school. One of these

estimable ladies, who undertook the superintendence of the class, married, and left the town, amidst the affectionate regrets of her class, pastor, and all who knew her. Her place was filled up by the sister of the one who had been her coadjutor, and who is every way worthy to be associated in this blessed employment with one so justly dear to her.

From a continued knowledge of the eminent usefulness of the class, the proofs of which were continually coming before me at our church-meetings, in the cases of those who were brought out of it into fellowship with us, I should have been culpably insensible to an important organization if I had not taken a very deep interest in it.

About five years ago, I requested the ladies to invite to a tea-meeting, at my expense, not only their then present class, but all who had gone out from it, whether then married or unmarried, as far as they could be found. This was done, and a very interesting meeting was held. This was repeated about a week ago, with still greater interest than on a former occasion, an account of which, with an affecting sequel, will now be given.

The meeting was held in our commodious lecture-room, and was attended by nearly a hundred. They were all, of course, dressed in their best attire, and presented a really beautiful scene of neatness, without finery. There were all ages, from sixteen or seventeen up to thirty, and between that and forty. There were not a few mothers in the assembly; and as some of them had infants, which they could not leave at home, we had occasionally, though not at all to disturb us, the sounds of wedlock in the cry of the baby. Among these mothers sat one, on whom, had I known, that, in less than twenty-four hours from that time, she would be in eternity, with what an intense and agonizing interest should I have gazed, as she turned towards me those fine expressive eyes, so soon to be closed in death! As I entered the room they respectfully rose from their seats to welcome one who appeared amongst them as their host and minister. The two sisters, who are teachers, brought with them their excellent and venerable mother, that she might share the joy of this festive occasion, and see how her daughters were employing their energies. Besides this estimable lady, and two or three others to assist in the labours of the tea-table, there were no persons present, as we did not wish to make a show of the scene. After tea, one of the teachers of the class took me round to mention to me the names of the young women, some of which I had forgotten, especially of those who had passed from girls into women, and had becomes wives and mothers. They had been arranged on alternate benches, so that I could pass among them and hold conversation with each, or any one, as I might be disposed to do. A hymn was then sung, a prayer offered, and a short address of welcome and congratulation was delivered by the minister.

Then came the reading of the following statistical table of the classes from their formation:

BIBLE-CLASS REPORT, JAN. 17, 1850.

Established Jan. 10, 1836.

Number admitted 154
Of these married 79

22 were married at Carr's-lane, by Rev. J. A. James.
3 are dead.
1 has been a widow, and is married again comfortably.
1 is now a widow, but respectably supports herself and her child: her husband was accidentally drowned.
1 lost her husband a few weeks after marriage, but is in comfortable circumstances.
4 from imprudence, and 6 from bad conduct, have little prospect of domestic happiness.

Of those who remain unmarried . . 75

In domestic service	9
Employed at home	18
Dress or Bonnet-making	14
In Warehouses	24
Infant-school Teacher	1
British-school Pupil	1
Dead	4
Cannot be traced	4
	75

34 have been engaged as Teachers or Tract Distributors: most of these are now married, but some continue to be usefully and perseveringly employed in the Sunday-schools.

Have joined the church 48

Of these,
5 "died in faith."
4 have emigrated.
1 has been transferred to the Independent church, Gloucester.
1 has joined the Baptist church, Heneage-street.
2 have ceased to be members.
35 are now in communion with the church at Carr's-lane.

GENERAL SUMMARY.

7 have died.
7 have emigrated.
13 have left town.

4 have not been traced.
6 have not been invited, from bad conduct.
117 have received invitations, of whom 24 are now in the class.

This tabular statement formed the subject of my remarks during the first part of the evening.

The duties of the *married* members were first adverted to; and it was most strongly urged upon them to do all that diligence, frugality, and good temper *could* do, to keep the house cleanly, the husband happy, and the children comfortable. Good wives do much to make good husbands. There are, indeed, such brutes as are not to be trained or softened by the most exemplary affection, or the most enduring patience. On the other hand, there are men who at one time were disposed to be domestic, but who were driven to the public-house by a dirty home and a scolding wife. The women smiled assent to all that was said, and seemed to indicate a determination to do still more to make home happy.

Next came an address to the *unmarried*, in which the minister felt authorised, by his age, and impelled by his sense of duty, to say a little more than perhaps a younger party would have felt at liberty to utter. He urged the young women to resist all proposals for marriage till they had thoroughly ascertained the character and conduct of the men who made them; reminding them that marriage being a tie which nothing but death could sever, it should not be contracted in that light and hasty manner in which some enter into it. It was also impressed upon them never to marry till there was a rational prospect of support—that early and improvident marriages were a source of great part of the pauperism and misery of a country — and that, therefore, a couple had no moral right, before God or man, to marry till they could support a family. In addition to this, all modest, chaste conduct, was incumbent; for that bad behaviour before marriage was almost sure to be followed by misery afterwards. In the case of religious young women, there ought to be a most strict and conscientious regard to the command of the apostle, to marry "only in the Lord," for what a hindrance to the life of godliness is an unconverted husband! A melancholy illustration of this will be found in the sequel.

In addressing the other classes of the unmarried, the duties of female servants were enlarged upon—the obligations of sempstresses who go out to work, not to reveal the family affairs of the houses to which they go, and thus avoid mischief-making, were pointed out—modesty and reserve on the part of those who are placed in shops and warehouses were enforced—and the necessity of diffusing pleasure round the domestic circle by those who dwelt at home, was enjoined. Solemn emphasis was laid upon the case of those whose imprudence or immorality had excluded them from all participation in the festivities of the day.

The tabular statement having been thus analyzed, and the various divisions of the classes appropriately addressed, another hymn was sung, and these three descriptions of persons addressed:

1. Those who made a profession of religion.
2. Those who were yet indifferent to this momentous subject.
3. Those who were impressed and thoughtful, but undecided.

Prayer was then again offered, and the meeting broke up, with an apparent mixture of cheerfulness on every countenance.

We dreamt not of the morrow's sequel; the thought never crossed our minds, that there was one with us whose last sun had set! Who among all that company could have imagined that one of their number, and she the mother of four children, would before ten o'clock next morning be a corpse? Not by a stroke of the dreaded cholera,—had that dire disease been devastating the town we should have been less surprised, the sudden death of one of our number might have been looked for,—but this stroke came by apoplexy. But the sad detail will be found in the subsequent part of this tract.

In the meanwhile let us glance back again upon the Bible-classes and the tea-meeting. One hundred and fifty-four young women had been instructed; and only six of these thought unworthy to receive tickets of invitation to the meeting! Considering the exposure of all these, or, at least, most of them, from their situation in life, to peculiar temptation, can we wonder, considering what human nature is, that six should have sunk into dishonour? Is not the wonder that *only* six had disgraced themselves? Was it not a scene for the heart to rejoice over, to see nearly a hundred then present, all of them moral—many of them religious? For my own part, I felt a secret exultation, and expressed it too, that so many had, by such lovely

instrumentality, been brought into so truly a respectable situation.

Need we ask, then, the question, how shall we improve the moral and religious condition of the labouring classes, when a system so adapted, and as far as it has gone, so efficient, and at the same time so easily worked as this, is already formed and in our hands? Here it is, in both our boys' schools and our girls' schools. Let each Sunday-school have this appendage directed by suitable superintendents,—follow out this, and what results may not be expected. Here, in these classes, is a school for something more than mere instruction—here is a system of religious *education* in the best and fullest sense of the word.

But, then, everything depends, under God, upon the qualifications, and especially upon the devotedness of the teachers. Let the tabular statement already given be again studied,—let it be reflected upon, what must be the surrender to the work of those two sisters, who have acquired such a knowledge of the condition and character of 154 pupils, who during a period extending over fourteen years have been under their care! How many visits of inquiry and investigation, after their scholars had left them, must they have paid to gain this information! How much trouble must they have given themselves; how many hours must they have taken from domestic ease and the luxury of reading to promote the welfare of their charge! But how rich a reward for all this was afforded them on that evening, when nearly a hundred of these females were collected in the lecture-room, and they saw in one view—and that but a partial one after all—what they had been doing! Noble-minded, generous-hearted women! in such scenes as we have described—in the gratitude of those whom your instruction and oversight have benefited—in the comforts of those families to whom you have furnished well-instructed wives and mothers—in the gratitude of your pastor, whose labours you have aided, and whose success you have promoted—in the approving smiles and glistening eyes of your venerable mother present on the occasion—in the testimony of your own conscience—in the salvation of immortal souls—in the increase of the church of God, replenished from your classes—and above all, in the approbation of God, who has been the applauding witness of your exertions;—you have now, and will have through eternity, your rich and glorious reward! In what manner these friends of their own sex have carried on their labours, let the following affecting story declare. And be it known that this account has not been drawn up from memory since the solemn occurrence took place, but was drawn up from a private diary, which the teacher has kept of her class, and her operations as conductor of it:

NARRATIVE OF EMMA J——.

SHE "came up like a flower," beautiful blossom, attracted attention, and excited hope; the spring promised much; the fruit was just appearing; but suddenly a blight destroyed the prospect, and that which looked so fair lay scattered on the ground. In the moral garden we are often called sorrowfully to weep over the desolation of our fondest hopes; and the Bible-class of some years' standing will afford melancholy illustration of the fact; and, perhaps, the following narrative may be instructive in the way of caution to a teacher against forming too sanguine expectations, while, as a beacon to young persons, it may point out some rocks or quicksands on which they may "make shipwreck of faith and of a good conscience."

Emma J—— was the sole companion of her widowed mother. She had been for some years in a Sunday-school, where she had occasionally religious impressions; but a long illness first interrupted her attendance, and, after her recovery, carelessness and indifference prevented her return. In this state she was visited by a tract distributor, who considered her a thoughtless girl; but still was so much interested in her pleasing manner and appearance, that she endeavoured, and not without success, to engage her attention on the best subjects. She was induced to attend public worship regularly; and after some months, finding her mind anxiously desiring further instruction, this friend introduced her to the Bible-class, September 10, 1837, at the age of twenty-one. Her countenance was open and intelligent, her manner was modest and gentle, and an earnest thoughtful mind seemed diligently to apply for the chief good. Consciousness of sin had made her unhappy, and now hungering and thirsting after righteousness, the Gospel alone could satisfy her soul. Humility and sweetness of disposition characterised her deportment; she was always respectful, but she unreservedly expressed her feelings; and, when time allowed, would often stay after the class had separated, to obtain private counsel from her teacher in reference to some practical duty, or some further explanation of portions of the Word of God. Her habit of private prayer, and diligent study of the Bible, which she preferred to every other book, were evidenced by her growth in knowledge, and by her great anxiety to "adorn the doctrine of God her Saviour in all things." The instruction she received at the class was carried home and imparted by Emma to her mother, who had formerly made a profession of religion, and whose return to the path of holiness she was most anxious to promote. Emma was engaged in a manufacturer's warehouse; she daily grieved over the trifling and often indecorous conversation of her companions, whose ridicule was hard to bear; but she sought strength from the

strong One, and was enabled to maintain her consistency.

A trial of another kind now tested the faith of poor Emma. She was thrown out of employment by the failure of trade, and she and her mother were for many weeks almost destitute of the necessaries of life; but trust and confidence in God's providential care, and the strong conviction that her spiritual good was to be promoted, rendered her contented and happy.

At this time she entered Mr. James's class of inquirers; she intelligently listened to his addresses. Her views respecting herself as a sinner, of the way of justification, the progressive nature of sanctification, the efficiency of the atonement of Christ, were increasingly clear; and the simplicity with which she stated her own experience in religion, and her constant watchful care to glorify God in all her conduct, left no doubt on the minds of those who knew her best, that she was "pressing toward the mark for the prize of her high calling." Her regularity in the house of God; her fixed attention to the sermons; the habit she formed of self-application;—all excited the firmest hope as to her future character; and the following testimony to the strength of her religious principle at this time, seemed to divest her teacher's mind of the apprehension of instability:—A young man of great respectability, but not living under the influence of religion, made her an offer of marriage, which she firmly refused. She had known him for some years, and now he was earning large wages, and could maintain her in comfort. Emma was suffering much from poverty; and upon being asked, whether the young man would accompany her to chapel, and, if so, whether she should not consider the advantage of prosperity, she replied: "Do you think, now that I am just becoming happy, and just setting out on a new life, I could give up all for forty shillings per week?—and do you think just going to chapel will do? No, I never can have any one but a decided Christian."

Emma had been nine months in the class when indisposition frequently interrupted the attendance of her teacher; and it was not till three months had elapsed, that she was able entirely to resume all the duties of the Sabbath, and during this time she had little opportunity of conversing with one who had still largely shared her thoughts. In September, 1838, Emma was twice absent from her accustomed place; on her return she said illness had detained her: but a gloom shaded her brow, and a weight of care rested on her usually happy countenance. She was reminded of the anniversary of her entering the class, when she gratefully acknowledged the instruction she had received; expressed a fear lest she should be as "the barren fig-tree," and, at the same time, the hope that she might persevere to the end. She then told her teacher that she had another offer of marriage; that the young man seemed somewhat interested in religion; but she was not sure that she was right in encouraging his attentions. Cautions and counsels were given to her, and she was recommended to act in the same decided manner as she had done in the former case. The following Sabbath she was again absent from class; and then the first misgiving crossed her teacher's mind that all was not right. Early in the week she called at her mother's house, when, to her grief and astonishment, she found that Emma was married the day before to the young man of whom she had last spoken.

The scene now changes, and we look at Emma in the character of a wife. For some time she was far from happy; reserve and gloom succeeded to previous openness and simplicity; proving that she had not followed the dictates of conscience in an affair so full of momentous consequences. She found no religious sympathy in her new connection; and instead of rising up in the strength of faith and prayer firmly to resist temptation, and steadfastly to maintain an independence of character, she felt that she had swerved from the direct path of duty, and no longer pleaded the promise of Divine help, and her piety withered under the blighting effect of worldly influence. She forsook the house of God; she neglected her Bible; and soon, amidst the claims of a young family, she found a ready excuse. God's words of encouragement and invitation to his backsliding people were read to her about this time, when she touchingly remarked, "How often I wish I could feel as I did when Mr. James preached from those words, 'Is it nothing to you, all ye that pass by,' &c." She deplored her state, but there was no effort to regain that which she had lost; she knew that duty and privilege were closely connected,—she had neglected the one, and could not realise the other.

In 1845 Emma attended the general meeting of the Bible-class with evident pleasure. She was cheerful and happy as a wife; she was industrious and cleanly, and gave herself entirely to domestic pursuits. Soon after this she was with difficulty persuaded to keep a beer-shop; but at length she became reconciled to it, as it enabled her, she said, "to add something to her husband's wages for the support of their family." A second meeting of the Bible-class was assembled, January 17th, in the present year. Emma was invited. She was now the mother of four little girls, of whom she took tender care; she rarely left the house; but she showed, by her willing early attendance, the readiness with which she conversed with her former teacher, and the cheerful recognition of her old companions, that her interest was not entirely lost in those with whom she was used to "take sweet counsel, and go to the house of God." She listened with fixed attention to the earnest, affectionate, and solemn appeals made by Mr. James to the varieties of character before him; and often inquired of a Christian friend sitting near her during the service, "To which class do I belong?" When the party separated, she said, "it was like old times." She who had been her companion in the evening returned home with her, and they continued long in conversation upon the subject of the address they had heard. Emma seemed to be much impressed by the service, spoke with some concern of her present habits, and her duty to her children; but expressed no definite plan or purpose for the future.

The next morning she arose in her accustomed health; she again spoke of the meeting, and promised her children that they should all go with her to see her late teacher; she discharged her domestic duties as usual; and about noon, in the act of crossing her kitchen, she fell senseless on the floor in a fit of apoplexy.

Medical aid was immediately called; but she continued unconscious for a few hours, and then entered eternity.

The thoughts and feelings that arose in Emma's mind subsequently to the meeting are unknown; the anxiety which would, perhaps, penetrate the veil that hides the unseen world, is wisely checked by the silence and mystery which surrounds this sad sequel to her story. The hope had long been cherished that the wanderer might live to show the riches of Divine grace in leading her back to the fold of the good Shepherd; but God has removed her from our sight; we must bow with submission to his sovereign will, and seek to learn the lessons so solemn and impressive a dispensation of his providence is designed to teach.

Alas, poor Emma! We drop a tear upon thy grave. We rejoice in the recollection of thy virtues as a faithful and devoted wife, a fond and attentive mother, and—would God we could add—as a decided Christian! Those who saw thee in the scene of thy daily occupation would see much to admire, and would find no fault in thee. Oh, that the same solicitude about thy soul's eternal welfare had attended thee to the last, which was manifested when thou wast in the class of thy teacher at Carr's-lane Chapel! Many are the lessons thy early and sudden death teaches us.

First, We are reminded of the uncertainty of life. Here was a person only one-and-thirty years of age, cut off in a single hour, and hurried from time into eternity prepared or unprepared. No opportunity given for one farewell to her husband, or one embrace of her children; and what is of still more solemn interest, no room left for one prayer to God, nor one thought of that eternal world into which the disembodied spirit passed so abruptly. What a surprise to that soul to find the scenes of time so unexpectedly and so quickly displaced by the awful realities of eternity! And precisely the same thing might happen to any one whose eye shall glance over these pages. Any future moment—the very next—may be your last! Are you prepared to exchange worlds? Do you live always ready? Are you, by repentance towards God, faith in our Lord Jesus Christ, and a holy life, prepared for the summons?—and no other preparation will serve you. If not, delay not. There is not a moment to be lost. The tea-meeting and the dying scene may, in your case, be separated by only a few hours, as these were!

Secondly, We learn the necessity of decision of character in religion, and how far a person may go and yet not have experienced the great change. What impressions may be made and effaced—what convictions may be lodged and extinguished—what hopes may be raised only to be disappointed! How promising was Emma while in the school—how deep was her concern—how clear seemed her apprehensions of Divine truth—how fixed her purpose, and how firm her resolve,—yea, how tender her conscience, and how willing was she, at its dictation, to sacrifice temporal good! And even afterwards, how much of general excellence entered into the formation of her character; and yet *she was only*—ALMOST A CHRISTIAN. There was One who searchest the heart, and who said, "Thou lackest one thing yet." What was wanting? *The great change which our Lord calls being born again.* The heart was not regenerated; the great work of conversion had not been really effected. There could have been no entire surrender of the soul to God by faith in the blood and righteousness of his dear Son.

None are more in danger of deceiving themselves as regards their personal religion, than they who are placed under such culture as Emma received. The solicitude of their kind and generous teachers awakens by sympathy something like a corresponding concern in their own hearts. Their feelings are moved, while at the same time considerable pains are taken to inform the judgment; and hence they may imagine, that an entire internal renovation has taken place, when only an external reformation has been effected. Let the young persons who are enjoying this rich advantage, take great care not to rest satisfied with anything short of a real, inward, and permanent change of heart. They may be very estimable in every relation of life as poor Emma was, and much respected, yet, at the same time, be destitute of that *one thing needful*, A NEW HEART.

Thirdly, We learn of how much importance it is, that young persons under religious concern, should form no engagement in marriage with any who are not, in this spiritual matter, like-minded with themselves. This led Emma back into the world. She married a respectable and deserving young man; but he made no profession of religion. It is a little remarkable, that at one period of her history she refused an offer on this very ground, and with noble purpose resolved not to pass from penury to comfort, if by so doing she acted opposite to her judg-

ment and conscience; yet afterwards she was induced to do this very thing which at one time she refused. While the mind is anxious about salvation, an engagement of this nature, though with a religious companion, is a perilous thing, and is likely to draw off the mind from spiritual matters; but especially where there is no decided piety in the individual who solicits the acquaintance. Emma went to a comfortable home, and to a kind husband, but in that home the religion taught in the Bible-class was not professed. In that home she gave to her husband satisfaction as a faithful wife and a devoted mother; but she walked not with God. And is not this but one out of innumerable cases of the same kind. Of how many have we to say, "Ye did run well, what did hinder you?"—and the answer, if faithfully given, must be, "A matrimonial engagement with a companion destitute of spiritual religion." Let young people then beware; and let the sorrowful history of this paper lead them to determine not to form a connection with any one who is not truly and decidedly pious.

J. A. James.

Birmingham, Feb., 1850.

EMERSON.

Mr. Emerson, of the United States, has just published seven Lectures, entitled, "Representative Men." The following are a few bricks of the building:

GREAT GENIUSES.

Great geniuses have the shortest biographies. Their cousins can tell you nothing about them. They lived in their writing, and their house and street life was trivial and common-place. If you would know their tastes and complexions, the most admiring of their readers most resembles them. Plato especially has no external biography. If he had lover, wife, or children, we hear nothing of them. He ground them all into paint. As a good chimney burns its smoke, so a philosopher converts the value of all his fortunes into his intellectual performances.

SWEDENBORG.

His writings would be a sufficient library to a lonely and athletic student; and the "Economy of the Animal Kingdom" is one of those books which, by the sustained dignity of thinking, is an honour to the human race. He has studied spars and metals to some purpose. His varied and solid knowledge makes his style lustrous with points and shooting spicula of thought, and resembling one of those winter mornings when the air sparkles with crystals. The grandeur of the topics makes the grandeur of the style. He was apt for cosmology, because of that native perception of identity which made mere size of no account to him. In the atom of magnetic iron, he saw the quality which would generate the spiral motion of sun and planet.

OUR CHEQUERED LIFE.

Every fact is related on one side to sensation, and on the other to morals. The game of thought is, on the appearance of one of these two sides, to find the other: given the upper to find the under side. Nothing so thin but has these two faces; and when the observer has seen the obverse, he turns it over to see the reverse. Life is a pitching of this penny—heads or tails. We never tire of the game, because there is still a slight shudder of astonishment at the exhibition of the other face, at the contrast of the two faces. A man is flushed with success, and bethinks himself what this good luck signifies. He drives his bargain in the street, but it occurs that he also is bought and sold. He sees the beauty of a human face, and searches the cause of that beauty, which must be more beautiful. He builds his fortunes, maintains the laws, cherishes his children; but he asks himself, why? and whereto? This head and this tail are called, in the language of philosophy, Infinite and Finite; Relative and Absolute; Apparent and Real; and many fine names beside.

TONGUES IN TREES, SERMONS IN STONES, ETC.

I find a provision in the constitution of the world for the writer or secretary, who is to report the doings of the miraculous spirit of life that everywhere throbs and works. His office is a reception of the facts into the mind, and then a selection of the eminent and characteristic experiences.

Nature will be reported. All things are engaged in writing their history. The planet, the pebble goes attended by its shadow. The rolling rock leaves its scratches on the mountain; the river its channel in the soil; the animal its bones in the stratum; the fern and leaf its modest epitaph in the coal. The falling drop makes its sculpture in the sand or the stone. Not a foot steps into the snow, or along the ground, but prints in characters more or less lasting a map of its march. Every act of the man inscribes itself in the memories of his fellows, and in his own manners and face. The air is full of sounds, the sky of tokens, the ground is all memoranda and signatures, and every object covered over with hints, which speak to the intelligent.

AN AMERICAN VIEW OF EUROPE.

I described Bonaparte as a representative of the popular external life and aims of the nineteenth century. Its other half, its poet, is Goethe, a man quite domesticated in the century, breathing its air, enjoying its fruits; impossible at any earlier time; and taking away, by his colossal parts, the reproach of weakness, which, but for him, would lie on the intellectual works of the period. He appears at a time when a general culture has spread itself, and has smoothed down all sharp individual traits; when, in the absence of heroic characters, a social comfort and co-operation have come in. There is no poet, but scores of poetic writers; no Columbus, but hundreds of post-captains with transit telescope, barometer, and concentrated soup and pemmican; no Demosthenes, no Chatham, but any number of clever parliamentary and forensic debaters; no prophet or saint, but colleges of divinity; no learned man, but learned societies, a cheap press, reading-rooms, and book-clubs, without number. There was

never such a miscellany of facts. The world extends itself like American trade. We conceive Greek or Roman life, or life in the Middle Ages, to be a simple and comprehensive affair; but modern life to respect a multitude of things which is distracting.

Goethe was the philosopher of this multiplicity; hundred-handed, Argus-eyed, able and happy to cope with this rolling miscellany of facts and sciences, and, by his own versatility, to dispose of them with ease. A manly mind, unembarrassed by the variety of coats of convention with which life had got encrusted, easily able by his subtlety to pierce these, and to draw his strength from nature, with which he lived in full communion.

NATIONAL HOMAGE TO RELIGION.

To the Right Hon. Lord John Russell.

My Lord,—Your Lordship has declared for Church-rates on the ground that their exaction is a "national homage to religion." As it is to be presumed that this is a matter with which your Lordship has had no practical acquaintance, it seems desirable that you should see the working of this "national homage," of which the following is a specimen:

E. B. B.

TO THE INHABITANTS OF ISLEWORTH.

Friends and Neighbours,—The work of spoliation has been again carried on in the dwellings of your neighbours by the officers of the (so-called) National Church. Publicity should be given to the following facts:—The Vicar's Churchwarden has, by virtue of his office, caused the following goods and furniture to be taken from his and your neighbours, to support the Episcopal Church in this place:

	Value.			Rate.		
	£	s.	d.	£	s.	d.
From Mrs. Storrs, draper, 33 yards of carpet . .	3	6	0 for	0	11	0
From Mr. R. Kidd, 4 mahogany chairs and 1 Windsor ditto . . .	2	7	0 for	0	9	0
From Mr. Beck, timber merchant, 33 deals . .	6	12	0 for	1	13	0
From Mr. G. Ashby, a solid mahogany circular table, a handsome damask cover for ditto, 12 mahogany chairs, horsehair seats	25	15	0 for	6	10	0
Value of the goods seized	38	0	0			
Amount of the Rate claimed . . .				9	3	0

For the last thirty years Messrs. Ashby and Son have been the victims of this Ecclesiastical impost, but hitherto the officers have had the good taste to avoid personal inconvenience to the parties, and have always gone to the factory and there helped themselves to casks and sacks of cement; in the present case they have entered the residence of the junior partner, and *stripped his best room of its best furniture*, leaving a perfect wreck behind; and these things are done to support what is called "the Parish Church!"

Such a system surely must be very rotten which needs propping by (legalized) plunder. I may have to address you again; but, in the meantime, what think you of such a Church?

Your friend and neighbour,

Isleworth, 1849. F. J. Sargood.

THE SHETLAND ISLES.

Progress of the Gospel and Congregationalism in Shetland during the last Fifty Years.

Shetland comprises a cluster of islands and rocks, which form the north-east division of the British kingdom, and is about forty-five miles from the Orkneys; and, though lying at a considerable distance from us, yet the inhabitants, being allied to us by the affinities of country, laws, and language, have a special claim on our sympathetic regards.

It is now fifty years since Messrs. J. A. Haldane and William Innes first visited the Shetland Isles on a preaching tour. The state of the people at that period, as far as regarded religion, was very deplorable. The whole islands, containing a population of about 26,000, were divided into thirty parishes, placed under the care of twelve ministers; each of whom had, on an average, more than 2000 souls under his superintendence, and that in a country where the people were scattered over the face of a rugged and swampy surface, destitute of roads, and intersected with steep hills and long arms of the sea; and where, during the winter months, the people are involved in fogs, and darkness, and storms. In such circumstances, it is evident that the body of the people could not attend with anything like regularity on parish instruction, even though that instruction had been of the right sort. The kind of religious teaching then given to these islanders may be inferred from the fact, that of the twelve ministers only two or three preached the Gospel of Christ; the rest "consented not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness." Their hearers were directed to build their hopes on foundations which the Scriptures declare to be false, and the Saviour was completely kept from their view; consequently they were extremely ignorant even of the first principles of the Christian religion, particularly in the small islands. In these the inhabitants were found little better informed about Divine things than are the heathen. How could it be otherwise. In one island the minister preached but once in the year; in another there was a sermon only every third sabbath during summer, and in the winter none at all; others of them were equally destitute. But though there had been preaching every Lord's day, and the doctrine taught according to the truth, yet such are the distances from the parish churches, such the badness of the roads, and such the roughness of the arms of the sea to be crossed, that the people could not attend. As is ordinarily the case, the seldomer at church the more indifferent do people become; so that the Gospel taken to a Shetlander's door, was the only thing likely to arouse him to consideration. Besides, at the specified period the deficiency of the means of education in many of the Shetland parishes was such, that numbers of the people, both parents and children, were unable to read. The Bible, of

course, was to them a sealed book. Is it any wonder, in these circumstances, that the population was ignorant, superstitious, and worldly?

There were no Dissenters then in Shetland; the people knew no party of religionists except that of the kirk of Scotland; but now Congregationalists, Baptists, Wesleyan Methodists, and Free Kirkmen, are all to be found there. When the two Congregational brethren, Haldane and Innes, arrived in Lerwick, and began to preach in the streets, they were men wondered at; their character, their motives, and their object were suspected, misunderstood, and misrepresented. Itinerant preaching being a new thing, it was deemed irregular and degrading. The doctrine taught by them was also a novelty; however, the simplicity, affection, faithfulness, and earnestness with which the Gospel was preached by the two strangers, soon astonished the people and secured their attention. Large audiences assembled; a spirit of inquiry was excited on religious subjects; and many became concerned about their souls.

After the two brethren had preached for some time in and about Lerwick, those who had formerly known anything of vital godliness (and there were a few such, particularly in Lerwick,) began to see the difference between the doctrine taught by the strangers, and that which they had been accustomed to hear from their own ministers. This induced them to search the Scriptures. The result was, that three of the elders resigned their office, and left the Established Church; and shortly afterwards three other individuals followed their example. These six men were noted for their piety and sincerity; but they seceded from the Establishment, not only in consequence of the unsound doctrine which they heard there, but also because discipline was neglected in its communion, and because partiality was shown to the rich in cases where anything like discipline was attempted.

Messrs. Haldane and Innes, after itinerating for six weeks in the Shetland Isles, where their labours were much blessed, returned to Edinburgh, and reported to the brethren there what they had seen, and heard, and felt. Mr. Tulloch was then sent as a Missionary, and preached with much acceptance. One day, while preaching near Lerwick, he was seized and hurried on board a war-ship to become a common sailor; but he was soon liberated through the influence of an individual of note in that quarter, who was aware of the unlawfulness of the impressment. Mr. Tulloch was a native of Shetland; and though he enjoyed but slender advantages in the way of preparation for the ministry, yet his active and diligent labours were blessed of God to many of his countrymen. After labouring in the Gospel for some years, the want of adequate support for himself and family obliged him to betake himself to a secular employment, which greatly cramped his exertions, and marred his usefulness. He is still alive; and, though the grasshopper is a burden, he continues occasionally to preach the Gospel to his countrymen.

In the year 1806, Messrs. Reid and Nicol were sent as Missionaries to the Shetland Isles. On their arrival at Lerwick they began their labours in the streets and in the lanes of the town; some of the people mocking and others weeping. Occasionally they met with the brethren who had left the Establishment, and exhorted them to cleave unto the Lord. By and by they went on a tour to the country parishes, and in these they preached the Word. Mr. Nicol was called back to Scotland; but feeling a great interest in the Shetlands, he returned to them for a time, and itinerated. In the mysterious arrangements of Providence, he once more embarked at Lerwick and sailed for Leith; but never having since been heard of, it is supposed that the vessel in which he was sunk in the mighty deep, when all on board perished.

Two years after Mr. Reid's arrival in Shetland, he formed a church at Lerwick, which soon increased from sixteen to 140 members. About the time of its formation reproach and scorn were endured by the disciples to a considerable extent, especially by the *three* who first left the kirk. Plans were devised to deprive them of the means of supporting their families. It was designed to drive Sievwright, the only baker in the place, from the country, by bringing another from Scotland to be exclusively supported. Paterson, a blacksmith, and Sinclair, a joiner, it was intended to injure by depriving them of employment. However, a person of influence in the town, though no friend to Dissenters, when applied to for his sanction of the plan, was stirred up by Providence to expostulate against the inhumanity and unreasonableness of ruining honest men, and depriving them of the means of supporting their families. Thus was this cruel and wicked measure prevented taking effect. By patient continuance in well-doing, the brethren were in due time enabled to put to silence the ignorance of foolish men, and to rise to considerable respect in the estimation of the public; verifying the truth of that Scripture, "When a man's ways please the Lord, he maketh his enemies to be at peace with him."

When Mr. Reid went among the isles, James Paterson, one of the three brethren, was accustomed to speak to the people at Lerwick on the Lord's day. Though a plain mechanic, and an unlettered man, yet his Biblical and experimental knowledge, his native shrewdness, his Christian consistency, his weight of character, and powers of communication were such as to command the respect of all classes of the community. He was generally listened to, not only with patience, but with pleasure and profit.

Next to Lerwick, the parish of Walls enjoyed more of Mr. Reid's labours than any other place in Shetland. The first time he preached there was on a Sabbath. His text was: "How shall we escape if we neglect so great salvation?" He spoke with great earnestness and deep feeling, and every sentence seemed designed to reach the conscience. From that day a few persons in the parish began to be in earnest about salvation; and amidst great opposition, separated themselves from the people, met in a dark damp room for prayer and reading the word of God, and found the Lord to be with them of a truth. By and by a church was formed at Walls. When Mr. Reid was not with it, his place was supplied by one of the members of the church—a man well acquainted with his Bible, and able to speak from the Scriptures with great readiness. His labours were not only acceptable to his brethren, but they were highly appreciated by others, and were much blessed of God for the salvation of men. When he could not be present with the church, the brethren never failed

to assemble for prayer, reading the Scriptures, and exhortation. Mr. Reid, after labouring in Shetland for forty-three years, and after carrying the Gospel to many of its dark and dreary parishes, fell asleep in Jesus; came to his "grave in a full age, like as a shock of corn cometh in in his season," and entered into rest. Many seals of his ministry went before him to glory; some have since followed him; and not a few are waiting for the day when they hope to meet him among the spirits of the just made perfect. In the islands he was universally known, and esteemed, and loved. It was a sufficient recommendation for a preacher going into the country to itinerate, that he belonged to Mr. Reid's connection. To be a fellow-labourer with him was an ample passport into the confidence, Christian affection, and hospitality of all classes.

Mr. Kerr, pastor of a church in Cambuslang, Scotland, resigned his charge, and went to Shetland as a Missionary in 1825. For thirteen years he itinerated there with great faithfulness, devotedness, and zeal; performing, as far as possible, the duties of pastor to certain small churches in different parts of the country. He preached more or less in every parish on the main land, and in most of the islands. He was indefatigable—neither the darkness of the winter evenings, nor the violence of the weather could deter him from fulfilling his preaching engagements, to whatever distance. In the year 1826 he visited the island of Foula—a gigantic rock which rears its head in the western part of the group of islands, about twenty-four miles west of the main land. Its whole western side is one continuous cliff of variable height and awful grandeur; its highest point is about 1500 feet above the level of the sea, which is very deep close to the rock. The island is about four miles long from north to south, and about three from east to west. The number of families on it is thirty-six, and the population about 186. Here Mr. Kerr formed a Congregational church, consisting of thirty-three individuals. They had no means of edification but prayer, reading the Scriptures, and exhortation; yet he found more devotedness of heart and life to God among them than in many other places where greater opportunities of edification were possessed. Ten years afterwards he again visited them, and found them growing in grace, walking orderly, maintaining the credit and respectability of their profession, and shining as a light, however dimly, in a dark place. Some of the brethren had been led to attend to the concerns of their souls by means of the visit of Messrs. Reid and Paterson; while others of them had been brought to the Saviour by the means which they enjoyed among themselves.

The beginnings of the good cause in Foula were very small. It had its commencement in the conversion of a man who had been a soldier in Fort Charlotte, Lerwick; and who, when there, had heard Messrs. Haldane and Innes preach, when on a missionary tour to Shetland in 1799. Some time after his return to his native isle, he received a present of books from a friend in Ireland; among which were Ambrose on "Looking to Jesus," and "Baxter's Call to the Unconverted." The Spirit of God accompanied the reading of these books, especially the latter, with such saving influence as led him to the Cross of Christ, where he found peace in believing. He now felt deep concern for all around him, for whose souls no man seemed to care; and from henceforth he collected the people on Sabbath-days for public worship, when he read to them select portions of the above authors, together with the Sacred Scriptures. This caused no small stir, especially as he now devoted the Christmas evenings to such meetings, which formerly had been devoted to playing and dancing, conducted by the same individual, he being the principal *fiddler* in the island. He continued his meetings amidst many discouragements, and with little visible success. So far, however, he was successful, that, in the year 1817, a church was formed, consisting of four members; and shortly afterwards, another individual, an elder in the Established Church, was added to them, and proved a great acquisition to the cause. Being possessed of good natural talents, as well as genuine piety, he soon became their "chief speaker," and to this day continues his labours of love among both old and young. The numbers of members now in fellowship is forty-eight, besides some who have removed to the main land and to other places. A sabbath-school, in connection with the church, numbers about fifty scholars, some of whom are grown-up persons. All the inhabitants of the island assemble with the church every Lord's day, with the exception of nine persons adhering to the Free Church, and twelve belonging to the Establishment, who meet together, *free* and *bond*, for worship in the parish kirk, and receive a visit from their ministers about once a year.

On the 29th of July last, Mr. Fraser, a native of the island, was ordained to the pastorate of the church. At no former period have the inhabitants of this rock in the ocean enjoyed the labours of a resident minister, and, of course, they had never before witnessed an ordination service. The chapel was crowded to excess; many stood without; and all seemed deeply interested.

Many other itinerants, besides those already noticed, have laboured in the Shetland field; and there are, at the present time, some faithful men employed preaching the Gospel in these islands of the sea. All have hitherto been wholly or partially supported by the Congregational Union of Scotland. And there are some of the native brethren, who are partially engaged in the work, whose labours have been beneficial to the country, who receive aid also from the same Society. It was chiefly through the instrumentality of such brethren, that, some time ago, a revival movement took place, when not a few of the Shetlanders were turned to the Lord. The amount of good that has been effected by these evangelical labours, it is impossible to calculate; but, since 1799, ten churches have been formed in the Shetland Isles on New Testament principles. These churches are composed of upwards of 600 individuals, scattered over the length and breadth of the islands, who are walking together in Christian fellowship. Many have died since the first of these churches was organized, and have joined the assembly above, and are now before the throne as jewels in the crown of the Redeemer, and are the fruits of itinerant preaching. A pastor of one of these churches, giving a sketch of the result of labour bestowed on Shetland by Congregationalists, says: "In comparing the moral condition of several parishes at the present moment with

their condition fifty years ago, one is powerfully reminded of the language of an elegant writer, in reference to the effects of the Gospel when first preached among the nations. 'Idols,' says Claude, 'fell; temples were demolished; oracles struck dumb; people's ancient habits changed; old superstitions annihilated; and all the devil's charms, wherewith he had stupified mankind, were dissolved. It is not enough to say, this is the finger of God!—we must rather exclaim, this is the outstretched arm of the Almighty!'"

In a word, taking everything into account, there are but few parts of the world, in proportion to the money expended, and the means used, which have, in the present century, produced a richer harvest of souls than the Shetland Isles. Surely the good that has been done there should stimulate to continued and increased liberality in giving aid to these devoted men, who labour for souls under great and numerous privations. Most of the veterans who first occupied the field, and whose labours the Lord greatly blessed, have been called away, and now enjoy their reward; and if they shall be succeeded by men of like piety, zeal, and energy, it may be expected, that ere another generation shall have passed away, the wilderness and the cities thereof shall lift up their voice; the villages that Kedar doth inhabit, and the dwellers of the rock shall sing; yea, from the top of the mountains they shall shout, and give glory to the Lord, and declare his praise in the islands! R. KINNIBURGH.

Edinburgh.

SMALL CHURCHES.

SIR,—I have read with general approval the sentiments of good Mr. Ferguson on this subject, as given in the present number of the WITNESS. They are substantially what I have long entertained. The locality in which I reside may supply an illustration of their truth, at the same time that it exhibits some difficulties in their practical application. Taking the whole of this district of the county, we have an area of only nine miles from east to west, by six from north to south; and in this limited space we have not less than eight, so called, Independent churches, most of them in a starveling condition, three which could not exist as such without extensive aid from the Home Missionary Society, and hardly one of which, perhaps, is in a desirable condition. The town in which I minister—a small town with about 2500 inhabitants, and in which the influence of Churchism is predominant—contains an ancient Congregational society, which had, for many years before I came to it, been in a low and languishing condition. Subsequently it revived. Large sums were laid out in enlarging the chapel, building school-rooms, erecting a village sanctuary, &c. Numerous additions were made to the church. We had a flourishing Sabbath-school; four deacons, who were all Sabbath-school teachers and village-preachers too; a number of societies fairly supported; a respectable salary. *Now*, in consequence of mortality, the failure of trade, numerous bankruptcies, and emigration, there is a sad falling-off: the chapel not half occupied—the school almost defunct—the salary a mere pittance—few additions to the church;—indeed, the account for the last year absolutely null, except on the losing side. Under these circumstances, look at my situation. On my right hand, and on my left, within a distance of only three miles from the town, I have two village churches, with their respective pastors, excellent and worthy men, aided by the Home Missionary Society, indeed its agents. What scope have I for enlargement of effort? Rural resources are almost entirely cut off. For myself, were I twenty years younger, I should not think of continuing in this sphere; while I recollect that, as Mr. Ferguson says, "there are large towns as well as whole counties in England, in which Congregational Dissent is inoperative, unfelt, and almost ready to die." But having arrived at a rather advanced period of life; disliking the intrigues, and risks, and responsibilities of a new situation, and being, providentially, not dependent on the support of my people, I have hitherto felt it a duty to remain at my post to prevent worse consequences; but whenever I may retire, or be removed, there will come a crisis.

I might mention another small town in this district, in which is a Congregational church (besides the Baptists and Methodists); two miles from it another church of the same order, in a village of some 400 inhabitants, kept alive mainly by an ancient endowment; and two miles from that another, in a situation entirely rural, sustained by public benevolence. In this state of things, it becomes, indeed, a serious question, what is the best direction of Christian effort? One thing is to be borne in mind, that now these little places have been long accustomed to act "independently," to choose their own pastors, &c., they will not very willingly return into a state of auxiliary affiliation; neither, perhaps, could the churches in towns easily engage at once to supply the necessary men or means for maintaining full services in these villages; without which, however, attendance would probably decline. On the whole, it is clear these are times in which we have the utmost need of wise and thoughtful counsellors,—"men who know what Israel ought to do."

I am, Sir, yours truly,

A DORSETSHIRE PASTOR.

December 6th, 1849.

*** This very interesting letter tells a sad tale; and there is reason to believe that not a few very worthy men could tell a similar one. The writer is a man of thoroughly independent character, a close observer, and a credible witness. For these things a remedy is needed; and that remedy must be found, else the mischiefs which proceed from the evil will go on accumulating.—ED.

HOW TO DIFFUSE TRUTH.

SIR,—In this day of economics it is a matter of grave consideration how to make money go the furthest, and to yield the most profit; of course this ought to obtain in the religious world as well as the commercial. Illustrative of this, I have lately had brought under my notice the operations of a most benevolent gentleman in the application of his wealth in, what I conceive to be, one of the most effective means, and, as such, adapted to the exigency of the times. It

is probable that both the gentleman and his labours of love are well known to yourself; but as I have never seen it brought before the public in any of your periodicals, I am wishful to call your attention to it, so that, if you think proper, it may be held up as an example well worthy of imitation. The gentleman I allude to is James Douglass, Esq., of Cavers, N.B.; and the plan is the Home Missionary operations, which he carries on through his own means, and on his own responsibility.

It appears that he has, for the last ten years, been employing a certain number of duly-qualified persons to act in that capacity, and that the entire cost is paid out of his own resources. At present he has five employed in this blessed service; he allows them a certain salary each, pays all their travelling expenses, and supplies them with tracts for distribution, which, I understand, is done at a cost of about £400 per annum.

The system that they act upon is to enter any door that the providence of God may have set open for them either in Scotland or England, and irrespective of sect or party, to preach the pure Gospel of Jesus; and lay themselves out in all ways to promote the salvation of men. They form no particular church where they labour; but while recommending church union, leave it to the persons themselves to choose what church to unite with.

These good men have been made eminently useful in a variety of places; but the more recent case that I have the knowledge of, is the labours of Mr. G. Dunn at Carlisle and neighbouring villages, where he has been instrumental, in the hand of God, in bringing numbers of persons to the knowledge of the truth as it is in Jesus.

Now, Sir, are there not many, very many, wealthy disciples of Jesus that could go and do likewise? and is not this the kind of agency much wanted in England just now?

There is a tradesman in a village not far from where I write, who promised the Lord that, if he was ever able, he would employ a Home Missionary himself. He was blessed in his business, and has redeemed his promise, and now employs a person in his own neighbourhood at the cost of £52 per annum. Now, when I look at the donations of £500 and £1000 given by opulent merchants and manufacturers, I ask could not a few of them follow the example of Mr. Douglass, and can there be a question of the results? Let it not be supposed that it would diminish the resources of Foreign Missions; nay, is it not evident that the more efficient the church becomes at home, and the more individuals are converted to God and added unto them, that thus the more agency is raised up to contribute to, and act in behalf of, Foreign Missions?

May I hope that, if these views meet your approval, you will exert your powerful influence to bring them before the public, and induce some to follow the example? It may be proper to notice, that these Missionaries are not identified with the Morrisonians of Scotland, who have persons employed in England in a similar way. And I trust, that any public notice that this may be the means of bringing out, may not be offensive to the gentleman whose name is thus used. W. A. J.

Congregational Psalmody.

WILL THE DISUSE OF ORGANS IMPROVE PSALMODY?

Sir,—Truly we live in an age of change! All are on the move! But all movement is not progress. Some are "marching backwards;" old things are passing away in one direction, and, in another, even new things are giving way to things that are old. The church folks, as appears from one of your correspondents, are parting with their organs to improve their psalmody, and so vie with the Methodists and Dissenters, who (it is said) have possessed an "enormous advantage" in being without those impediments to vocal harmony. (See the Witness for January, page 29.) This appears to me as wise as the removal of the sounding-board from the pulpit, in order to improve the preaching; and is much on a par with the conduct of our recent chapel-builders, who are going back to the Gothic, that they may have the "enormous advantage" of something venerable, to entice genteel people to form a congregation; and who (strange to say) have forgotten to restore the sounding-board, which is an absolute necessity in a Gothic building, if the preacher's voice is not to be lost amid the projecting beams and jutting fret-work of the open roof. But as antiquated, grotesque buildings will not make converts to Dissent, so neither will an organ, or the want of it, secure good congregational singing, now so much in request with all denominations. "Philhymnus" says, "There is no organ like the human voice," (page 30.) True: not so good as some, and not so bad as others; and if the "organ merely cloaks the sins of the singing," it will be no small blessing to the ears of many.

Had we a Mr. Waite in every congregation, with the vocal band his talents would attract, we should do very well without organs. Such men, however, are extremely rare; and, in their absence, the best substitute must be submitted to, and should be received with gratitude. Much has been said against organists, and choirs, and singing-clerks, which a better acquaintance with the difficulties they have to encounter, would very much tend to neutralize. The easiest thing in the world is to find fault; and every one thinks himself capable of criticising the playing and singing of all who are officially engaged in those services; objections the most opposite are continually addressed to them, and contradictory demands exacted. Mr. James, of Birmingham, consented to have an organ, on condition of being "the master of the instrument and of the organist." He was wise; and the organist was happy in having such a master; who, I have no doubt, is a gen-

tleman as well as a Christian,—two things, unhappily, not always united. What annoys and distracts an organist is, that, instead of one master in the minister, he has half-a-dozen masters in the shape of deacons and managers, or aspirants to those dignities. How is it possible for an organist to serve all these with comfort or success, in a department which admits of so great a variety of taste and difference of judgment? Let the minister alone regulate all that belongs to the public worship; and, if he be a man of good sense, having engraven on his mind that beautiful but too much neglected maxim, "Be courteous!" he will find little difficulty in managing those commonly considered unmanageable functionaries. It is doubtful, however, if he would meet with the same success in managing the other claimants of mastership. Dissensions in choirs, like revolutions in empires, are attributable as much to the faults and follies of the governors as to those of the governed. The minister (it may be) would introduce a chant, as being the most simple, primitive, and devotional form of singing; or he would wish the organist to commence some heavenly melody—soft and solemn—a few minutes before the service, while the people are taking their seats, and until the preacher has entered the pulpit. But he dare not do either. Why? Not because the organist is refractory, or the congregation unwilling; but because some chief ruler frowns, and gruffly grumbles, "Let us have no horrid chanting!" while his satellites join in the chorus, "No display!—no musical solos!"

Hence the psalmody in any given place may, in general, be taken as a fair type of the minister's governing influence and musical taste. If he have any "development of tune," or any appreciation of good psalmody as an important aid to devotion, he will (if master over all meddlers) certainly avail himself of all the means within his reach to attain the purest and sweetest form of this heavenly service. If there be no materials for a choir, he will make one out of the Sunday-school; and without question, he will (if able) have an organ to teach and lead it. This, upon the authority of "Philhymnus," will be an "enormous *dis*advantage." His opinion, however, is hypothesis; we appeal to facts. Mr. James says: "I can remember the time when I scarcely knew of a congregation in all our body, that poured forth the praises of God to the majestic swell of an organ; and now organs are so multiplied, that almost all congregations seem eager to obtain this help to devotion." Have these congregations, then, lost their singing; or has it not been greatly improved? And how is it, where those maligned instruments have never been admitted? The Christians of Scotland have not polluted their worship with the breath of those popish monsters; but what of their singing without the interference of the "box of whistles?" Of all things doleful ever heard by mortal man, surely none can exceed the drawl of a Scottish precentor! "But see," it will be said, "how the Methodists sing without them; so as to make it a question, whether as much good has not been done by their singing as by their preaching!" Yes; but so insensible are they to the "enormous advantage" they have possessed in being without organs, that they are getting them wherever they can procure the means. Are they losing their singing in those places? I venture to say not; nor will they while they continue their warm-hearted preaching. It is that which tunes the voices of their congregations, and which the preachers have wisely done their best to promote, with or without the aid of science and mechanism. But should their preaching become cold and formal, their singing will not long survive, but will assimilate itself to the dull, dreary, lifeless monotony of the pulpit; and then, perhaps, as in the case of our Churchmen, the traduced, but guiltless organ, which did its best to ward off the evil day, will be made the scape-goat, on the head of which will be laid the sin of extinguishing the psalmody.

The writer has the happiness of attending a chapel where the preaching is of the right sort, and where, during the last two years, an organ has been used with manifest advantage. All now required, in dependence on the Divine blessing, to secure continued and progressive improvement, is individual self-government, with mutual forbearance and united effort.

Brighton. N. R.

ON SINGING IN UNISON.

No. II.

In our last article we endeavoured to show the advantage of singing in unison to enable and induce congregations to join in the singing, whether prose or metrical. Every man who has any sort of ear for music can sing a *plain tune*, or can join easily with a mass of voices in singing it; but not to every man is given to sing a bass, a tenor, or counter-tenor, correctly.

But let us leave argument and appeal to experience, and we shall find that wherever congregational singing has most flourished, it has been unisonous.

That the *early Christians* sung out most earnestly in their religious assemblies there can be no doubt; and still less that their song was in unison, because harmony was then unknown.

The zeal of the *Reformers of the sixteenth century* is matter of history. They also sang in unison; and when harmonies were added, the tune was still the tenor, and intended to be sung by the mass of the people. In the preface to Archbishop Parker's Psalter, it is said: "The tenor of these parts be for the people when they will sing alone; the other parts put for greater queers (choirs), or to such as will sing or play them privately."

In *Germany at the present day*, where music is better cultivated than in any other country, the unison-singing in the churches is the subject of universal admiration.

Lastly, *among modern Dissenters*. No one will accuse us of any undue partiality for Dissenters, still less for the hymn-tunes which are sung in many of their places of worship; yet we cannot but speak in the warmest terms of commendation of the manner in which they are joined in by their assemblies. Go to a Wesleyan, or other Dissenting meeting-house—not an old-established one, frequented by people well-to-do in the world, but a little rude upstart place, such as is common in the suburbs of London, where, perhaps, some new sect of a sect have just established themselves; or else to the congregation that flocks to hear the itinerant preacher in

some quiet church-neglected village;—there you hear what congregational singing is. The preacher lifts up his voice in a tune—no matter whether Bethesda, or Calcutta, or Rule Britannia,—and men, women, and children sing with him. Alas! why is not this heart-warming sound heard in our churches?

In the larger or more wealthy meeting-houses that we have visited, the case is somewhat different. In Craven Chapel, near Regent-street, for example, and in the Scotch Church in Regent-square, London, and in most establishments of the same rank, the singing is led by a precentor who sits in a desk under the pulpit, and who sings out the tune. The women sing the tune with him, and the men either the tune or a part according to their taste or ability; and the diffused harmony that comes from every part of the assembly is extremely agreeable, though wanting the earnestness and vigour of the more unpolished unison.

It is said by objectors, that unison-singing is unartistical and barbarous, and coarse and rough.

Now it may be observed, that unison-singing is upheld as the best *for a given purpose*, and so far, the most artistical.

As for complaints of roughness and coarseness, they entirely arise from a misapprehension of the nature and objects of congregational music. If you wish to listen to a choir singing smoothly by themselves, well and good; but if you wish to sing yourself, and to hear all around you singing out fervently,—high and low,—servant and master,—nobleman and mechanic,—how can that song be other than coarse and rough? and which is most likely to draw out the voices of those who *ought to be* most cared for in church—*the poor*,—a coarse and rough tune sung out by men, or a smooth quartet? It is one thing to listen, another to join in singing. Good congregational music would make the church intolerable to mere listeners; they would feel quite out of their element.

Fond as we are of harmony, we confess that we looked upon unison-singing with no little dislike *till we had fairly tried it ourselves*. We can assure our readers, however, that there is a positive physical pleasure arising from its naked simplicity and vigour, which amply compensates for the want of the smooth and rotund effects of harmony. There is felt to be a feebleness—a delicious feebleness, it must be confessed—in harmony by comparison. Moreover, the effect of two or three voices singing in unison would be thin and tiresome; but let there be enough to fill the building and make the walls ring, and rich harmonies arise of themselves, which satisfy the thirsty ear.—(*Abridged from the Parish Choir, No. 19, July, 1847.*)

[The writer might have added, that unison-singing conveys the sense of the words sung much more distinctly than harmonized. The difficulty of harmonized singing is probably less among Dissenters than among Churchmen, from long practice and the prevalent use of tune-books. At the same time, there is great truth in the observation that the effect is, however delicious, more feeble. Few country persons relish or derive the same comfort from the soft, but, in their opinion, tame singing of our more educated London congregations; the people cannot sing with equal courage from want of equal mutual support.

It is, I think, worth the consideration of the compilers of tune-books for congregational use, whether it might not be wise to intersperse a few melodies of easy compass and cheerful character without harmonies. They would, I think, be found to produce a very cheering and stirring effect; and it is questionable whether, in congregations where there is not much musical skill, it would not be better to aim at good unison-singing than at the choral or concert style of harmonized singing now so popular among us: such unison-singing not interfering with the use of harmonies by such persons as may be really competent to their performance.

It would be well, I think, for such congregations to feel that unison-singing is perfectly right for the object desired; and far more effective than the painful and discordant attempts at harmonized singing we often hear; and for *men* to know that they are not to be "all their life-time subject to bondage," in a vain attempt to sing tenor or bass, with little profit to themselves, and often with much pain to their hearers.—D.]

ON CHOIRS.

"I cannot but shake my head, when I hear an officer of the church calling upon the people 'to sing to the praise and glory of God;' and immediately half-a-dozen merry men, in a high place, shall take up the matter, and most loudly chant away to the praise and glory of themselves. The tune, perhaps, shall be too difficult for the greater part of the congregation, who have no leisure for crotchets and quavers; and so the most delightful of all parts of public worship shall be wrested from them, and the praises of God taken out of their mouths.

"It is no matter whence this custom arose; in itself it is neither holy, decent, nor useful; and therefore ought to be banished entirely from the churches of God. *When Christians sing all together in some easy tune, accommodated to the words of their praise, and not likely to take off their attention from sense to sound, then experience shows they sing most lustily* (as the Psalmist expresses it), *and with the best good courage.* The symphony of voice and the sympathy of heart may flow through the whole congregation, which is the finest music to truly serious persons, and the most acceptable to God of any in the world."—AMBROSE SERLE.

Emigration.

AUSTRALIA.

MY DEAR SIR,—The religious statistics of the colony of South Australia, must be interesting to a large class of readers, especially as most works written upon this prosperous province contain but very meagre and unsatisfactory accounts of the various religious bodies.

Writing upon the spot, we shall endeavour to give a faithful report of matters pertaining to Education and Religion, for the information of any about to emigrate to this colony.

In the present letter we shall confine our remarks to the religious condition of Adelaide.

The City of Adelaide, from the foundation of the colony in December, 1836, has possessed many religious advantages. Colonized by an intelligent and independent class of settlers, the best and kindest feelings existed upon all ecclesiastical affairs. The earliest ministers of all denominations were accustomed to meet as brethren, while there was a constant interchange of kind and fraternal offices. Often did they officiate in succession, with a view to supply the evangelical wants of the suburban districts, while noble and united efforts were made for the extinction of debts connected with the different places of worship. Such a state of friendship and love continued among all the churches of Christ until the month of July, 1846, when, under the administration of Major Robe, a measure was introduced into the Council with the design of aiding the erection of churches and support of ministers of all denominations.

Public meetings were held—remonstrances were offered, and public opinion was found to be decidedly opposed to the state point; but it was of no avail. The measure received the royal assent, and in 1847 the act came into operation. A representative body, so heartily wished by all classes, has yet to decide upon its continuance, and meanwhile the act has produced anarchy and alienation among the ministers and churches. Such is the legitimate result of State interference in religious matters.

The population of North and South Adelaide is estimated at above 12,000 inhabitants, and for these there are the following places of worship:

Episcopalians—*Trinity Church*, the first sanctuary erected in the province, and now denominated the Cathedral Church (where prayer is daily offered), is capable of seating nearly 600 persons. It was built wholly by voluntary offerings, at a cost of £4,850, and is wholly out of debt. The Rev. J. Faud, Colonial Chaplain and Dean of Adelaide, is the present incumbent. He is highly respected, and participates largely in the government grant towards his support. Within a few months the congregation has built him a parsonage-house, at an expense of £900, towards which the State has granted £150.

St. John's Church—Here, owing partly to the situation, there is an average attendance of about 250 persons. Here, also, there is a parsonage-house attached, built by voluntary efforts. The church cost nearly £4,000, towards which the State voted them, in 1847, the paltry sum of £125, to help liquidate the debt. The present incumbent, the Rev. J. Woodcock, is said to be thoroughly evangelical, and is much respected. He participates in the State grant towards his salary.

At one of these churches the Bishop of Adelaide generally officiates once on the Lord's-day. A new church is in course of erection at North Adelaide, towards the expenses of which the inhabitants have voluntarily contributed the sum of £1,750.

Roman Catholics — This religious body, though but lately established, has already several churches and priests in the colony. Its Cathedral Church in Adelaide will accommodate about 500 persons. Divine service is held on Sundays and Festivals at seven, eight, nine, and eleven o'clock in the forenoon, and seven in the evening. The Revds. Francis Murphy, Bishop of Adelaide, Michael Ryan, Vicar-General, and Dr. Backhouse, officiate at the respective services. We have not heard much of their proselyting spirit, and they may be considered as belonging to the respectable class of colonists. For a short time they sought to participate in the State grant, but finding, as in the case of the "Free Church of Scotland," they must be crippled by State Legislative Enactments, nobly declined, during the past year, all further connection with the Colonial Grant in aid of religion.

Church of Scotland—The place of worship belonging to this body was erected by voluntary offerings, and will seat about 250 persons. The Rev. R. Waining, its present minister, has an average attendance of nearly 200. His congregation is respectable, but his salary is made up by the State Grant pittance.

Many of the Presbyterians, holding the sentiments of the "Free Church," are anxiously expecting a minister for Adelaide.

Wesleyan Methodist.—This denomination has had a flourishing society from the foundation of the colony, though of late it has not made its usual progress. It has three chapels in North and South Adelaide. Its chief place of worship will seat 550 persons, and was erected by voluntary effort, at a cost of £2,000, which has lately been entirely liquidated. Another chapel in Franklin-street will seat 150 persons, and is well attended. The new chapel erected last year in North Adelaide will seat 200 persons. This place was partly built by a sum obtained from the State Grant. The Rev. Mr. Stow was requested to preach one of the opening sermons, but publicly refused, on account of money being obtained from the colonists by compulsory taxation. This was ultra-voluntaryism, but perfectly consistent with the noble principles advocated by that respected minister. The Revds. Messrs. Draper and Curry, assisted by some excellent local preachers, supply these respective places of worship. Through a constant tide of emigration, and especially from Cornwall, their chapels are well attended, and their society, as to numbers, is still increasing; but their reception of the State Grant for building chapels, and supporting their ministers, has alienated many of their best and most useful men.

Primitive Methodist.—This zealous body has a chapel that will contain 250 persons, and is well filled. Its present minister is the Rev. J. Long, who with the people, amid all their necessities, have nobly resisted all overtures to receive aid from the State Grant.

Secession Church.—This body of Presbyterians has a chapel that will seat 300 persons, but the congregation rarely exceeds 100. They are favoured with the ministrations of the Rev. R. Drummond, who came to the city in 1839. He is a firm and consistent advocate of voluntaryism in religion and education.

Congregationalists. — This body has a handsome chapel, capable of seating 600 persons, and is completely filled on the Sabbath-day. It was erected at an expense of £3,000, which has been entirely liquidated by the people during the past year, and already a fund is

accumulating for the erection of galleries. This congregation, the only one of the order in Adelaide, is distinguished in the colony for the noble position assumed by pastor and people upon the question of the State Grant. The colony is greatly indebted to its present minister, the Rev. T. Q. Storr, for the maintenance and spread of Voluntaryism.

BAPTIST.—This body of Christians, owing to denominational peculiarities, is divided into four or five small churches. The principal church in South Adelaide meets in a school-room, during the erection of a new place of worship. Their pastor, the Rev. J. B. Titherington, has a congregation averaging 60 persons. The principal church in North Adelaide meets in a chapel, seating 120 persons, and is under the care of Mr. James Allen.

Another chapel is being erected for the use of the congregation under the pastoral care of the Rev. G. Stonehouse. The people and ministers generally of this body are opposed, on principle, to any appropriation from the State Grant in aid of religion.

PLYMOUTH BRETHREN.—This body, under the ministrations of the Rev. J. Playford and Mr. Abbot, meets in a neat chapel, capable of seating 250 persons, which is generally filled.

We cannot write positively as to the designation of ministers or people. They profess to eschew all party names, simply calling themselves "Christians," though, in other respects, they recognise the principles of Congregational Baptists. We need scarcely say they are free from any State connection.

Besides the above, there are other small denominations meeting for religious worship. There is a church and congregation belonging to the German Evangelical Lutheran Church, under the pastorate of the Rev. Mr. Klose, which has lately been erected on the voluntary principle; a neat place of worship. Besides this, there is a body called German Evangelical Independents, under the care of the Rev. Mr. Benyhill.

The Society of Friends, the Swedenborgians, and Jews, have small places of worship.

Thus, dear Sir, I have given you a faithful account of church and chapel accommodation in Adelaide, which you must see is far below the wants of such a city. There is much room for an increase of missionary zeal among all the churches. While most of the sanctuaries are well attended, there must be great numbers living in total neglect of the means of grace.

From this letter, however, you will see that all the places of worship are free from debt, and erected solely upon the voluntary principle, with the exception of St. John's Church and one of the Wesleyan Chapels, for which places a sum less than £300 has been received. Surely these facts have an important bearing upon the question of free-trade in religion. But we must reserve our remarks for the close of a second letter upon the suburban districts.

I am, dear Sir, yours sincerely,

J. M. STRONGMAN.

Adelaide, June 21, 1849.

CANADA.

Copy of a Letter from W. and H. Searl, to J. Willcock, Hoxton, London.

MY DEAR BROTHER,—Your letter, like water to the thirsty soul, imparted joy and gladness to us all. We wondered not at your agitation and surprise in not having received a letter from us after our arrival in the colony up to this period. We think you will readily excuse us when you know the reasons. On my arrival here I found that Walter had already made engagements for a great part of the summer at 6*s.* per day, and therefore I could not proceed to Sandwich as I anticipated and promised on leaving home. Having sent you information, through various mediums, of our safe arrival and prosperity, and thinking of leaving Toronto, where we then resided, week after week, I neglected writing until I could see our brother as I promised. About ten days since we left Toronto, (where we had resided about four or five months, and have done well there; for I had three young men boarders, and things being very cheap, we saved about £20 during our stay.) After leaving Toronto, we had to travel in a steam-boat over the majestic Lake Erie—a lake of nearly 200 miles in length, and about fifty miles broad. Steamers laden with the riches of the west constantly pass us; and others repass us, laden with those who like ourselves seek a home amidst the wilderness; while the brink of the river presents a beautiful appearance, from the comfortable settlements and rising towns situated on the borders of the lake. This lake abounds with fish of many kinds, and is studded with some beautiful islands. After a few hours run we were landed safe at Sandwich. This is a neat quiet-looking place, carrying on a large trade with the western States, the more westerly parts of Canada, and with eastern Canada. It has many large buildings, and respectable inhabitants. It has four or five chapels of different denominations, daily rising in importance from the influx of emigrants; and it is the district seat for managing the business of this large territory. We found that Samuel resided twenty miles from this place, on a beautiful road,—a road almost sixty feet wide, laid down with oak planks from twelve to sixteen feet wide, while the sides of the road are generally levelled and cleared. The physical appearance of this territory, which is very large, comprising 1,600,000 acres of as fine and fertile land as one would wish to cultivate, is grand. There is certainly a great variety; but, upon the whole, it is considered one of the finest tracts of country in America. The road through which we passed was rather novel to us. At intervals of a quarter of a mile or less rises the settlers' farm-houses, with their huge barns, in which they house all their grain. Sometimes we could but admire the white-painted cottage of an enterprising settler, with its shrubbery and flowers; and again, we would be vexed with the slovenly appearance of some indolent persons. At one place we pass the school-house, at another the unpretending religious meeting-house. As one closely examines these settlements, he will not find them those hermit-looking places which was at first anticipated; you will find that they are not scorched by the burning sun, or buried in eternal snows. The laugh of the children, the smile on the cheek, the singing of the birds, the chiming of the cow-bells, the sounding of the axe, making the woods all around to ring; the vigorous appearance of grass, or the scattering of luxurious wild flowers amidst the fallen trees, and the rich black mould beneath all,

giving evidence of the fertility of the soil, cheering the heart of the labourer, and encouraging him in his laudable pursuits.

It was rather late on a Saturday night when we came knocking at the door of dear Samuel's farm-house. You can conceive our feelings, after a separation of sixteen years, to be spared to meet in health and safety. Words are too mean to convey an adequate idea of the state of our minds. He has been settled here for about ten years, and we were agreeably disappointed; we could not expect to have seen him in such a comfortable and prosperous condition. He has purchased and nearly cleared about 100 acres of excellent land; he has built a large and convenient dwelling, a very large barn and stables, and other houses for his convenience; he has three horses, eight oxen, and eight cows, a number of other cattle, a flock of sheep, a drove of pigs, and a quantity of all kinds of poultry; he has planted a large orchard, which yields luxuriantly. The sun of prosperity rests upon him; he is happy and contented, for he is entirely free from all debt, highly respected, and dearly beloved by all who know him in a many miles' circle. But what delighted us most was to find him a priest in his family. He has a very kind and comfortable industrious wife, and four fine children, and with them he bows morning and night to supplicate and to present their thanks for mercies received. Oh, the joy to find a distant brother loving God, and a member of that flock being conducted by the King of glory to a better inheritance!

Rochester is a nice settlement, containing a chapel and school. Other settlements, some larger, some smaller, are all around us; and we may hope, in a few years more, to see all this locality entirely enclosed and cultivated. We were highly gratified with the manner of living in the colony. People in general never see in England what they might have here in great abundance; the tables here are not only spread with the necessaries, but with the dainties this life will afford; and all arising from their own farms. Bread being made by themselves, three or four sorts are generally used; beef, mutton, pork, veal, and venison; poultry of all kinds, and trout from the adjacent stream or river; butter, milk, cheese, cream, and sugar, of their own making, abound; while apple, plum, and peach, and other fruits, are gathered from the orchard sheltering and protecting their own dwelling, beneath whose roof we sit unburdened by rent or tithe, and scarcely knowing the name of taxes; while a clear and cheerful fire blazes from the supplies of their own forest, and the groups of children are like so many olive-plants growing up around their parents, not occasioning an anxious thought respecting their future prosperity in a country which provides so amply for all the industrious.

Walter and John came with us, and got work at their trade as carpenters at 6*s.* per day. We have also bought 100 acres of land one mile from Samuel; the timber is very large and valuable, as this is now a great timber port. We intend to cultivate it as the winter closes in; and Samuel has promised many things as a present, and all the assistance he can give us, so that we may be able to sow some fall wheat. I have visited a number that I knew in Lanreath and in Pelynt, who have resided here for about ten or twelve years, and are as prosperous in general as that which I have so faintly described. But I do not think any a better locality than this, there is such good water and land communication. It possesses a peculiarly mild and equable climate; every description of fruit and vegetable may be grown in perfection; it is quite remarkable for its luxuriant orchards, producing the finest apples, peaches, plums, cherries, and several varieties of grapes of good size and flavour; wherever properly cultivated, it presents the most luxuriant and smiling aspect. We feel quite delighted with the change; if we had not been so silly as to remain doubting at home the last five or six years, we should have been worth many hundreds of pounds before this. We know now what it is to dwell in the land of independence; to breathe free and pure air, catching the fragrance at every breeze; and to have those anxious cares, which at one time so perplexed us, to be in great measure removed. We would not return if you would pay our passage, and maintain us after we should return. We do hope, therefore, you will hesitate no longer. We felt the voyage a mere trifle, and should not deter any one; we pray, put it off no longer. We know you have all good situations, and perhaps you may not have as much money here; but we can assure you, you have never lived as well or as comfortable as you may do here. We have told you all the truth, for you are dear to our hearts, and we would not deceive you. If you will not credit it, you must remain where you are; but we do hope to hear that you have all resolved to join with us next spring, as there are some farms here now which you may purchase at great advantage. Many that you knew present their kindest respects — (here she named many). Write as soon as convenient, and I will favour you with more particulars.

We are, your most affectionate sister and brother-in-law, H. AND W. SEARL.

Rochester, Sandwich, October 11, 1849.

THOUGHTS ON EMIGRATION.

The above is a subject which is occupying, in the present day, considerable attention, and producing a vast amount of practical interest and deep-felt excitement. Statesmen, politicians of various names, men of commerce, and men well known and widely celebrated for their philanthrophy, are beginning, at last, to see that it must be carried on upon a more extended scale, and conducted on juster principles, and under more watchful and humane regulations than in past times. The next quarter of a century will present some curious statistics to the world, as to the flow of Britain's population to far distant lands, which it behoves the Church of Christ to anticipate, and in a measure to prepare, by the diffusion of that knowledge, and the exertion of that influence, which she alone possesses, and can legitimately use. The Colonial Missionary Society ought to furnish the best, the most religious, statistics of emigration for the next twenty-five years. And no doubt it would do so, were the means provided for sending to the Anglicized ends of the earth, the unfettered and *unstatelike* messengers of Christ.

There is something painful, because separating, in leaving one's native land, with the idea of never seeing it again. It has in it one of the last looks upon that on which we loved to linger;

and it has the natural, necessary, and affectionate word, or thought, or tear,—*farewell*. Only those who have felt it know what it is. Poetry, with its best-arranged verse, and its truest figures, cannot describe it; graphic prose cannot correctly express it; imagination, with all its picturings, fails to conceive it. There are unutterable feelings possessed by one who is leaving his first homestead, and his last, in his own country—the place where the dust of kindred rests—the spots of earliest and dearest associations—the friends of stable, and therefore, real love, with the comparative certainty that he shall see them and enjoy them no more.

Fancy an emigrant ship about to leave our shores, peopled with men, women, and children; the fathers, mothers, and first sons and daughters of an infant colony, some day either to be a mighty and independent nation, or one of the powerful auxiliaries of our native land. It is a wise thing, and sometimes it may be dangerous, for a nation to colonize: wise, when she does not assume for her distant men perpetual infancy—foolish and dangerous, when she exercises a power and authority which they should use themselves. Not one of those living beings, joyous and tearful,—joyous at the thought of entering on a new world, and tearful at parting with the old, has ever been to sea; few, perhaps, before, ever saw its advancing and receding waves; they know nothing of a voyage;—of its pleasures or its sorrows—its comforts or its inconveniences—its variety or its sameness. All is new, and strange, and exciting. Of storms and tempests, of gales and calms, of foul winds and fair, of tackings and direct sailing, of look-out's for land and soundings, of maps and charts, and compass—they know nothing. It is an unknown and inexperienced life till they enter upon it. Three or four months having passed away, they have had time to learn what their new life is. Their good ship rides over the billows of the deep, braves the storm and the tempest, favours its passengers with the delightful poetry of trade winds and prosperous gales, and reaches in safety the place of its destination. They who have had a healthy or sickly abode, go on shore, and are glad once more to set their feet on a solid, natural, and unmoving resting place. What is before them now?—a new country, a new scene altogether, and *thence* life is as yet unknown. They cannot tell what struggles, difficulties, dangers, and foes, they may have to meet; or what pleasing scenes may open to their view, what joys they may experience, or what success may follow their labours and their plans. Every one entering on a new year does so in the character of an emigrant. He has passed over a twelvemonth's voyage, of which he knew but little with certainty till he commenced it; he fancied from previous voyages what it might be, but it may have proved far different from what he anticipated. It had, perhaps, more storms and dangers, or more favourable gales, than he expected. He has reached the destination to which that voyage brought him, and now, in a new year, he is as in a somewhat strange country. What may befall him; what difficulties and dangers, what trials and temptations, what health or sickness, what friends may be spared to him, or taken away, he knows not. He is on untrodden land, an unexplored region; he has hard and laborious work before him; he may succeed in his plans, or suffer disappointment. The Christian emigrant, from year to year, has many comforts; in the new country he still has the Bible, quiet communion Sabbaths with God, a table prepared for him in the wilderness, emblems spread out before him, few, but expressive of a Saviour's suffering and death, his cross and passion. Every reader of these lines is an emigrant from one day to another; but in a great measure we lose sight of the fact. The distinctions of time we do not wish to observe, so as to feel. Time has not time to become old, it is soon new. In a little while every one will emigrate from this world to another—from time that is measured to eternity unmeasureable. Shall we find a home in our future abode, or will it be a homeless one?—will it be heaven or hell? Emigrants for eternity, prepare for your voyage, by seeking the love and protection of Jesus the Saviour of men.

E. K.

Review and Criticism.

A Guide to the Christian Ministry; or, Manual for Candidates for the Sacred Office. By the Rev. Thomas Wallace. Post 8vo, pp. 388. Jackson and Walford.

The history of this Volume is one of considerable interest. Through the instrumentality of the Rev. Algernon Wells, two Christian friends gave each £100 to form a joint premium for the best production on the subject of which it treats. The design of the book was, to aid those who desire the work of the Ministry in deciding, with enlightened seriousness, the first question,—"Shall I become a Christian Minister?" to supply such as have settled this question in the affirmative with all suitable incentives, warnings, and advice; to enable them to advance to the work with the best possible preparation; and to facilitate devout conferences between pastors and young men consulting them on this momentous question. In order to this, it was required, that the work should exhibit a just representation of the Ministry itself, as it obtains among Independent Churches; setting forth a clear discussion on the subject of a Call to that work; and enumerating the principal qualifications of the good and faithful servant of Jesus Christ; together with a statement of the motives and spirit by which the candidate should be actuated,

subjoining lessons as to piety, morals, studies, habits, and manners. But the view went beyond this, extending to the office of a preacher; supplying counsel relative to a pastoral settlement; ministerial plans of usefulness; summing up with lessons on ordination, its solemnities, uses, vows, and influence. Congregationalism being the basis of the work, of course its spirit was expected to tinge the whole; at the same time, as general usefulness was contemplated, it was required to be thoroughly catholic in spirit; didactic, not controversial; in matter and style condensed, rather than diffuse; divided distinctly into chapters, heads, and paragraphs; while the writer was not much to exceed, nor greatly to fall short of, 400 duodecimo pages of moderate type.

Such was the work required; and the premium offered, as we have said, was the goodly sum of £200. The Adjudicators were, Dr. Henry Burder, Dr. Alliott, and the Rev. James Parsons, who unite in declaring, that the present volume, "upon the whole, combined the greatest amount of the requisites specified in the proposals and instructions given for the guidance of the competitors, and evinced the greatest adaptation to promote the object of the prize." They further testify, "that, in their opinion, it is comprehensive, solid, and earnest; obviously the result of the prayerful study of the Word of God; of discriminating experience; and of deep sympathy with the candidate for the Christian Ministry, in his first inquiries, in his academic studies, and in his entrance on the discharge of pastoral duties." They further congratulate the Rev. Thomas Wallace, of Bridport, as the Author of the Essay; and unite "in earnest desires and prayers, that the Divine blessing may render the publication extensively and permanently useful." In having said thus much, we might, perhaps, rest satisfied without adding another word. Such praise, from such men, suffices to certify the general character of the work, and to guarantee its value as well as to open up its way into those quarters where it may be most desirable to supply the aid it affords. It may, however, be expected that we should somewhat enlarge.

This, then, is a class of books for which there was ample room, notwithstanding we have a considerable number of publications, many of them of great merit; every community has, more or less, felt the necessity of such works. Bickersteth's "Christian Student," in its way, is excellent; Bridge's "Christian Ministry" is still better; the prize volume of Mr. Barrett is also good; Edmondson on the "Ministry" possesses superior merit; the work of Dr. Brown, of Edinburgh, issued many years ago, is valuable; Williams's "Christian Preacher" everybody knows, and, in its day, when it stood almost alone, it was very useful; Mather's "Student and Pastor" is likewise good; and the volume of Essays on the Ministry published in "Ward's Library," is a very valuable collection; Porter's "Lectures" require no recommendation; Pond's "Lectures" are of great value,—we wonder he has not been re-published in England; while Dr. Humphrey's Letters to his Son ought to be in the hands of every young Minister. These, which are only a portion, comprise the best publications extant; and even the meanest of them most favourably contrasts with Chrysostom on the Priesthood, recently republished, and a curious relic of the earlier times, but for practical utility not to be compared with the least valuable of the foregoing publications.

The work of Mr. Wallace differs materially from all these productions, and was intended to meet a case at which several of them have glanced, but which none of them have so fully discussed. In fact, this volume, in its chief parts, is a copious enlargement of Mr. Fuller's well-known excellent "Letter to a Young Man," on the subject. The work bears strong marks of very extended reading, and unusual closeness of observation, together with a habit of reflecting on what has been heard and seen. It is, moreover, characterised by a remarkably soft, tender, gentle, loving spirit; and the body strongly—perhaps too strongly—partakes of the spirit. It is very much such a book as Matthew Henry would have written, and largely bears the character of his general thoughts and style in all his works—in particular, his celebrated volume on Prayer. In these times we are not sure but this may be against it. It may be thought somewhat loose, diffuse, and wordy,—wanting in the closeness, compactness, and vigour of the best style of the passing day. But this is a very secondary consideration. The great thing is this: it will meet the necessities of the class for whom it is designed to an extent that no pastoral conference could possibly accomplish.

It answers every question that a man of sense can be considered as requiring to put, and it answers every question right. The second chapter, for example, dealing with the question, "What constitutes a legitimate call to the Christian Ministry?" leaves scarcely a point that an ingenuous youth could put unsettled. The matter of qualification, too, is also largely developed. The motives that justify an entrance into the Ministry are put with great clearness, fulness, and accuracy. The chapter of Counsels to the Student for the Ministry comprises the best and amplest embodiment of common-sense maxims we have ever found within the same compass. Studies, habits, manners, and personal piety, all receive the prominence which is so justly due; and properly attended to, the advantage to be derived from the Counsels here given, would render Mr. Wallace an unspeakable benefactor to the generation that now is, and that which is to come. The man who speaks as Mr. Wallace has spoken to pious young aspirants to the Ministry, and to junior pastors, cannot fail of commanding both love and gratitude.

The advice to the Young Minister on Preaching, forms a very good, common-sense, business-like chapter, which nevertheless presses rather hard upon a great many good men. We like the lofty standard which is here set up, of knowledge, and industry, and care, to be thoroughly furnished for the great work. There is a strong current of common sense running through the whole, which will strongly commend it to the humble and the good. Among other things, the Essayist pronounces strongly against the reading of discourses, and highly recommends Expository Preaching.

Such is our general view of the work as a whole. The Prize was great; the subject is great, paramount; and we hesitate not to say, the Essay is worth the money. It were easy to conceive, and it had not been difficult to execute, a work of more pretensions, more ambition, more originality,—a work more splendid, more pungent, more potent,—a work partaking more the character of "Baxter's Reformed Pastor" on the one hand, and of Maury's Essay on the other; —but with all modesty we may hint a doubt, whether such a work would have so thoroughly met the case as the volume before us. This volume is specially and emphatically stamped with the character of the Father, the Friend, the Guide. The Writer comes in the habit and with the air of a wise, well-read, good, simple, modest man, who loves a talk, and having fixed his subject, and crossed his legs, will have the *talk out* before the company separate. The work presents a curious illustration of one of Dr. Johnson's Essays, entitled, "The Difference between an Author's Conversation and his Works." The number of eminent authors who gain by personal intercourse with their admirers is not great. The gifts which enable a man to shine with the pen and in conference, are so different, that they rarely meet in the same person. The generation of the Burkes, the Johnsons, the Jeffreys, and the Broughams, is not numerous. Goldsmith supplies a good example; Johnson said, "he was never a fool but in company," and even "honest Goldie" himself said, he "always got the best of an argument alone." Now so it is, in a great degree, with Mr. Wallace. We have long had the pleasure of knowing this excellent man, to whom, we have been accustomed to think, public justice has never been fully done. Such is his gentleness, amiableness, and simplicity, —sometimes assuming almost an air of weakness—that he rarely receives credit for a tithe of the intelligence he possesses, or the intellectual power he can command; and hence he has never till now taken the place, as a Christian Minister, for which his worth and talents duly qualify him. Our present musings call to mind a fact we have pleasure in recording. When, a few years back, we wrote to Dr. Harris, asking him to name, amongst his ministerial acquaintance, a superior man for a particular object, first among his references was Mr. Wallace; and on making a like application to another respectable quarter, among others the same name was returned, while, at that time, Mr. Wallace was generally considered a minister of only secondary pretensions. Time has verified the judgment then formed. We state the facts; they will not be lost upon those who can reason. A man's college companions are generally, though not always, the best judges of his talents and character. Could he divest himself of an excess of softness, and of an air of simpering, which much detracts from his manhood, he might take a high place among the great and the good men of the community to which, by his pen, he has rendered so signal a service.

The Happy Family: A Picture from Real Life. By THOMAS WALLACE. Ramsay.

RELIGION is never seen to such advantage as when witnessed in actual life. The idea, therefore, of portraying it, as actually *lived and visible,* is a good one; and in the present case it has been happily executed by Mr. Wallace. The narrative is very full of incident—varied, animated, edifying, and instructive. Happy will be the day when it shall be a fair transcript of all the families of the realm, of Europe, and of the world! If we mistake not, this is destined to be an exceedingly popular book. It descants on the members, the education, the principles, the religion, the employment, the conversation, the minister, the Sabbaths of the Family, days especially observed by it, with trials and bereavements. In this there is a great deal of sound sense respecting men and things, conduct, books fit for individual households, and many more matters in which the Family is interested. It were difficult to name a better present for the artizan or the labourer, and even those who hold their heads higher may receive from it lessons for which they will be the better.

Protestant Nonconformity: A Sketch of its General History, with an Account of the Rise and Present State of its various Denominations in the Town of Birmingham. By J. A. JAMES. Hamilton and Co.

WE have much pleasure in again so soon meeting the Rev. John Angell James, who appears in a new character—that of an Ecclesiastical Historian. We say historian, for it were a mistake to suppose that the work is limited to the town of Birmingham. It opens with a most valuable Sketch of Nonconformity in general—a sketch which, as we have said elsewhere, we should be exceedingly happy to see published apart. It also gives an outline of the history of the several communities of which there are representatives in Birmingham—that is, of all the chief communities of the day: Presbyterians — Baptists — Methodists, Old and New Connexions, Association, and Primitive—the Quakers—Scotch Presbyterian—Lady Huntingdon's Connexion—the Unitarians—New Jerusalem and Irvingite Churches—as also of the thing called the "Church of the Saviour," under Mr. George Dawson. Such is the book; and it follows that they who give it a careful perusal will have a considerable glimpse at the entire subject as appertaining to these kingdoms. But while Mr. James has thus poured light on all around him, his rays mainly converge upon Independency; and here, necessarily, his own labours comprise a large portion of the dissertation. We have, on former occasions, borne rather hard on Mr. James and Dr. Raffles as imperial monopolists, respectively absorbing all the evangelical element around them, to the serious injury of the spread of principles of which they are severally such types and representatives. It will nevertheless be seen that very great things have been done in Birmingham for the Gospel, under the form of Independency, by Mr. James and his people, during the last forty years; and from Dr. Raffles we have casually learned that events analogous, and amounting to about the same for number and for magnitude, have taken place in Liverpool.

Independency now has *eight* chapels in Birmingham, and the history of each is here set forth, with much interest; but, in the public eye, all are lost amid the effulgence of Carr's-lane. We must, therefore, pass them by, to make room for the interesting narrative the Author gives of his own labours—a narrative we have the greatest pleasure in recording in our pages, and sending it at once whithersoever our Journal may find its way. Let us then hear Mr. James:

> My first visit to Birmingham was in August, 1804, when I was just turned nineteen years of age. An invitation was given to me before I left the town, to come as soon as my studies were completed, and settle with the people as their future pastor. A rather hazardous step on the part of the congregation, to give an invitation to so young a man, and one of some temerity in him to accept it; and one which, though by God's great mercy it has turned out better than could have been expected, other churches should be very cautious in imitating.
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> At the time of my first visit to Birmingham, the Baptist meeting-house in Cannon-street was being rebuilt, and the congregation was accommodated on two parts of the Sabbath with the use of the one in Carr's-lane; they had it early in the morning and in the evening, and we occupied it the intermediate times. On the return of the young preacher to Gosport, it was proposed that the two congregations should unite, and Mr. Morgan, the Baptist minister, should preach to them. This was an accommodation to both—the one having no place, and the other no minister; and it was the more agreeable, as Mr. Morgan's preaching was very acceptable to the congregation in Carr's-lane Chapel. When I had completed my course of education, and came to reside in the scene of my future labours,

the meeting-house in Cannon-street was still unfinished; and it was agreed upon between the two pastors and their flocks, that, till our Baptist friends could occupy their own sanctuary, the two congregations should still continue one, and Mr. Morgan and myself alternately preach to them. As the church in Cannon-street held, and many of the members still hold, what are called "strict communion" principles, they could not unite with us in the celebration of the Lord's supper, to which we should have had no objection, and we therefore separately observed that ordinance. It must strike us, that it presents a rather strong *primâ facie* objection against the strict communion principles, that, after uniting in all the other exercises of public worship, enjoying all the other means and ordinances of Christian fellowship, and exhibiting to the world so beautiful an instance and illustration of the union and communion of believers, we should break up at the end of the sermon, from the very throne of grace, and refuse to go to the table of the Lord together. It does not look as if it could be right; and it seems as if no argument, however specious and subtle, could prove it to be so. This association between the two congregations lasted ten months, and was uninterrupted and unembittered by anything whatever, either between the pastors or their flocks.

My ordination to the pastoral office took place May 8th, 1806, when Drs. Bogue and Williams, and Messrs. Jay, Bennett, Moody of Warwick, Steele of Kidderminster, and many others, took part. It was a solemn and delightful day. The church had gone through much trouble, but now seemed to see brighter and happier days approaching. The old men wept for joy—the young ones rejoiced in hope.

The sun of prosperity, however, rose slowly and somewhat cloudily upon us. The first seven years of our history were so discouraging, as regarded the increase of the congregation, that at the end of that term I had serious thoughts of removing to another sphere. During this period the school-rooms, now occupied by our girls' daily school and by the infant-school, were erected. Soon after this followed a considerable alteration and great improvement of the chapel, at an expense, including the amount laid out upon the school-rooms, of about £2000. This latter work was done in 1812; and during its accomplishment we worshipped in the Old Meeting-house, which was obligingly granted to us two parts of the day. At the time of our return to Carr's-lane, after an absence of several months, a very considerable increase of the congregation took place, so that every sitting in the chapel was taken, and even the table-pew was let.

There being still a demand for accommodation, which could not be met by any vacant pews at our disposal, the congregation determined, on Christmas-day, 1818, to take down the old chapel, and to erect a new one on its site. The former place would accommodate about 800 persons, and it was resolved that its successor should seat 2000. Nearly £4000 were subscribed at the meeting towards the new erection, which was completed the next year, and opened in August, 1819, when the late Dr. Fletcher, of London, preached in the morning, and Dr. Bennett in the evening. The collection, after these sermons amounted to £600. The building cost about £11,000; so that, notwithstanding the extraordinary liberality of the people, they were encumbered with a heavy debt of upwards of £6000.

The next erection, at an expense of about £400, was an organ. In the early days of Nonconformity, and especially of Puritanism, this appendage to public worship was classed, as it still is by some, with stone crosses, square caps, white surplices, and other symbols of popery. A great change in this respect has of late years come over Dissenting principles, or at any rate over our taste. I can remember the time when I did not know of scarcely a congregation in all our body that poured forth the praises of God to the majestic swell of an organ; and now organs are so multiplied, that almost all congregations seem eager to obtain this help to devotion. Let them be contemplated only in this latter view, as a help and not a substitute; as a guide to lead the singing, and not a power to silence and suppress it; as a means to excite appropriate emotion, and not a species of mere tasteful entertainment; and let them be under the control of the pastor, and not of the organist,—and then they may be an advantage, and not an injury to our worship. When the pastor in this case was asked, as every pastor ought to be, whether he would consent to the introduction of an organ, he instantly replied, "Yes, upon one condition—that he is master of the instrument and the organist." It was at once conceded, and we have never had any dispute on that ground. The instrument has been used, not to exhibit its own capacity, or the skill of the performer, but to lead the devotion of the congregation. There is one advantage in the use of an organ, and it is not an inconsiderable one,—it renders the congregation independent of that most sensitive, and in many cases most troublesome and unmanageable of all classes of functionaries—a choir. Singing seats, as they are called, are more commonly the scenes of discord than any other parts of the chapel; and it is indeed revolting to every pious feeling, to see sometimes what characters, and to hear what music, are found in these high places of the sanctuary. I now speak from observation, but not from experience. The organ originally built in our chapel having been found to be a very indifferent one, both as to the mechanism and the tone, it was resolved, by the trustees, to have a new one, and the present admirable instrument, built by Hill, was erected and opened for use on Christmas-day, 1848.

The last effort of the congregation in the way of building in Carr's-lane, was the erection of the new school-rooms and lecture-room; for which we are somewhat indebted to Sir James Graham's ill-timed attempt to set up a scheme of national education. These rooms cost us, including the purchase of houses for a site, not much less than £3000.

An event, interesting at any rate to myself, may be here introduced. When I had completed the fortieth year of my ministry, I preached a commemorative sermon, in which I took a retrospective survey, not only of the events of my own pastorate, but of the history of the church from its foundation, which I printed under the title of "Grateful Recollections." On this a meeting of the congregation was called, unknown to myself, to consider what notice should be taken of the sermon and of the

circumstances which had given occasion to it. On similar occasions it is usual to get up a *soirée*, to have speeches of congratulation delivered, and to present a service of plate to the minister, more or less costly according to the wealth of the congregation; and I do not see anything wrong in such a mode of a congregation's testifying their affectionate respect and gratitude to a man who had devoted his life, talents, and labours for the promotion of their spiritual welfare. My friends, however, conceived of a project which they deemed more appropriate, less conformed to the customs of the world, and which, while it would be no less complimentary to their minister, would be productive of benefit to others. In addition to holding a meeting for devout thanksgiving, and reading to me a most kind, respectful, and grateful address, they raised the sum of £500 for the purpose of founding a perpetual scholarship in Spring Hill College, to be called after the name of their pastor. On that foundation one promising student has been already placed, who is going successfully through his curriculum; and thus a name, to which many are attached far beyond its deserts, will go down to posterity in a way very congenial to the predilections of him that bears it. No splendid and costly monument of his people's regard will glitter on the side-board of his descendants, and there tell how, for forty years, he had served his flock; but a living and, perhaps, grateful testimony will be borne by tongues who shall preach the gospel of God's grace for the salvation of man.

In addition to all that has been stated as regards the erections on our own premises, it may not be improper to mention what the congregation has done elsewhere. We have erected a chapel at Smethwick, at the cost of nearly £1000, where we have formed a separate and independent church, enjoying the ministrations and oversight of its own pastor,—we have done the same at the Lozells, in the vicinity of this town, at a cost of nearly £1200,—we have erected a first and second chapel, in Garrison-lane and Palmer-street, in this town, at a cost of £1700, in which we support a Home Missionary,—we have erected chapels at Yardley and Minworth, at a cost of £700;—so that, during my pastorate, my generous, but by no means wealthy, flock have expended little less than £23,000 in the various erections to which they have set their hands: thus affording a striking and convincing illustration of the energy, power, and efficiency of the Voluntary principle when properly called into activity.

Our present condition, then, is as follows:—Our chapel is well filled; our church numbers nearly 900 communicants; we have a large Sunday-school establishment, including about 1200 scholars in the various town and country schools; we have a boys' daily-school, a girls' daily-school, and three infant-schools, containing altogether nearly 600 pupils; and besides this, we have a Brotherly Society for the mental, religious, and social improvement of its members, which amount to nearly 150; we have a General Provident Society; and we have all the usual religious and charitable Societies for the conversion of the heathen, the evangelization of our own country, the visitation of the sick, and the diffusion of knowledge, which are usually to be found in every well-ordered and working Christian community.

This is followed by an account of the succession and chronological order of the Pastors of Carr's-lane, from Mr. Wild, in 1748, to Mr. James, in 1805, together with a list of Mr. James's Works, Tracts, and Sermons, and of the Ministers who, from the commencement of the church, have gone forth from it to fill the sacred office, who number a portion of the first men of the day. We hope we have said enough to excite a desire, on the part of our readers, to consult the volume for themselves. It is probable that before our notice see the light, the first impression will be nearly gone; Birmingham alone ought to have swallowed it up.

But we cannot conclude without just hinting that the history of Mr. James is full of encouragement to young men, especially those who are commencing life under difficulties. Success does not always, nor very frequently, at once follow merit. Mr. Jay and Dr. Raffles are among the very few, if not the only men of eminence now living, who at once vaulted to the top of the pyramid, and have kept their towering position up to the present hour. Mr. James served a long apprenticeship to comparative neglect; and such were his discouragements, that, in his early prime, he entertained serious thoughts of removal to some other sphere. But the Master who had called him to labour turned his captivity. Darkness began to disperse, and the light to shine—that light which has shone so long and so brightly as only just not to scorch the honoured head on which it has been poured. There is not existing an instance, we believe, in England, of so vast a result from so small a beginning. A young man who would get at the secret instrumentality of this immense success has only to read and study the celebrated Address of Mr. James to the Spring-hill Students, of which we gave a large portion some years ago—an Address in which the honoured writer, without knowing it, so strikingly developes the character which grace and providence have combined to form in his own person.

Analogies are captivating, and we cannot resist the temptation to mention Dr. Wardlaw, as presenting, in Scotland, a case very similar to that of Mr. James in England. For many a day the sphere of Dr. Wardlaw was a very small one. Loved and admired by the few who knew him, and came within the scope of his early teachings, he was all but unknown to the public; and it was not till the Socinian controversy brought him for-

ward, that the people of Glasgow began to do honour to the man who, next to Dr. Chalmers, has most contributed to reflect ecclesiastical lustre on that great emporium of commerce. From that time he, too,—in many points exceedingly differing from Mr. James or Dr. Raffles, —rose, and has continued to rise up to the present hour, gathering fresh laurels at every stage, and acquiring a character, the lustre of which was never surpassed by that of any British Nonconformist. There is, in Dr. Wardlaw's case, this peculiarity—he has, through life, had to contend with imperfect health, and with a prejudice against Independency altogether unknown and unfelt by the two great Englishmen who have contributed so much to adorn Nonconformity in Birmingham and Liverpool. Dr. Wardlaw's delicacy, too, has been connected once and again with circumstances of a trying and afflictive character, from which they have been entirely free.

Let young ministers, then, look to these great models, especially those contending with difficulties, and take courage, remembering the adage of the admirable Elliot, the teacher of the Indians, that "to prayer, pains, and patience all things are possible."

The Method of Divine Government, Physical and Moral. By Rev. James M'Cosh, A.M. Simpkin and Co.

The subject of this ponderous volume is one of vast magnitude, comprising many elements, and admitting of an exhibition in a vast variety of aspects. It is anything but an every-day performance, and stands far enough removed from the loose, flimsy, spongy stuff which, in these days, is supplied in a too large abundance, and meets with too much favour from the superficial millions who spend their days and nights amid such rubbish, to the neglect of the solid literature of former ages, and of the present time. It would be exceedingly desirable, for intellectual purposes, to have a catalogue of the entire literature of the realm,—to have the statistics of all sorts of circulating libraries, and an exact return of the reading. The result, we doubt not, would present a state of things for which, perhaps, very few are prepared. We should like to know how, for the last twenty years, it has fared with Butler, both as to his "Sermons" and his "Analogy;" and also how it has gone with good old John Locke,—not as to his work on the "Understanding;" we presume, as to many, that is out of the question; but as to his admirable and invaluable treatises on "Toleration" and "Government"—works which will last as long as the language, and which deserve transfusion into the coming literature of all nations.

The work before us, we conceive, has still some chance in Scotland, and in the higher walks of Saxon intelligence in the South; but as to the million multitude, its popularity is out of the question. It comprises four books, the first setting forth a general view of Divine Government, illustrative of the character of God. Here there is much deep, solid thinking,—much profound and clear discussion relative to the sources of man's idea of God, the investigation of Providence and the conscience of man, the Divine Government, human suffering, penalties, Divine Providence, the alienation of man from God, the religious history of mankind, and the schism in the human soul.

The second book inquires, at great length, into the Divine Government in the physical world, descanting with much amplitude on the subject of general laws, to which succeeds a multifarious disquisition on the Providence of God—a chapter of great weight and value, as bearing on matters of infidelity, superstition, and true religion.

The third book inquires into the principles of the human mind upon which God governs men. Here the more metaphysical points of inquiry give place to the highest principles of moral philosophy, in which the subject is wrought out with a skill which does honour to the North, and the schools which cultivated the mind of the operator. This is such a chapter as Thomas Brown, or Thomas Reid, and, it may be, Dugald Stewart himself, would have delighted to read.

The fourth book brings forward the results of the reconciliation of God to man—a phrase, by the way, which we do not much like. What was wanted was, the reconciliation of man to God: all Scripture bears in this direction. Properly speaking, God required no reconciliation to man; what he required was, a method of manifesting justice, so as to permit the exercise of his mercy. Hence God has, through Christ, "reconciled the world unto himself—not himself to the world—by not imputing to men their trespasses."

This may give some idea of the work, which bids fair to live; and, if it shall

not be read by the millions, it will be read by the choicer spirits of the earth—read much, read long, and always with advantage. In such a matter as this, a man is in part known by his company. The place assigned to Dr. Chalmers, in the Preface, will suffice at once to inspire confidence in the breasts of those who knew and prized the genius and powers of that greatest of Scotchmen of a bygone age. We very cordially commend the work.

General History of the Christian Religion and Church. From the German of Dr. NEANDER. Translated from the Second and improved Edition, by Dr. STEBBING. Vol. V. T. and T. Clark.

WE have now the pleasure of announcing Vol. V. of this great Work, with sketches, from the year 590 to 814—an eventful period of Ecclesiastical history. The first section sets forth the connection of the Christian Church with the world, dwelling very fully on the British Church. The second section deals with the history of the constitution of the Church, and goes at length into all the important questions of Church and State. This section, at the present time, will be particularly prized, as presenting the views of an erudite and candid observer. The friends of the Slave may here supply themselves with some valuable materials, and Christians have also no small grounds of triumph from the influence which Christianity at that period produced on the emancipation of the bondsmen. The third section dwells on Christian life, and Christian worship, and sadly illustrates the extent to which corruption had then obtained; and is succeeded by a copious disquisition on the support and development of Christianity in a doctrinal point of view, both in the Latin and in the Greek Church. There is here a flood of learned discussion, which will, perhaps, be somewhat dry to the general reader, but specially suited to those for whom the volume is more particularly intended.

Biblical Commentary on the Gospels, adapted especially for Students and Preachers. By HERMANN OLSHAUSEN, D.D., Professor of Theology in the University of Erlangen. Translated from the German, with additional Notes, by the Revs. THOMAS BROWN and JOHN GILL. Vol. III., pp. 500. T. and T. Clark.

THIS great work is steadily advancing, each volume materially adding to the critical treasures of our language. The present volume is quite equal to its predecessors, perhaps rather improved; for the writer seems to gather strength and to grow in earnestness as he advances. The translation is partly by the Rev. Thomas Brown, Keinneff, and the Rev. John Gill, Witham. Full two-thirds of the volume is by the latter. These gentlemen have brought to the subject the varied scholarship required, and have presented a very satisfactory exhibition of the views of the eminent man who has supplied the matter. A work so high in repute, and now so well known, renders criticism superfluous. It will be enough simply to announce that the volume has appeared, since they who possess a first and second volume will long for the third. But we cannot dismiss it without again tendering our very sincere and cordial thanks to Mr. Clark, for the admirable service he is rendering the public by bringing before it such a mass of critical literature, on Biblical subjects, as was never previously offered by any publisher. The very moderate terms, too, on which he supplies subscribers with their costly and well got-up works, forms an additional claim to public approval and gratitude.

CHARACTERISTIC NOTICES.

Six Lectures on the Philosophy of Mesmerism. By the Rev. J. BOVEE DODS, of Boston, U.S. Simpkin, Marshall, and Co.

FOR some time past there has been a lull on the subject of Mesmerism, which, nevertheless, promises to experience a revival. The public have recently been apprised of a discovery of money made through this instrumentality; and if once it can be turned to account in the way of discovering goods lost or stolen, it will soon get on. The Lectures before us profess to deal with the philosophy of the subject. We suspect the author is, American like, going too fast a-head. It is not common to commence with the philosophy of things till their existence has first been determined. Now, the great bulk of the British people have no faith whatever in the thing. It will, therefore, be necessary for those who desire to open a pathway for works on philosophy to deal with the previous question. We do not profess to sympathise with the unbelievers. We have reason to think a great deal can be said in behalf of the subject; and we have ourselves witnessed some very curious exhibitions, with which it was utterly impossible for any deception to have been mixed up, while a display of knowledge was given, utterly transcending the ordinary power of the human mind in its natural state. But on this subject we cannot at present enlarge. The lecturer, Mr. Dods, states some curious facts in the course of his orations; one of which refers to a case of

catalepsy, which merits notice. Again, on the subject of sleep-walking, he gives us one of the most interesting facts on that subject we ever remember to have read. We know not what our revival preachers will say to the case cited at page 48; but it is certainly curious, and merits consideration.

The Sabbath-school and Bible Teaching. By JAS. INGLIS. Royal 18mo, pp. 319. Gall and Inglis.

THIS publication has special claims on the several hundreds of thousands now engaged in communicating instruction both on Sabbath and week-days to young people. It opens with a disquisition on systems of teaching, strongly condemnatory of certain evils that have obtained, which it exposes and illustrates, while it points to "a more excellent way." The "essay" on catechising, is decidedly the best we have yet seen. It brings out the use, the power, and the beauty of the interrogative system, in a manner the most striking and satisfactory. The subjects of Bible History, Parables, Catechisms, Readings, Infant Classes, and so forth, are all discussed at length; but perhaps the last part of the book, entitled "The School," is the best. Here, the functions of the superintendents, the qualifications necessary to guide their choice, the teachers, their qualifications, moral and intellectual, are admirably exhibited; to which is added a copious practical dissertation on the management of schools. The Scotch Sabbath-school, the Congregational Sabbath-school, the English and Irish Sabbath-schools, are all brought forward in a manner to interest and inform. There is a feature of the volume that deserves particular notice, entitled "The Home Missionary School,"—the mode of conducting such schools, together with a great many practical points as affecting teachers, school-rooms, size of classes, school-books, week evening classes, and so forth, are amply detailed.

The Soul; its Nature and Destinies. By the Rev. PATRICK THOMSON, A.M. Snow.

THE subject of this work is the most momentous the world can supply. Its loss, next to its redemption, is the greatest event that has occurred either before or since time began. It is, with respect to man, the centre of creation; and, of all themes, to him the paramount theme of consideration. Its value, none but its Creator and Redeemer can tell, and the whole apparatus of moral means, instituted by the covenant of mercy, and now being administered by the Spirit of God, is, simply, for the salvation of this wonderful thing—the soul.

There was abundant room for the work before us, which comprises seven lectures on the Soul's nature, immortality, value, salvation, perils, separate state, and final destinies. There is somewhat of genius and originality in the mere mapping out of the subject, which is exceedingly well executed, since the volume presents a very superior specimen of clear, instructive, pungent, and practical, popular instruction. Quotation from such a volume is out of the question. Let it suffice to say, that it is an excellent volume, much adapted to promote edification, and stands a fair chance of commanding a wide circulation.

The Christian's Daily Treasury. By Rev. E. TEMPLE. Third Edition. Snow.

IT was our privilege to know Mr. Temple, and to spend with him a most pleasant evening, shortly prior to his lamented death. We remember few men among our acquaintance that possessed more of the gentle, the loving, the captivating. As a friend, a minister, a man, he was, in many respects, a model. His death created a blank amidst a useful class of unpretending pastors—men professing little, performing much. His loss was a heavy blow to the flock to which he ministered, and paved the way for calamities of the most afflictive description. Mr. Temple's course was speedy, quickly run,—run amidst sunshine, prosperity, and popular feeling. During that brief space he performed a large amount of service to his Master, and had he done nothing but leave behind him this production, he would have done something worth living for. On its first appearance we greatly prized it, and are glad to find it now issued, in the second edition, by Mr. Snow. It is a book remarkably calculated for domestic usefulness, and can hardly fail to attain a very extended circulation.

Poems. By A. E. SHOOLBRED. Nisbet and Co.

WE know not how it is, but the vein of poetry which seems almost, for the present, worked out in the sunny plains of the south, is still flowing in Scotland; not that anything very remarkable or meritorious is being performed, but there is a considerable number of performers; the most pleasant feature of the collective operation is its excellent spirit and tendency. It is all of a sacred character. The present volume comprehends a great variety, and almost all grounded on Scriptural subjects. The volume deserved publication, and supplies many passages which, did space permit, we should be happy to quote. The first piece, entitled "The Pursuit of Truth," is decidedly a superior production; while that of "Adversity," though deeply-tinged with melancholy, is also a piece of power, and will be read by many of a kindred temperament with the poet with pleasure. The "Reverie" is also good. We commend the volume.

Composition Literary and Rhetorical. By Rev. D. WILLIAMS, M.A. W. and J. Piper.

THIS is a species of book in which our Literature is still but poor. It is not easy to account for the fact, that while the Press is ever groaning with publications, of various merit, on all sorts of subjects, it has brought forth so little on matters pertaining to Rhetorical criticism. The Campbells, the Beatties, the Kameses, the Blairs, the Burghs, the Sheridans, the Walkers, of an earlier day, can hardly be said to have had any succession; for we cannot deem Ewing Wright, Smart, and such men, entitled to rank as their successors in the strict line. They are pilgrims who have flitted across the path, and pattered a league more or less on its margin; but they have done nothing to extend the sphere, to improve, to systematise, or to popularise it. The only noble exception is the present Archbishop of Dublin, who has made a splendid contribution to the Rhetorical literature of his country by his well-known work on Rhetoric. The present publication we, there-

fore, receive with pleasure. Its pretensions are not great, but its performance is very considerable. The volume, though small, embodies a large amount of doctrine, generally correct. The Canons also, which are here presented, are good and calculated to be useful. It will form a valuable introduction to the large works of which we have spoken. The book has one peculiarity; it shows that the Author has read very extensively on the subject, and is intimately conversant with all the great writers who have preceded him. If it has added nothing, he has done, perhaps, what is better, supplied a masterly digest of the chief works on oratory. We unhesitatingly commend it to our young men. It is a neat companion to Jamieson's Grammar of Rhetoric.

Description of the Barossa Range and its Neighbourhood, in South Australia. By "AGRICOLA." Illustrated with Maps and coloured Plates, from original Drawings made on the spot, by GEORGE FRENCH ANGAS. Smith, Elder, and Co.

THIS is a singularly splendid production, enabling those who desire it to form some idea of the Colonial aspects of Australia, without the perils or privations of a sea-voyage; and it is not improbable, that the charm will be such as to excite not a few to encounter even these. The descriptions are precise and clear, while the plates are highly picturesque. There are few new countries which admit of comparison. The artist is entitled to great praise; and the publisher has done the cause of emigration very considerable service. The Maps and coloured Plates are exquisitely done; and, as made from drawings taken upon the spot, their truth may be relied on. Angas is a name that will be classical in the future history of Australia; and such performances as these, in coming times, will be surveyed with reverential admiration. The Plates may be used to excellent purpose by Lecturers on Emigration.

The Scripture Doctrine of Christian Perfection. By ASA MAHAN. With an Introductory Preface, by JOHN STEVENSON, M.A. Partridge and Co.

MR. MAHAN is President of the Oberlin Institute, Ohio, United States; a place already famous in Great Britain as the residence of Mr. Finney, who, by the way, is now in England. We observe that this is a reprint of the tenth American edition; a circumstance which shows that the book has been in considerable repute across the Atlantic. Our more intelligent readers are aware that Mr. Finney has veered considerably in his Theological views, and that he has set forth very strong statements on the subject of Christian perfection,—a term loosely used, and a thing forming the materials of controversy long before Mr. Finney was born. Who has not heard of William Law's famous book bearing this title? Who has not heard of the controversy which was waged by Mr. Wesley and his contemporaries; and especially of the letters of the admirable Fletcher, of Madeley, in support of the Wesleyan tenet? When one comes to investigate Mr. Wesley's writings on the subject of perfection, they find there is, upon the whole, a great deal of needless contest. As taught by him, the thing possessed a considerable spice of reason, and some support from Scripture. As preached and professed by many of his successors, violence was often done alike to Scripture, to reason, to common sense, to experience, and to observation. Those who desire to know the real views of the American Perfectionists, will find them set forth clearly and temperately in the present small publication, which comprises eight discourses on this subject, and will reward perusal, even from those who demur to the Author's conclusions.

The Cottager's Comprehensive Guide. By W. FERGUSON. Ward.

THIS is a most useful little work for the class it addresses. The style in which it is written is exceedingly plain; but, for that very reason, it will recommend itself to the Cottager who may be desirous of following out directions so ably given, for the proper management of his domestic affairs. Rules of the most economical kind are laid down for the management of the Cottager's table, basket, and store; and some most necessary information is afforded on the subject of the New Poor Law and Parochial Relief. There is a chapter devoted to the use of the Emigrant to South Australia. From the chapter on "Letters and General Remarks" we make the following quotation: "To all who are sober, honest, healthy, industrious, and able and willing to go to South Australia, I say Go!—Go at once to that land of promise." We strongly recommend this unassuming little volume to the perusal of the industrious cotter.

The First Book of Geography. By Dr. REID. Simpkin and Marshall.

DR. REID'S name guarantees everything that it is desirable to find in such a work as this is, which will be found an excellent introduction to Geography; and bearing date as it does, May, 1849, everything is brought up to the latest period. Dr. Reid is already well known for his matchless Dictionary, and his other School-books; his Introductory Atlas of Modern Geography, his Atlas of Modern Geography, his Outline of Sacred Geography, his English Grammar, and his Rudiments of Composition; and we could not cherish a better wish for the living generation than that he might write much and write long, since he is one of the few eminently gifted for leading the youthful mind in the path of profitable instruction. There is yet much room for the labours of such a man, and we trust he will not neglect the gift that is in him.

Cottage Cookery. By ESTHER COPLEY. Groombridge and Sons.

THIS pretty book is a reprint from the *Family Economist*, and is really an exceedingly valuable publication. Here the whole doctrine and mystery of the choice of provisions, modes of cookery, stews, soups, broths, puddings, pies, pastry, vegetables, ordinary modes of dressing meat, bread, cakes, buns, salting and curing meat, frugality, cheap cookery, charitable cookery, cookery for the sick and young children, are brought forth. The thing is a very Encyclopædia of these Kitchen matters; and is really adapted to be

exceedingly useful. A copy of it might very profitably be placed in every kitchen, from the palace to the humblest hut of the British peasant.

Old Humphrey's Half-Hours. Religious Tract Society.

OLD HUMPHREY is the best companion of his day—one of those mortals who alone would supply company sufficient for a peregrination from Lisbon to St. Petersburgh, and from there to Canton. This is one of his best books, and will doubtless attain to great popularity. We need not describe it. Our brave ancient friend is still sprightly as any boy at Harrow or Westminster. He promises to be "cheerful and grave, descriptive and monitory." He also means to play the part of a kindly bowman, so that the readers may take him for a target, while he means to return the shot, and "occasionally lodge a friendly arrow in his neighbour's heart." He says, "Half an hour's exercise at a time is all that I require; and if, in that limited period, thou shouldest become weary of being shot at, I will gladly become thy target, and thou shalt try thy hand at shooting at me." That is good, Old Humphrey; and we prophesy that before all is done, thou thyself wilt be assailed as hot and heartily as ever was Captain Gulliver himself. But thou hast nothing to fear, for assuredly the victory will be thine.

The Missionary Repository, and Sunday-School Missionary Magazine. John Snow.

MR. SNOW has stuck to this pretty publication with characteristic tenacity, in spite of the powerful and clustering competition with which he has had to contend. When it began nine years ago, he had the field much to himself; but notwithstanding the narrowing of his course, he still holds on his way. The volume will form a pretty present.

The Sunday-school Teacher's Class Register and Diary for 1850. Sunday-school Union.

THIS beautiful book, so necessary to the Sabbath-school Teacher, and so admirably adapted to his purposes, is not a matter for criticism. It is enough simply to publish the fact of its appearance again, since, for the teacher to see, must be to procure it; and it will be for the Superintendents of Schools to take care that all their younger Teachers, from time to time entering the work, shall know that there is such a help at hand, and to provide it for them.

Notes on the Scripture Lessons for 1848-1849. By the Committee of the Sunday-school Union. Pp. 144. Sunday-school Union.

IN harmony with the systematic method adopted by the Sunday-school Union for effecting the objects which that noble Institution has in view, has this instructive volume made its appearance. Such a work, to those who require it, and who will use without abusing it, will be found invaluable.

The Bible-Class Magazine for 1849. Vol. II. Sunday-school Union.

THIS is Vol. II. of a very meritorious publication, which is well-conducted, and cannot be too abundantly supported. It is excellently adapted to its subject—simple, varied, interesting, and, in point of sentiment, always accurate, while it is here and there interspersed with beautiful cuts, illustrative of great subjects.

Religious Intelligence.

"THE LITERARY PROJECT."

SIR,—I do not know whether you will reckon me among the "competent parties" from whom you solicit a response respecting the "literary project" mooted in the February WITNESS; but I wish to say, that the idea of a popular Congregational literature, somewhat in harmony with the general outline of your able correspondent, has my sympathy, and, if fairly launched, shall have such support as I may be enabled to render. Our Congregationalism deserves better treatment at our hands than it has ever yet received. Were it not for the life that is in it, it could not have survived the cold treatment of many of its professed admirers. As auxiliary to your own labours—which were never more needed than at the present moment—I should wish to see Congregational principles systematically exhibited to *the people* of this nation, the multitude, the myriads. They would thus be taught, that, religious convictions apart, these principles are the champions and safeguards of personal and national liberty. We have a noble history, notwithstanding D'Aubigné's ludicrous allegation to the contrary. Ours is an "historical Church," far more venerable than *any one* of those ecclesiastical systems that from the steps of the throne look down upon us with scorn. The apostle of the Gentiles and the beloved disciple are among *our* "eminent men."

February, 1850. A CONGREGATIONALIST.

COUNCIL OF THE ANTI-STATE-CHURCH ASSOCIATION.

ON Wednesday, the 6th ult., a meeting of the Council of the Association was held at Radley's Hotel, Blackfriars, to deliberate on the time and place for holding the approaching Triennial Conference, as well as on the constitution of that body, and the business to be brought before it.

At eleven o'clock, EDWARD SWAINE, Esq., was called to the chair, and the business was commenced by the reading of a Report from the Executive Committee, containing a detailed plan respecting the Conference. This having been received, and a number of letters, containing various suggestions from absent members, having been read, the several passages of the Report were discussed *seriatim*, and the whole, with some slight alterations, was afterwards put and adopted.

It was arranged that the Conference should

be held in the week occurring between the Baptist and London Missionary Societies' Anniversaries, to begin on Tuesday, April 30, and to sit on that and the following two days, from ten o'clock a.m. till four o'clock p.m. It was stated that the Reform Association had originally fixed to hold their Conference on the 7th of April; but, on its being suggested to the Committee that it was desirable that the two Conferences should immediately follow each other, they altered the date to the 23rd of April. The theatre of the City of London Institution, Aldersgate-street, will be engaged for the occasion. The Committee had applied for Crosby Hall; but the use of it was refused, on the ground that a Committee of Churchmen, who had engaged it for lectures to young men, had stipulated that it should not be let for political purposes.

The Conference is to consist of (1) delegates appointed by public meetings, or meetings of congregations publicly convened; and (2) of delegates appointed in writing by persons residing in any town, borough, or parish, or in more than one united; the signatures of not fewer than fifty persons being required for one delegate, and not fewer than one hundred for two delegates. At the last Conference, members of the Association were admitted; but, in order to preserve the representative character of the Assembly, it will on this occasion be confined to delegates. Inquiry was made whether they could be admitted as spectators, to which it was replied, that in all probability the theatre would not afford room for others than delegates. As a set-off against this alteration, the signature of fifty persons only is required to elect a delegate, instead of one hundred as formerly. It is, however, expected that, in the majority of instances, the elections will be by public meetings convened for the purpose; and it was urged, that when meetings of congregations are held, not only should delegates be appointed, but advantage taken of the occurrence to disseminate Anti-State-Church principles. The 13th of April is the day named for sending in nominations.

The travelling and other expenses of the delegates are to be defrayed by the delegates or their constituents; and, as heretofore, each delegate is expected to be furnished with the means of defraying a fair proportion of the expenses of the Conference. All these expenses are to be met by special contributions, and not by the application of any portion of the local subscriptions, which will be required for carrying on the ordinary operations of the Society.

The Committee stated their intention to arrange, if possible, for the entertainment of some of the delegates; a hope being expressed that the friends of the association in London would give practical proof of their approbation of such a proposal. It is also proposed to hold a social tea-party during the sittings of the Conference, to afford an opportunity for the free expression of opinion, and for the communication of information on the part of the county delegates. A great public meeting is to be held as usual, but the place is not yet decided upon.

Several subjects were mentioned as proper to be brought before the Conference, the most important of them being,—the *Regium Donum*; the Irish Church; recent events in the State Church; the Anti-State-Church press; and the increase of political power on the part of those who hold the Society's principles, by obtaining possession of the franchise.

With respect to the election of the officers, the Executive Committee, and the Council, which forms part of the business of the Triennial Conference, a change in the mode of election is proposed. Hitherto they have been chosen by the whole Conference; but as it is found impossible by that method to obtain a legislative and executive body, composed of parties known to be willing to act, and fairly representing the supporters of the Society throughout the country, it is intended to submit to the Conference, that it shall appoint a Committee of twelve (three being members of the old Executive Committee), to prepare lists of officers, Executive Committee, and Council; such lists being afterwards separately submitted to the Conference for its approval. The members of the Conference are to be requested to send in the names of suitable parties to the Committee.

At the close of the business relating to the Conference, the Executive Committee presented a special Report on the subject of Mr. Roebuck's intended motion on the Irish Church. They were prepared to commence a vigorous agitation in support of it, and wished for the opinion of the Council, whether an attempt should be made to carry on the movement in London, by means of a Committee composed of persons favourable to this specific object. The result of the conversation was a resolution, to the effect, that the Committee should employ the resources of the Association, and avail themselves of the advantages which their organization gave them.

LONDON MATERNAL ASSOCIATION.

Regular Meetings for 1850, *held at the Vestry of New Broad Street Chapel, Bishopsgate.*

SUBJECTS FOR CONFERENCE.

Tuesday, January 15th, at 12 o'clock.

Address to children by Rev. J. HARRISON, of Camden Town.

Friday, Feb. 1st.

How may children be brought to feel that Divine truth can only be studied with success by dependence on Divine aid?

Friday, March 1st.

Parental anxieties.

Friday, April 5th.

How may the Christian mother best attain and preserve a high degree of piety amidst the numerous duties which daily and hourly devolve upon her?

Friday, May 3rd.

Consider the directions given to parents in Deuteronomy vi. 6, 7.

Friday, June 7th.

Sins of the tongue, to which the young are peculiarly disposed.

Friday, July 5th.

Meeting postponed.

Friday, August 2nd.

Lessons to be derived from the history of Rebekah, as recorded Genesis xxvii.

Friday, September 6th.

How can we best induce young people to be interested in the study of the word of God?

Friday, October 4th.

How far is it practicable and desirable for boys and girls to be educated together?

Friday, November 1st.

In what way may the sympathy of children be so drawn to the abounding objects of sin and misery at home and abroad, as will most effectually qualify them to carry out the great purposes of Divine love?

Friday, December 6th.

How can we account for the indifference to religion manifested by many young persons who have been piously educated?

LECTURES IN THE COURSE OF DELIVERY BY REV. JOHN KELLY,

At Crescent Chapel, Everton, on successive Sabbath Evenings.

Jan. 20.—The Canon—the New Testament.
„ 27.—The Canon continued—the Old Testament.
Feb. 10.—Inspiration — its Nature — Primary Evidences.
„ 17.—Inspiration continued — Secondary Evidences and Results.
„ 24.—The manner in which the Scriptures should be received.
Mar. 10.—The spirit in which the Bible should be studied.
„ 17.—The influence of the Scriptures (when rightly received) on individuals, in the formation of character.
„ 24.—The influence of the Scriptures on Society.

ORDINATION.

PUBLIC services, in connection with the ordination of the Rev. M. Howard, of Airedale College, to the pastorate of the church and congregation assembling in the Tabernacle Chapel, Stockport, were held on Tuesday and Wednesday, January 29th and 30th. On Tuesday evening a preparatory devotional service was held, in which the Rev. Messrs. Thornton, Russell, Waddington, and Howard, took part. On Wednesday morning the services of the day were commenced by the Rev. J. Turner, of Knutsford, and the Rev. T. G. Potter, of Marple Bridge; the Rev. R. Halley, D.D., of Manchester, delivered the introductory discourse; the Rev. N. K. Pugsley asked the usual questions; the Rev. Professor Scott, President of Airedale College, offered the ordination prayer; and the Rev. W. B. Sandells, of Sheffield, delivered the charge. At the close of the morning service, a large number of ministers and friends dined together, in the second class-room of the Stockport Sunday-school. Interesting speeches were delivered by the Rev. Dr. Halley, Professor Scott, Messrs. W. B. Landells, N. K. Pugsley, J. Thornton, and A. Clarke. In the evening, the Rev. E. Day, of Hyde, commenced the service, and the Rev. J. Parsons, of York, preached the sermon to the people. The attendance during the day was very large, and all the services were of an impressive character.

RECOGNITION.

On Wednesday, Dec. 26, 1849, public services were held in the Rehoboth Chapel, Morley, in connection with the recognition of the Rev. Jonah Reeve, late of Upper-Mill, Saddleworth, as pastor of the church. The Rev. R. Martin, of Heckmondwike, introduced the morning service; the Rev. Thomas Scales, of Leeds, delivered a discourse upon the constitution of the Christian Church; the Rev. H. Bean, of Heckmondwike, asked the usual questions, and offered the designation prayer; the Rev. G. H. Conder, of Leeds, delivered a discourse upon "The Distinguishing Characteristics of the Christian Ministry." Afterwards about 150 ministers and friends dined together.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

THE time approaches when it is needful to sound the note of preparation for the Vernal and Autumnal Assemblies of the Union; that this year these important proceedings may be maintained at their wonted, or at a higher, tone of interest.

CHAIRMAN.—By vote of the last Annual Assembly, the Rev. Dr. Morison, of Brompton, Editor of the *Evangelical Magazine*, was elected Chairman of the Union for the year 1850; and with Divine help, our honoured brother will, no doubt, justify the confidence reposed in him, and emulate his able predecessors in that important office.

DELEGATE TO SCOTLAND.—By the joint application of the Committees of both Unions, the services of the Rev. T. BINNEY have been secured to attend on occasion of the Annual Meetings of the Scottish Union, which are to be held in Edinburgh in April, as representative of his brethren of the English Union; an appointment which will secure universal approbation, and answer most valuable ends in these times, when interchange of thought and feeling between separated portions of the Congregational Churches requires to be maintained by the most thoughtful and enlightened men who can be employed in so important a service.

AUTUMNAL ASSEMBLY.—It will not be forgotten that the adjourned Meeting of the Assembly is to be held next October in Southampton, by invitation of the brethren and Churches in that ancient town, so interesting to Congregationalists as the birth-place of their sacred poet,

Dr. Watts, to whose genius and piety they owe such lasting benefits and deep gratitude. The remembrance of Sheffield must quicken all our energies, if Southampton is, indeed, to witness improvement on even those well-remembered pleasures and benefits enjoyed at the last Autumnal Assembly.

FINANCE.—Thanks are due, and are given, to the increasing number of Churches which have already contributed for the current year to the funds of the Union, thus placing themselves in full membership therewith. In particular, how worthy of publicity and record is the generous finish with which the brethren and Churches of Sheffield and Rotherham closed their welcome of the Union last October! Their contributions to meet the charges incurred on that occasion having exceeded the actual expense by nearly £50, they liberally remitted the whole of that handsome balance in aid of the funds of the Union. The Committee is greatly encouraged by the number and liberality of the contributions already received on account of the current year, to make repeated and earnest appeals to other Churches for these small annual payments, in hope that this year may be signalized as the first in which the voluntary income of the Union has equalled its whole outlay.

PUBLIC OBJECTS.—The MAGAZINE FUNDS in both branches of their application—that for grants in aid of Aged Ministers, and that in aid of Deferred Annuities as a stay to the declining years of the insured brethren—will be well reported of. They are objects of deep interest and sympathy, and are accomplished by the ample profits of the Magazines to an extent never anticipated. The EDUCATION MOVEMENT goes steadily on. It is based on sure principles, and must grow. It is served by zealous supporters who will not let it sink or flag. It wants, and if possible, must obtain, some help from every Church. Five, three, two, or one pound per annum from each Church, according to its strength, punctually remitted, would burden none, and would form a fund enabling the Board to accomplish great things. It is not by the great doings of a few over-burdened, always looked to on every occasion, and for every object, but by the fairly-proportioned efforts of *all*, that great things can alone be effected. By some such plan should Homerton College Buildings be purchased for the Normal Schools; and in the same manner should the annual income of the Board be raised. Then BRITISH MISSIONS—never more interesting and hopeful than now—these demand our fostering counsels, prayers, and contributions. May God put it into the hearts of all our brotherhood to weigh this great cause in an even balance; and to do it justice both in thought and action! The Home Society is nobly moving to work in immense London,—the Irish Society is compelled to furl its sails when it ought to spread them wider than ever, but indeed also more wisely than ever,—the Colonial Society is at work in the very chief line of the modern movement and expansion of society. Emigration from England, and Colonization in the British settlements, have grown fourfold, tenfold, in importance during the fourteen years this Society has been in operation. This year the October Collections show a gratifying increase in amount, but a decrease in the number of contributing Churches. Oh, when will every Church do this thing every year?

COLONIAL MISSIONARY SOCIETY.

ESTABLISHED 1836.

YARMOUTH, NOVA SCOTIA.—The following extracts, well worthy of perusal, are taken from two letters of the Rev. Frederick Tomkins, A.M., the first dated 20th of November, 1849, the second 9th January, 1850.

This Appeal of our expatriated brother from the bleak shores of Nova Scotia, ought to be read, considered, and, if possible, responded to.

Its unvarnished account of himself. He says not so; but indeed he is abundant in labours, zealous in enterprize, prudent in action, and, let it be added, disinterested in spirit,—a self-denying man, of whom nothing is to be feared but that he should undertake too much.

Its representations of his church-building. The place in which he found his people worshipping belonged to the Presbyterians. It was, of course, vacated. Observe with what knowledge and caution our brother proceeds. How he first obtains money and materials, and then advances as far as these will carry him. How he will not contract debts. To what remarkable efforts he has moved his own people. How clearly he discerns that money will be more cheerfully given to push on a work than to drag out a debt. The writer of this comment is a beggar oft, and is even now at his mendicant work for St. John, New Brunswick; yet he cannot refrain from saying to somebody—to whomsoever it may become a message—pray send worthy Mr. Tomkins his white-lead and linseed-oil, and whatever else suitable comes to hand. The Colonial Missionary Society meddles with no buildings in the Colonies. Herein is wisdom; but the generous Christians of England need no such prudential restraint.

Then its statements of spiritual success:—Here are souls converted—members added to the Church—five Sunday-schools established—meetings for religious and intellectual improvement maintained—the press actively worked in favour of great truths and precious principles.

One word:—We ought not to send such men to the Colonies, and originate such movements there, unless we are willing to follow them up with all practical and brotherly encouragement.

Extracts from Mr. Tomkins' Letter of the 20th November, 1849.

First—in regard to my own movements. The stations being full five miles apart, makes the labour very severe in cold and stormy weather. The two stations often remind me of two children—what I do at one the other expects; so that every movement in Yarmouth requires its duplicate at Chebogue. I preach three times on the Sabbath—hold two week-night religious meetings—one inquiry meeting—two singing classes—attend meeting of ladies' society every week, and conduct religious exercises—besides deacons' meetings, and numberless committee meetings. In addition to this, I act as Secretary to the College at Liverpool, am architect for the new church, and have written and published upwards of one hundred columns in our town and other newspapers this last year. This labour for the press I consider as most important, since it enables me to reach a large circle beyond my immediate influence, and to address them on subjects connected with education, morals, and religion. Need I say I have

to make the most of my time? I have no old sermons to fall back upon, as I destroyed every sermon I had preached on my return here, to avoid being led into temptation. I write a great part of every sermon I preach, and, unless at a distance from home, do not preach a sermon a second time. In addition to this, I find a little time for my studies in science, literature, and divinity,—also in law and jurisprudence, in which I am preparing to take a degree if ever I return to the "Old Country." From this sketch, you may suppose that I have little time to brood over difficulties, which, indeed, are many. It is work, work, work; and you know that work is a constant source of pleasure to a person who has a disposition for it. I sometimes sigh for the association of a brother of a kindred spirit. I have no one with whom I can converse for a moment, or from whom I can ask advice, and obtain counsel on any of my plans. Bnt enough of this.

Next, in regard to our new building. Our church is raised, as you know—roof completed —spire finished, and is very elegant. The model is from Peterborough Cathedral. It is between 60 and 70 feet high above the tower, and I believe will gain us more in subscriptions than it has cost, as it will be valuable as a seamark; it will be the first object seen in making our shore. The outside of the building has the first covering on; and the first floor is laid in the church. Carpenters are at work this winter on the last floor, the internal roof, the frames of the windows, crockets, funals, &c. At present we have expended not quite £700. We have on hand 1000 feet of ground glass, from London, for the windows; 15 cwt. of window lead, crimson moreen to make cushions alike for every seat, velvet and trimmings for pulpit, an elegant carved oak chair for clerk, enough of a kind of wood called "butter-nut," something like oak, to finish the pews, pulpit, and all the wood-work inside; besides a large quantity of other wood and timber, and a bell promised. By dint of *hard writing*, I have obtained about £60 from London, in cash and materials, all the rest has been done here. Upwards of £400 remains in our subscription list to be paid, not yet due. Now you may inquire, what is your debt? Our present liabilities are £25 currency, and in six months £52 or £53 more. Towards this, we have available upwards of £50, so that our real liabilities amount to about £20 currency. Before this is due, we shall have above £100 due on our subscription list; so that I have no anxiety on this score. Our Ladies' Needlework Association has just held its bazaar, and realized between £80 and £90 cash. During the last month, this branch of our operations, which is under the superintendence of Mrs. Tomkins, has paid above £150 cash. This has been a great help to us; we hope our collecting cards will produce something; they are scattered about in all directions. In Nova Scotia, New Brunswick, "The States," Bermuda, West Indies, England, and in *California*, to which latter place (California), through the pressure of circumstances, several of our members have recently gone.

Now do, my dear Sir, let me plead with the Committee to interest themselves a little for our building. It is of so much importance to get it finished as soon as possible. I cannot come before you, as some good brethren, with a debt of hundreds, or perhaps thousands, and urge our case by saying, "If you do not help we shall be ejected." A prolonged acquaintance with business will, I trust, prevent me ever acting with so much simplicity. But, unless we can get a little help, we shall not get *in* so soon as the interests of our cause demand. I preach in Yarmouth, in a miserably ill-ventilated room,—now almost frozen with cold, anon almost suffocated with heat. I sometimes wonder the people come to hear, when there are comfortable meeting-houses in the town. And yet I think we have nearly two hundred sittings let in this upper room, which is dignified with the title of "Puritan Hall." Our intended building forms a strange contrast with our present accommodation. I do not ask for hundreds, nor yet for tens. Will a few friends to Nova Scotia furnish us with 20 cwt. of white lead, and a pipe of linseed oil? This donation would be a great encouragement to our little band, and also a great help this next year. We shall require it about next June. A parcel of almost any kind of useful articles, for the bazaar we intend holding next summer, would be highly esteemed. A few words from old and influential pastors to their young people, perhaps, would place at your disposal a parcel, that here, we could turn into money directly.

Lastly — The state of our Church. Next church-meeting, at Chebogue, we shall admit six new members—all young people. One of them, in a letter by my side, dates her conversion to a sermon preached by me some time since. Two persons, constant attendants on my ministry ever since I came here, I believe have experienced a change of heart. One, an elderly lady, has attended the ministry for almost a life-time at Kingsland. God appears to have called them in his own way. I cannot say that I was the direct instrument in their conversion.

I do not know whether I mentioned that we had opened a new Sabbath-school at Brooklyn. We have now three schools, and nearly 400 children and teachers in attendance. This is cheering. Still I see much darkness, division, frivolity, and sin, all around; and my labours do not produce all the effects I desire.

Extract from Second Letter, dated Jan. 9, 1850.

I am doing the utmost to go on with the meeting-house in the spring. We shall pay off our £70 debt this month, by borrowing £20 or £30. We have made up our accounts since I last wrote, and find that the building at present has cost between £800 and £900. This is more than I told you in my last. How it has all been paid I cannot tell; but it has been paid, except the trifle I mentioned above. We have had a bazaar, and taken £35 since I last wrote. We have a meeting this evening, at which I hope to raise from £10 to £20 cash. We shall have to go to work with an empty exchequer in the spring; but this was pretty much our condition when we commenced last year. We have £325 now unpaid on our original subscription paper; all this we expect to get, as we have deducted the amounts attached to doubtful names. From £500 to £700 currency *more* will be needed. I do not feel disposed to borrow, as the people will exert themselves more to get forward than they would to pay a debt. I can scarcely hope to raise this during the present year; if not raised, it will be two years before the place is finished. This will be bad for the cause.

Theology.

"THE GREAT AWAKENING."

Under this title, a Volume of great value was recently published in the United States. It opens with an introductory statement relative to religious opinion and practice in the early part of the last century. Referring to the state of things amongst the Established Churches, the writer, Mr. Tracy, proceeds thus:

"The New England Puritans believed, that when a man is 'born again,' a change is wrought in him, of which it is possible for him and others to find evidence; that the regenerate differ from the unregenerate by the possession of some substantial good qualities, which must show themselves in thought, feeling, and conduct; and they felt bound to treat all as unregenerate, in whom, on examination, no evidence of Christian piety could be found. They therefore admitted none to their communion, except such as might, 'in charitable discretion,' be considered regenerate persons. The preface to the Cambridge Platform, published in 1648, is mostly occupied in vindicating this practice against the objections which it was expected to encounter in other parts of the Christian world.

"This system of administering the ordinances laid the foundation for whatever is really characteristic of the 'New England style of preaching,' of which so much has been said. The preacher had before him a considerable number of men, who were in no respect regarded or treated as regenerate persons; who were regarded, both by the church and by themselves, as unrenewed, impenitent men, destitute of faith, and of every Christian grace, and in the broad road to perdition. It was not merely feared or believed that the congregation contained many such persons. The church records contained the names of those who were supposed to be in the road to heaven; and others were, by common consent, to be regarded and addressed as persons in the road to hell. Impenitence, unbelief, enmity to God, and whatever other sins are implied in these, might be, and in Christian faithfulness must be, charged home upon hearers, who would know themselves to be the persons intended, and would confess that the preacher only did his duty. Hence the New England habit of assailing hearers, either with argument or entreaty, as men who are to be brought over from opposition to agreement. Nor was this all. As their unconverted hearers were destitute of faith, had no efficient belief in the word of God, it was evidently impossible to subdue them with proof-texts and expositions of Scripture. Like Paul preaching at Athens, they must draw arguments from the nature of things, and from the consciences of their hearers. Hence that 'metaphysical style,' which must have come into use, even if Edwards had never lived. The manner of sermonizing must naturally be very different from this, where the preacher is required to hope well concerning each of his hearers, as a child of God."

The path of evil once entered, progress is generally rapid. It was so, specially, with respect to the great declension which took place in New England. Knowing the character of the original Puritans, the reader will scarcely be prepared for the following paragraphs:

"The Synod of 1662 had decided, that persons baptized in infancy, 'understanding the doctrine of faith, and publicly professing their assent thereunto; not scandalous in life, and solemnly owning the covenant before the church, wherein they give up themselves and their children to the Lord, and subject themselves to the government of Christ in the church, their children are to be baptized;' though the parent, thus owning the covenant, was avowedly yet unregenerate, and, as such, excluded from the Lord's Supper. This practice was immediately adopted by many churches, and, after a violent controversy, became general. This was very naturally followed by a still further innovation. In 1707, 'the venerable Stoddard,' of Northampton, published a sermon, in which he maintained, 'That sanctification is not a necessary qualification to partaking of the Lord's Supper,' and 'that the Lord's Supper is a converting ordinance.' To this, Dr. Increase Mather replied the next year; and in 1709, Mr. Stoddard published his 'Appeal to the Learned; being a Vindication of the

Right of Visible Saints to the Lord's Supper, though they be destitute of a Saving Work of God's Spirit on their Hearts.' The third book of the Appeal contains 'Arguments to prove that sanctifying grace is not necessary in order to a lawful partaking of the Lord's Supper.' Mr. Stoddard, in his sermon, enforced his arguments with the assertion, 'That no other country does neglect this ordinance as we in New England; and that in our own nation at home [England], so in Scotland, Holland, Denmark, Sweedland, Germany, and France, they do generally celebrate the memorials of Christ's death.' There had been strong tendencies towards such a practice for many years, and probably some instances of its virtual adoption;* but it now, for the first time, found an open and able advocate. It was strenuously opposed; but the desire to enjoy the credit and advantages of church membership, aided by Mr. Stoddard's influence, carried the day at Northampton, and the practice soon spread extensively in other parts of New England.

"One obvious tendency of this practice was, to destroy church discipline; for unconverted members, generally, would not be strict in calling others to account for errors of doctrine or practice. But Mr. Stoddard was a Presbyterian in principle, and hoped to introduce substantially that mode of government;† under which, he probably thought, unconverted members would be less mischievous.

"But this prostration of discipline was not the worst evil to which this practice tended. What must it teach the unconverted church-member to think of himself, and of his prospects for eternity? He was, according to this doctrine, pursuing the very course which God had prescribed for such persons as himself: and believing this, he could not think himself very deep in guilt, or very greatly in danger. Such a man could not feel very strongly his need of conversion. And what must he suppose conversion to be? Not a change by which a man begins to obey God; for he had already begun to obey him, as he supposed, and yet was unconverted. Not a change righteously required of him at every moment: for God had given him something to do before conversion, and he was doing it. He must have thought it some mysterious benefit, which God would, in his own good time, bestow on those for whom it was appointed; but for the want of which, the obedient sinner, who was faithfully pursuing the course that God had prescribed to him, was rather to be pitied than blamed. He might, on the authority of his minister, and from the seeming force of argument, believe that he could not be saved without it; but conscience could not demand it of him, as the righteous condition of the favour of God, and he could not be much afraid that God would remove him from the world without bestowing it. Nor was this all. Being thus deceived with respect to the very nature of conversion, all his desires and prayers and labours for it would be misdirected. If aroused to effort, he would be striving after, and looking for, and endeavouring to work himself into, some new state of mind, which would do him no good if attained. And here would be a fruitful source of agonizing labour in vain, and of strange but useless changes, unhappily mistaken for conversion.

"Stoddard, and many others who adopted this practice, preached the truth ably and faithfully; and their preaching did much to counteract the influence of their ecclesiastical practice. True, the doctrines which they preached, and the doctrines which were implied in their system of administering the ordinances, were in direct contradiction to each other; but they contrived to avoid seeing the contradiction, and fancied that they believed both. But in the end, the doctrines on which a church is seen to act, will prevail over those which are only uttered; and the state of feeling among the members, and ultimately the preaching itself, will conform to the theory on which the church is governed and the ordinances are administered. And this will be the more certain, because the influences which demand a certain mode of administration, must also demand a doctrine corresponding with it. So it had been now. There had been a silent and gradual increase of Arminianism. Scarce any would acknowledge themselves Arminians; but in many places, the preaching more and more favoured the belief, that the unconverted might, without supernatural aid, commence and carry

* Trumbull states that some in Connecticut, as early as 1657, maintained that "parishes in England consenting to and continuing meetings to worship God, were true churches; and that members of those parishes, coming into New England, had a right to all church privileges, though they made no profession of a work of faith and holiness upon their hearts."—Hist. Ct., 1: 315.

The Cambridge Platform, Chap 4: 5, expressly denies that "cohabitation," that is, dwelling in the same parish, makes men members of the church.

† Dwight's Life of Edwards, p. 381.

on a series of works preparatory to conversion, and that those who were doing it, were doing very well, and were in little danger."

Enough is stated in these paragraphs to prepare for the worst, and that worst was not long in arriving. Church Establishments are entirely consistent in the admission of a mixed ministry for the superintendence of a mixed multitude. When fellowships cease to be confined, as far as practicable, to visible saints—to men making a credible profession of the faith of the Son of God, it will soon be found that the Universities and the Institutions for the training of Ministers will become as mixed as the Churches, so called; and thus, while the falling away in the Churches produces an ungodly Ministry, that Ministry in turn acts to the deepening of the general declension. Mr. Tracy accordingly proceeds:

"It is easy to see, that this system favoured the entrance of unconverted men into the ministry. If one was fit to be a member of the church; if he was actually a member in good standing; if he was living as God requires such men to live, and pressing forward, in the use of the appointed means, after whatever spiritual good he had not yet attained; if conversion is such a still and unobservable matter, that neither the candidate nor any one else can judge whether he has yet passed that point or not; and if his mental qualifications are found sufficient; why should he be excluded from the ministry? It could not be. The form of examining candidates as to their piety was still retained, but the spirit of it was dying away; and though it was esteemed improper to fasten the charge upon individuals by name, nobody doubted that that there were many unconverted ministers. Stoddard, in his 'Appeal to the Learned,' argued from the fact, which he took for granted, that unconverted ministers have certain official duties, which they may lawfully perform.—But all these points will be made plainer by the history which is to follow.

"Many think that those who expect to be saved by their works, will of course be very careful to do works by which they may expect to be saved; but, except where a corrupt clergy has invented a system of superstitious observances, to answer instead of works really good, it happens otherwise. Preparation for heaven being esteemed a matter within their own control, men choose their own time for attending to it; and, as the business and pleasures of this life demand present attention, religion is put off to a more 'convenient season.' And then, man's condition is not believed to be so bad, nor his escape from it so important, as is pretended by those who teach that he is wholly ruined, and entirely dependent on God for his recovery. The concerns of the soul are therefore neglected, or receive but wavering and intermittent attention; and the result is an increasing laxity of morals, without any diminution of the hope of heaven.

"Such had been the downward progress in New England. Revivals had become less frequent and powerful. There were many in the churches, and some even in the ministry, who were yet lingering among the supposed preliminaries to conversion. The difference between the church and the world was vanishing away. Church discipline was neglected, and the growing laxness of morals was invading the churches. And yet never, perhaps, had the expectation of reaching heaven at last been more general, or more confident. Occasional revivals had interrupted this downward progress, and the preaching of sound doctrine had retarded it, in many places, especially at Northampton; but even there it had gone on, and the hold of truth on the consciences of men was sadly diminished. The young were abandoning themselves to frivolity, and to amusements of dangerous tendency, and party spirit was producing its natural fruit of evil among the old.

"Through the influence of Edwards, there was a gradual amendment. More decency of demeanour, and teachableness of spirit became apparent among the youth, and parents showed a more suitable care for the moral and spiritual good of their children. Some unseemly and unsafe habits were abandoned, some instances of conversion occurred, and several associations for religious improvement were formed.

"And now the progress of Arminianism had become so manifest as to cause alarm. Its growth had been imperceptible and unacknowledged; and even at this time the charge was generally repelled as a slander. Its advocates said they were only explaining some of the doctrines of Calvinism more rationally than had formerly been done, so as to avoid certain

difficulties with which the truth had been encumbered. This was natural; for there was then a horror of Arminianism, such as it is difficult now to understand. Men had not then forgotten the tremendous evils that had grown out of the doctrine of salvation by works. They remembered that under its influence men had ceased to trust in Christ for salvation, and had learned to trust in the merits of penances and offerings prescribed by the priests. The history of popery had taught them, that the doctrine of salvation by works makes the great mass of the people slaves of the priesthood; for, as they must learn from the priests what works will save them, they are made to believe that they must do what the priests prescribe, or perish everlastingly. The same history had taught, that when a priesthood attains such power, bad men will press into it, and it will soon become corrupt and Antichristian."

Men of a truly evangelical spirit, in that day, viewed Arminianism with the deepest dread, as a sure preparation for Popery. Popery, at that time, moreover, had not learned to stoop as it has since, in order to conquer. It did not, then, ask for toleration. It talked not, then, of equal rights, civil and religious; it demanded and sought to enforce universal submission to the Triple crown. Great Britain had, not long before, expelled a secretly Popish Monarch, and his heir was seeking an alliance with France, and other Popish Powers, to regain the crown, which had been lost by force of arms. Victims of Romish intolerance, driven from France by the persecutions which followed the revocation of the Edict of Nantes, were still living in every Protestant Country, itinerant monuments of the cruelty of Romanism, and the dangers of its prevalence throughout the world. These atrocities, with which the living generation was familiar, the dangers of which hung over every man's head, taught both ministers and people to regard Popery as a false, tyrannical, and murderous system, destroying the bodies of its enemies, and the souls of its friends. It was, therefore, clearly felt, that the safety of everything valuable, either for time or eternity, depended on the maintenance, unimpaired, of the doctrines of the Reformation. The question, therefore, of man's departing from the faith, was one of deepest interest. Men were unwilling to believe that their newly-invented explanations were an abandonment of the faith which they attempted philosophically to explain. Not only were the pious, simple-minded people alarmed, but Edwards himself, the greatest Divine of his own, or any age, declares that many persons who looked upon themselves as in a state of unregeneracy, were awakened by the thought of the dangers resulting from the prevalence of Popery, and led to seek the salvation of the Son of God. The result was inquiry, knowledge, stability, among very many. Edwards himself seemed to have been raised up specially by Providence, for the times he was cast upon. Mr. Tracy thus proceeds:

"This state of mind Edwards determined to meet, by preaching fully on those points on which the controversy turned. Influential friends endeavoured to dissuade him from the attempt; much fault was found with his introducing such matters of controversy into the pulpit, and the whole proceeding was ridiculed, both at Northampton and elsewhere. But it was no proof of arrogance in him, to be conscious that he understood the crisis and the subject, and was able to say things that his people needed to hear. He commenced his series of discourses on 'Justification by Faith alone,' that article with which, as Luther declared, a church stands or falls. The effect of these discourses was, first, to make men feel that now they understood the subject, and had hold of the truth; and next to sweep away entirely all those hopes of heaven which they had built upon their own doings,—upon their morality, their owning the covenant, partaking of the Lord's Supper, or using any other means of grace. They were made to see, that God has not appointed anything for men to do before coming to Christ by faith; that all their previous works are unacceptable in his sight, and lay him under no obligation, either on account of their worthiness or his promise, to grant them any spiritual favour. These discourses were followed by others, in which he taught 'God's absolute sovereignty in regard to the salvation of sinners, and his just

liberty with regard to answering the prayers or succeeding the pains of mere natural men, continuing such.' That idea, of 'God's just liberty,' is an idea of tremendous power. It includes all that is meant by the doctrine of election, and expresses it most philosophically, unencumbered with forms of speech derived from human ideas of time. God is at liberty with respect to bestowing salvation. His liberty is perfect. Nothing that the 'natural man' has done, or can do, while 'continuing such,' in any way impairs that liberty, or binds God to a favourable decision. And this his liberty is 'just.' It is right that it should be so. Sinners have merited, and now deserve instant damnation; and God's liberty to inflict it upon them now, or defer it for the present, or save them from it wholly, according to his own pleasure, is a most 'just liberty.' When the sinner sees and feels this doctrine to be true, he knows that no course remains for him, but to call upon God for mercy; and he knows that when he calls upon God, there is nothing in his prayers that at all impairs God's 'just liberty' with respect to hearing him, and that he has nothing to depend upon, as a ground of hope that he shall be heard, but the mercy of God in Christ. He can make no appeal to the justice of God, for that only condemns him; nor to any other attribute but mercy, which, in its very nature, is free, and not constrained. And he can find no satisfactory evidence that God is disposed to be merciful to sinners, but in the fact that he has given his Son to die for them. Here is his only ground of hope. Here he must present and urge his prayer, knowing that he deserves to be rejected, and knowing that nothing of his own, not even his prayer, diminishes God's 'just liberty,' to receive or reject him according to his good pleasure. And this is the point to which he needs to be brought. This is the dependence which he needs to feel, and feeling which will drive him to God in prayer.

"But will not the cutting off of his hopes drive him to despair, and make him reckless? It would, but for the doctrine of 'Justification by Faith,' which encourages him who has no good works, to trust in 'Him that justifieth the ungodly.' It teaches the sinner that, in being destitute of all claim to acceptance with God, and dependent on his mere mercy, he is only like all others who have been saved through Christ, and therefore need not despair. It teaches him that there is in God an overflowing goodness, which reaches even to the salvation of those who have no claim to be saved; and it encourages him to trust in that goodness. It teaches him to resign himself to the disposal of God, sensible of God's 'just liberty,' and not knowing first what God will do with him; but encouraged by the goodness of God, as shown in the death of his Son, to hope for acceptance and salvation. And this is faith; and faith 'works by love,' and transforms the whole character."

Those who are conversant with the writings of the great Arminian, may, perhaps, consider that discourses of the description above referred to, were not naturally suited, instrumentally, to work any great revival in the land: but it was much otherwise; for in the course of his elaborate, deeply argumentative, and yet awfully-awakening disquisitions, the power of God descended upon his audience, and the Town that was honoured and blessed by his labours, in a manner all but unexampled. Edwards had reason to hope that upwards of three hundred souls were truly converted to God in the space of six months; and these conversions were remarkable from the fact, that they extended from a child of four years old to the man of threescore years and ten. He states, that about a hundred of these were received into the Church on one occasion, and nearly sixty on another. Such were the number, notwithstanding the penetrating knowledge and the extreme care which Edwards brought to the investigation of the several cases. His own words, respecting some points of experience, merit notice:

"In those in whom awakenings seem to have a saving issue, commonly the first thing that appears after their legal troubles is, a conviction of the justice of God in their condemnation, a sense of their own exceeding sinfulness, and the vileness of all their performances. In giving an account of this, they expressed themselves very variously; some, that they saw that God was a sovereign, and might receive others and reject them; some, that they were convinced that God might justly bestow mercy on every person in the town, and on every person in the world, and damn themselves to all

eternity; some, that they see that God may justly have no regard to all the pains they have taken, and all the prayers they have made; some, that they see, that if they should seek, and take the utmost pains, all their lives, God might justly cast them into hell at last, because all their labours, prayers, and tears cannot make atonement for the least sin, nor merit any blessing at the hand of God; some have declared themselves to be in the hands of God, that he can and may dispose of them just as he pleases; some, that God may glorify himself in their damnation, and they wonder that God has suffered them to live so long, and has not cast them into hell long ago.

"Commonly persons' minds, immediately before this discovery of God's justice, are exceeding restless, and in a kind of struggle and tumult, and sometimes in mere anguish; but generally, as soon as they have this conviction, it immediately brings their minds to a calm, and a before unexpected quietness and composure; and most frequently, though not always, then the pressing weight upon their spirits is taken away, and a general hope arises that some time or other God will be gracious, even before any distinct and particular discoveries of mercy; and often they then come to a conclusion within themselves, that they will lie at God's feet, and wait his time; and they rest in that, not being sensible that the Spirit of God has now brought them to a frame whereby they are prepared for mercy; for it is remarkable, that persons, when they first have this sense of God's justice, rarely, in the time of it, think anything of its being that humiliation that they have often heard insisted on, and that others experience."

In some cases, their "sense of the excellency of God's justice" in their condemnation, and their approbation of it, was such that they "almost called it a willingness to be damned." But Edwards thought that this language must have been used without any clear idea of its import, and must have meant only that "salvation appeared too good for them," and that the glory of God's justice ought not to be sacrificed for their sakes. He proceeds:

"That calm of spirit that some persons have found after their legal distresses, continues some time before any special and delightful manifestation is made to the soul, of the grace of God, as revealed in the Gospel; but very often some comfortable and sweet view of a merciful God, of a sufficient Redeemer, or of some great and joyful things of the Gospel, immediately follows, or in a very little time; and in some, the first sight of their just desert of hell, and God's sovereignty with respect to their salvation, and a discovery of all-sufficient grace, are so near, that they seem to go as it were together.

"It has more frequently been so amongst us, that when persons have first had the Gospel ground of relief for lost sinners discovered to them, and have been entertaining their minds with the sweet prospect, they have thought nothing at that time of their being converted. To see that there is such an all-sufficiency in God, and such plentiful provision made in Christ, after they have been borne down and sunk with a sense of their guilt and fears of wrath, exceedingly refreshes them. The view is joyful to them, as it is in its own nature glorious, and gives them quite new and more delightful ideas of God and Christ, and greatly encourages them to seek conversion, and begets in them a strong resolution to give up themselves, and devote their whole lives to God and his Son, and patiently to wait till God shall see fit to make all effectual; and very often they entertain a strong persuasion, that he will in his own time do it for them.

"There is wrought in them a holy repose of soul in God through Christ, and a secret disposition to fear and love him, and to hope for blessings from him in this way. And yet they have no imagination that they are now converted; it does not so much as come into their minds; and very often the reason is, that they do not see that they do accept of this sufficiency of salvation that they behold in Christ, having entertained a wrong notion of acceptance, not being sensible that the obedient and joyful entertainment which their hearts give to this discovery of grace, is a real acceptance of it. They know not that the sweet complacence they feel in the mercy and complete salvation of God, as it includes pardon and sanctification, and is held forth to them only through Christ, is a true receiving of this mercy, or a plain evidence of their receiving it. They expected, I know not what kind of act of the soul, and perhaps they had no distinct idea of it themselves."

Edwards tells us, that, notwithstanding the thoroughly genuine character of

these extraordinary effusions of the Spirit of God, there was much prejudice against the Work throughout the country; men were slow to believe what they had not seen, and even some that saw it were reluctantly convinced that sovereign grace had done for Northampton what had not been done under their own labours, and for their own localities.

The result of this captiousness and scepticism was the bringing forth from Edwards such a defence of this special and extraordinary work of the Spirit of God as had not previously existed, and which conduced not a little to pioneer the way for the subsequent mighty movements which were to characterize the middle and the latter part of the eighteenth century. The report of these things, moreover, exercised a very beneficial effect on the Nonconformists of England. Dr. Colman, of Boston, wrote to Edwards for an account of that awakening; and having obtained a copious answer, he published it, and forwarded it to Dr. Watts in London, who made known the glorious news to all he met, and also to public religious assemblies. This account excited so much interest, that Edwards was induced to comply with a further request for what he called, "A Full Narrative of the Surprising Conversions;" to which Drs. Watts and Guise, in London, prefixed an interesting and commendatory introduction. This book was published in 1736, and extensively circulated with very beneficial effects. In 1738 it was re-published in Boston, with several sermons which had been most useful in promoting the work, and commended to the public by some of the oldest ministers of the Town. It will be found in the recent editions of Edwards's Collected Works, while, here and there, an old copy may be picked up by book-collectors.

With all respect for the many wise and good men who now constitute the Ministry and Leaders of the Nonconformists of Great Britain, we would venture to submit, that it may not be undesirable to revive the second of these great facts in the history of the Holy Spirit's Work. It appears to us, that the greatest benefit might be expected to result from it. Few things will so much contribute to work a living faith in the great truths of the Bible with regard to the Holy Spirit, and to excite desires, sincere and strong, for the return of those times of refreshing from the presence of the Lord—few things will so conduce to deepen the conviction of the present deadness which extensively characterizes every compartment of the visible kingdom of Christ among men.

REVIVALS OF RELIGION.

By Enoch Pond, D.D., United States.

Revivals of religion usually, if not invariably, commence in the church. It is natural, perhaps necessary, that it should be so. The gift of the Holy Spirit, in his convincing and converting influences, is *conditioned* upon prayer. It is promised only in answer to prayer. Consequently some among the people of God —at least *some*, who have an interest at the throne of grace, must be awake to pray; or the Holy Spirit may not be expected to descend, to convince and convert the ungodly. The whole church may not be engaged together, but a portion of it, I think, must be.

The fact that revivals of religion commence in the church, if not one of invariable occurrence, is so nearly so, that no other order of things is to be expected. We are not to calculate that sinners in any considerable numbers in a congregation will be converted, till the church is revived and prepared for such a blessing. Hence, in labouring to promote a revival of religion, the first efforts of a minister should be with his church.

In determining what these efforts should be, it may be needful to inquire into the state of a church during a season of *backsliding* or *declension*. And as every church is composed of individual professing Christians, this inquiry resolves itself into another, viz: What is the state of *individual Christians* (supposing them to be real Christians) during such a season as we have supposed?

Such persons may not have wandered from the truth, or fallen into essential error; but the truth, for the time, has lost its power over them. It does not affect and influence them as it should. They have not lost all their religious affections; but their affections are comparatively cold and inconstant. They

have not renounced the grand purpose of their soul, to live for Christ, and for the advancement of his kingdom; but they have strangely wandered from this purpose. They have become engrossed in other things. Their thoughts, their affections, their conversation, their pursuits, are more earthly than heavenly; more upon the affairs of this life, than upon those mightier interests which pertain to the soul and eternity! Christians in the state supposed have not altogether ceased to pray; but their prayers are, for the most part, cold and formal. There is but little *heart* in them, and of course but little spirituality or enjoyment. They have not abandoned the forms of religion, but their religion is too much a matter of form. It is characterized by a want of interest and engagedness; by a want of enlightened fervour and zeal. They have no proper *sense* of religious truth, or of the obligations resulting from such truth. They do not realize where they stand, or what responsibilities rest upon them. They can look on and see the cause of Christ declining, without any deep and pungent regrets. They can see their fellow men dying and perishing around them, and yet do little for their rescue and salvation.

Such, in brief, is the state of the great body of Christians—*real* Christians—in a time of general coldness and religious declension. Of course, such will be, in general, the state of *the church*. There may be some in it in a *better* state—a higher degree of religious feeling and enjoyment. And there may be some in a *worse* condition—a state almost of apostacy—whose hopes, in the season of winnowing, have been nearly, if not utterly, blown away. But the condition of the church, in general, is such as has been described.

What now is to be done for a church, in a situation such as this? What *can* be done, with any prospect of promoting a revival of religion?

The Church above supposed, or the members composing it, obviously need a *change*;—a change strongly analogous, though not precisely similar, to that which impenitent sinners need, in order to their salvation. First of all, these church-members need to be *awakened*. They are comparatively asleep now, and they must be aroused from their slumbers. Their closed eyes must be got open. Their dull and heavy ears must be unstopped. They must become deeply sensible of their condition, and be made to see objects around them in something like their true light. A course of preaching, and of personal, pastoral labour, having *this* object in view, is first of all appropriate, and should be first attempted.

In the second place, the church supposed needs *humbling*. Their coldness and inconstancy, their backslidings and wanderings, their worldly conformity, their delinquencies in duty, towards God, themselves, and their fellow men, must be set before them, and urged home upon them, till they are effectually humbled and heart-broken for sin; till they begin to say with David, "Behold we are vile;" till, with Job, they begin to "abhor themselves, and repent in dust and ashes." There is little danger that this work of humiliation and repentance will be made too thorough. The ploughshare of truth must be driven deep through the stony soil of the heart. The fallow ground must be thoroughly broken up. The whole mind must be softened, the soul melted, and the tear of penitence must begin to flow.

Until a backslidden church can be brought into this state of humiliation and repentance, nothing effectual is gained. There may be noise and excitement without repentance; but it is all wind. But when a church is brought into the state described, almost *every thing* is gained. Whatever more remains to be done, is now easy. By deep repentance and brokenness of heart for sin, the church comes into a state of reconciliation with God. It humbly seeks his forgiving mercy, and secures it. And now the members of the church are in a situation to *pray*. God seemed at a great distance before, and they could not pray. If they attempted to pray, their prayers were but "empty noise." Their own hearts condemned them; and they were sure that God was greater than their heart, and knew all things. But having humbled themselves, become reconciled to God, and sought and obtained his forgiving mercy; they can now go to him as children to a father. They can approach him, through Christ, with affection and confidence, and pour their requests into his faithful ear, assured that they shall not plead with him in vain.

The same humble, heart-broken state of mind, which has brought the members of a church into peace with God, will also give them peace *among themselves*. If there have been alienations and

divisions among them, irritations, evil-surmisings, hard feelings, and hard speeches; it will be easy now to cure these evils. Those who have thought themselves injured will cherish a tender, forgiving spirit, feeling that it ill becomes them, who have had ten thousand talents forgiven them, to take a brother by the throat because he owes them a hundred pence. At the same time, those who have committed injury will be deeply humbled in view of what they have done, and be disposed to confess their faults one to another, that they may be healed. While such a state of feeling prevails in a church, it is comparatively easy to remove difficulties; and the pastor should see to it that they are thoroughly taken out of the way. *The fellowship of the church should thus be restored;* that so they may pray, as it were, with one voice, and labour together for the advancement of the Gospel with one heart and soul.

The church being prepared for so great a labour, it is proper now that their attention should be directed to the case of the impenitent around them. The whole church: the pastor, the deacons, the brethren, the sisters, should be, if possible, *united* in this thing, and should engage together in the important work of endeavouring to bring sinners to the Saviour.

But how shall they engage in it? How shall they begin? What is the *first* thing required to be done?

In the case of the stupid, slumbering sinners, as in the case of backslidden, slumbering believers, the first thing to be attempted is to *awaken* them. Their attention must be arrested; their eyes must be opened. They must be made to see where they are, and what is before them, and what is likely to become of them. They must be made to feel that their salvation is worth something; that the religion of the Gospel is a vast concern, which they have neglected quite too long already, and which they cannot, *must* not neglect longer. There are a variety of subjects connected with the Gospel, which are of the most *awakening character;* such as the worth of the soul, the immediate and urgent claims of religion, the danger of delay, the death-bed of the sinner, the scenes of the last judgment, the final separation, the glories of heaven, and the retributions of a lost eternity. These and the like subjects should be dwelt upon, not in a cold, unfeeling, common-place way, but with all the tenderness and earnestness of faith—with all the vividness of a near reality. Let the minister first be impressed, penetrated with them himself; and then let him bring them forth, as one who *believes* what he says; as one who has received his commission from above, and who cannot but utter the warnings with which God has charged him.

If this course of preaching, attended with earnest prayer, and with appropriate personal labour on the part of both minister and church, has the effect to awaken sinners, so that they begin to show some signs of feeling; then let him, in the next place, aim directly at their consciences, with a view to produce *convictions of sin.* Without these convictions, the awakening of sinners will do them no good. They will soon go to sleep again, and their slumbers will be even deeper than though they had not been disturbed.

In the endeavour to convince men of sin, one of the first things is, to tear away their refuges of lies, under which they cover up their sins, so that they cannot see them. We must remove their false standards of character, and hold up in prominent view the great and only standard, the strict and holy *law of God.* In estimating character, as in every thing else, he who judges by a false standard must always come to a wrong result. And this is the reason, or a principal reason, why so many moral, amiable men continually make a false estimate of their own characters;—they judge of them by a wrong standard or rule. For example, one makes *morality* his rule—mere outward morality—a decent performance of relative and social duties. This is *his* standard; and he tries to live up to it; and perhaps, in some good degree, he does live up to it. Of course, he has no convictions of sin; and while he measures himself by such a rule, he can have none.

Another man, in addition to outward, moral duties, includes in his standard a decent respect for the observances of religion. He must have the Bible in his house, and must occasionally read it. He must keep the Sabbath with external decency. He must go to the house of God, and aid in supporting religious institutions. Such is the standard to which he tries to conform, and to which, in the general, he does conform. Consequently, *he* has no convictions of sin; and with his present standard, he can have none.

As I said, therefore,—in labouring to produce convictions of sin, one of the first things to be done is to remove these false standards of character. We must show people, and satisfy them, that these are not the rules which God has given us; by which he estimates us now; and by which he will judge us in the final day;—no, nor anything like it. God's rule of judgment is written out very plainly in his word. It is written with scarcely less plainness on the tablets of every human heart. It meets us in every condition and relation of life. It binds us everywhere, and at all times, to *love God* with all our heart, and soul, and mind, and strength, and our neighbour as ourself. It requires that we *glorify God* on the earth, in our body, and in our spirit, which are his; and that whether we eat or drink, or whatever we do, all be done with a view to his glory. This is the law by which Paul tells us is "the *knowledge of sin.*" He was himself alive without this law once; but when *the commandment* came, a sense of sin revived within him, and he found himself morally, spiritually dead.

In our endeavours to produce conviction of sin, *the law*, in the sense here explained, must be earnestly exhibited. We must preach it in its *spirituality* and *great extent*, as reaching to the thoughts, the affections, and to the most secret springs of action in the soul; that in this view the transgressor may see the *number* of his sins; or rather, that he may see them to be, like the sands on the sea shore, innumerable. We must preach the law, in its inflexible *strictness* and awful *purity;* that in this view the transgressor may learn the *greatness* of his sins. We must preach it in its infinite *reasonableness, propriety*, and *excellence;* that in this view he may see the *baseness* and *odiousness* of sin. We must preach the *penalty* of the law, as well as the precept; that in this view the sinner may see himself to be utterly, hopelessly *lost*—with no deliverance possible, except through the Saviour.

Nor in our endeavours to convince men of sin, must we fail to set before them that *greater guilt* which they have incurred, and that sorer punishment to which they have exposed themselves, in not only transgressing the law of God, but in *rejecting his dying Son*, and doing despite to the Spirit of his grace. In the farewell address of our Saviour to his disciples, he promised to send the Holy Spirit *to convince the world of sin.* John xvi. 8. But, how convince the world of sin? "Because *they believe not on me;*"—importing that unbelief, or a rejection of Christ, is the *great* sin which the Holy Spirit will set forth with peculiar prominence, in the convictions of which he is the Author. But if the Holy Spirit, in convincing men, will give such prominence to this terrible sin, then surely those, who hope to be *workers together with him*, should not fail to do the same.

In the estimation of some, there is much mystery hanging round the subject of conviction. They know not what to think of it, or how to explain it. But this is all needless mystery. The subject is a plain one, and is as capable of explanation as almost any other subject. Conviction of sin is nothing more than a being *convinced* of sin. It is a *conviction*, deep and thorough, produced in the mind by the light of truth and the accompanying power of the Holy Spirit, that *we are those great and guilty sinners —those justly condemned and ruined transgressors, which the Bible represents.* This conviction is perhaps always accompanied with more or less of distress; as we might reasonably expect it would be. But then the distress involved is not the conviction; nor is it the certain measure of conviction. In some instances, persons are deeply convicted, without great distress; and more frequently they are the subjects of much mental distress—distress arising from various causes, when they are but slightly convinced of sin.*

It is sometimes desirable to *increase* the distress of the awakened sinner, in order thereby to deepen his convictions. And this may be done, ordinarily, by exhibiting in prominent view the doctrine of *Divine Sovereignty;*—by throwing the anxious but unhumbled rebel into the hands of an angry God—who will kill him or spare him alive, save or destroy him, as seemeth good in his sight. This view of the case will invariably arouse the latent opposition of the heart, and show the sinner to himself. In many cases, it has produced conviction and distress, when all other means have failed.

* Persons sometimes are distressed because they think themselves *abandoned of God*, or that they have committed the *unpardonable sin*. Distress arising from such causes needs to be *removed*, not increased. It *will* be removed by proper instruction. Often much distress is endured, growing out of a disordered state of the nervous system. Here the agitated nerves need to be soothed and quieted, not irritated. They *must* be quieted, in a considerable degree, before a saving change will be likely to be effected.

Not unfrequently, persons are anxious to know when they may regard themselves as *sufficiently* convicted;—when they may be satisfied that the law has had its perfect work, and that they are prepared, so far as conviction is concerned, to embrace the Gospel.—For the satisfaction of such persons, I will mention two marks of thorough conviction, which seem to me decisive. The first is, when the mouth of the sinner is stopped, and all his vain excuses for sin, and his objections against the law and government of God, are taken away. The second is, when he is prepared to acknowledge the *justice* of God in his condemnation. When the sinner has come to this point; when he is stripped of all his excuses and self-justifying pleas, and sees and knows that God would be just, were he to cut him off, and cast him off for ever, then is he thoroughly, *sufficiently* convicted. Cut off from all claim on the justice of God, he is now prepared to become a beggar for mercy. From the heart, he can offer up the publican's prayer. He feels his need of that Saviour which the Gospel reveals, and is prepared to embrace him, and trust in him, for time and eternity.

I have dwelt the longer on the subject of conviction, because I esteem it a very important matter. For the want of deep and thorough convictions, awakened sinners often fall back into stupidity and carnal peace; or they embrace a false and delusive hope; or if they are born into the kingdom of Christ, they are but just born. The lamp of spiritual life burns but feebly, and the evidences of their good estate are dubious and uncertain.

To all those who are labouring, or are expecting to labour, for the salvation of souls, I would say emphatically, *Understand well the subject of conviction.* Study the nature of it, and the means of producing it; and in all your efforts to bring sinners to Christ, endeavour that they may have thorough convictions of sin.

When sinners are awakened and convicted, the next labour of a pastor and his church should be for their *conversion.* Mere convictions, however, important, will not save them. They must repent and *be converted*, that their sins may be blotted out. They must be *born again, born of the Spirit*, or they cannot see the kingdom of God.

When the time arrives, in the progress of a revival, that direct efforts should be made for the *conversion* of sinners, it is important that the subject should be, first of all, explained. The misapprehensions of sinners in respect to conversions (for they almost always misunderstand it) should be removed. They should be taught that conversion is no *physical* change—no change in the substance, faculties, or constitution of their souls. It is no change which is to be wrought in them, or upon them, of which they are to be the passive recipients, and for which they can do nothing but wait. It is rather a change in their active *exercises* or *affections*, from those which are sinful, to those which are holy. It is the first *turning* of the sinner from his evil ways. It is the first springing up of holy exercises, of some kind, in a heart, where such exercises never existed before. These exercises may be those of love, penitence, submission, or faith. It matters not what form they assume, or by what name they are called; if they be but *holy* exercises, the first putting them forth, on the part of the sinner, is the act of his conversion.

In this view of conversion, which I am persuaded is the Scriptural one, it is proper to use *motives* with the sinner, and the most *urgent motives*, to induce him to turn, or to be converted. Indeed, the great business of preaching to sinners, with a view to their conversion, consists in urging motives upon them, to induce, or bring about, this important change.

It should be recollected, however, while urging motives for this end, that *all* the truths and motives of the Gospel are not directly motives to conversion. There are many truths which a minister must preach, which are calculated to *awaken* rather than convert, and which should be relied on chiefly for this purpose. For instance, it is proper to preach the terrors of the law, and the promises of the Gospel; to hold up to view the glories of heaven, and the pains of hell. But these considerations seem rather calculated to awaken, arouse, excite the sinner, than to convert him; and if he should seem changed under the *mere* influence of such motives, and indulge the hope that he was changed; would there not be reason to fear that his hopes were unfounded?

I would by no means be understood to say, that the considerations to which I have adverted should not be presented in the ministrations of the pulpit. They are often urged in the Bible, and should

be urged, both in private conversation, and from the sacred desk. They are just what stupid slumbering sinners need, to arouse them to effort for the salvation of their souls. But when labouring with a sinner, or with a congregation of sinners, with a view directly to their *conversion*, a different class of motives, I have thought, should be chiefly relied upon. We should use motives, in view of which if a sinner should turn, his conversion would not be suspected;—under the influence of which if he should repent, his repentance would not need to be repented of. For instance, the *right*, the *duty* of loving God, and submitting to him—the *duty* of repenting and turning from sin—the *duty* of an immediate trust in Christ—the perfect reasonableness of these requirements—the inherent *propriety* and *excellency* of them—the binding *authority* of God in the case—our obligations of *gratitude* to God—the love of Christ—the sufferings of Christ for us—his infinite sufficiency, and our helplessness—his full atonement, and our guilt;—these are some of the considerations which should chiefly influence the sinner, in the act of turning from his evil ways. Indeed, these are the considerations which *must* chiefly influence him, or the goodness of his hope will be suspected. These, then, are the motives on which ministers ought chiefly to rely, in labouring directly for the conversion of souls.

When we find the heart of an individual torpid and listless, or comparatively so; or when we have reason to think that this is the case with a company of professed inquirers; other motives are to be resorted to, for the purpose of awakening and conviction—for the purpose of deepening impression, and arousing them to effort; but when we aim *directly at conversion*, and expect conversion to follow our labours, we should urge motives which will be likely to produce conversion—motives under the influence of which the sinner can be converted, and his conversion be genuine.

I only add further on this subject now, that in our preaching and personal efforts to promote revivals of religion—to prepare the church for spiritual labours and blessings, and to bring impenitent sinners to Christ, there should be as much of *system* as possible. The pastor should understand, in the first place, what *needs* to be done. Then he should know, as accurately as possible, what *is* done, and what *remains* to be done. By careful observation and much personal inquiry, he should *feel his way*—know *where he stands*—know *what* to do next, and *how* to do it. He will have occasion often, it may be, to go back, and repeat efforts which have once been made. For instance, a church may need to be laboured with directly and repeatedly, in the progress of a revival, that they may be kept awake and humble, united and engaged. Repeated efforts may be necessary to *awaken* and *convince* sinners, after such efforts have once been faithfully made, and numbers, who were first awakened, have been converted.

In regard to all these movements, I have only to say, what I said before; let a minister know where he stands, what is the situation of things around him, and what is incumbent on him to do. Let him give to all his movements as much of system and plan as possible. Let him not venture (if it can be avoided) to strike one stroke in the dark. It may be a fatal stroke to some poor, sinful, perishing soul.

For the want of wisdom and understanding, system and plan, much labour is lost in revivals of religion; and it may be worse than lost. Discourses are preached, which do more hurt than good. Things are done, which require to be undone. Efforts are made, and with the best intentions, to promote the work, which serve rather to retard the chariot of salvation, and to clog its wheels.

OCCASIONAL THOUGHTS.

No. I.

There are moments when petty slights are harder to bear than even a serious injury. Men have died of the festering of a gnat-bite.—ANON.

THIS may be true,—we doubt not is often true,—in the experience of a man of honour, of high spirit, of delicate sensibility, in the worldly or current sense and acceptation of these terms. Men are "querulous creatures;" in proportion to their sense of self-importance, and desire of personal aggrandizement, they are so, and need not the swellings of insolence to disturb their serenity of mind: for often

> "Little more than nothing is enough
> To make them wretched."

Wounded pride, or irritated self-love, are

raw sores, which an insect's puncture, an ill-timed jest, a malignant whisper, a thoughtless word, an unguarded look, may inflame to madness in a man of "fleshly mind," whose sphere of existence and feeling is altogether "of the earth, earthy;" who has not learned "to bear his faculties meekly;" and does not know that

"The man whose eye is ever on himself
Doth look on one the least of Nature's works;
One who might move the wise man to that scorn
Which wisdom holds unlawful ever."

"A fool's wrath is presently known;" but we have seen a man of rare attainments, rich in his own native and acquired resources,—a man of genius, of acute independent intellect,—a character of native force and well-placed self-reliance,—a man alike fitted for the world of contemplation and of action,—we have known a man of this high stamp allow himself once and again to be wofully disconcerted by the mere buzz of a contemptible insect—the impotent assault of one notoriously possessed of no qualities entitling him to a moment's respectful notice.

It is well to have a heart properly sensitive to the opinion of others; but a clear and unoffended conscience, without being indifferent to the world's praise or censure, can at all times do without either; and the sneers or whispered slanders of evil-minded men should not be treated as if they left a potent sting behind them; for what is this but to arm them with the tooth of toad or asp? "You do your antagonists too much honour by allowing their pin-prickles to disconcert you," says a wise man to his friend, in the clever work which has furnished us with the theme of the present "Occasional Thought." Yet, after all that may be said on this subject, and the rules and methods for maintaining a dignified composure, or due repose of mind, under unjust aspersions, we know of but one sovereign remedy against the troubles of wounded pride—Christian humility; where that is wanting, all is wanting on which a firm serenity of soul can be securely built; where it is present, even calumny itself will be wrought to precious results. For there is no censure, however rash, however careless, however violent, and however in the main untrue, which may not yield advantage to the object of it, if he will welcome the invective as an instrument of spiritual assistance to him in the discovery of his faults.

No. II.

It is hard to leave the world without having done anything good in it.—ANON.

Few men are endued with that moral courage and rectitude of purpose which enable them to seize, with promptitude, on opportunities of doing good; even among those who might make the world a better thing than it is, would they but employ the powers and talents God has given them in his service. Well might the contemplative Foster exclaim, "There is an opium sky stretched over all the world, which continually rains soporifics!" For how few feel the sublime and energetic sentiment of our motto, impelling them to imitate the Divine beneficence! How many are the timid, the imbecile, the selfish! How few the men of earnest hearts, and toilsome, resolute vigilance in the great unceasing conflict with the powers of evil!

No. III.

The condemnation of faults not our own is easy, but it is, at the same time, worse than unprofitable. —T. ARNOLD.

"It is one thing to see that a line is crooked, and another thing to be able to draw a straight one," says the elegant and sententious Richard Sharp. And certainly we shall never acquire the ability to make our own line straight by declaiming against the crookedness of our neighbour's. Besides that species of sagacity which consists in detecting faults in others, is a gift of the very meanest order, and is usually accompanied with an extraordinary blindness even to the same faults in ourselves. "Give me the man," said our own George III., "who judges *one* human being with severity, and every other with indulgence." We cannot mark our own defects with too keen and searching an eye; and he who explores his own bosom with the strictest scrutiny, will be at once the gentlest and the most faithful of monitors in dealing with the faults of others.

THE GREAT LUST.

OF all things here below, wealth is that on which poor deluded man is chiefly tempted, even to the end of life, to place his confidence; and when riches increase, it proves a hard task for the human heart to keep its affections sufficiently detached from them. But he who by injustice acquireth the earthly mammon, justly forfeiteth the treasures of heaven; and he who is made vain and covetous by money, however honestly gotten, renders that a curse to one which was designed as a blessing to many, and drowns himself in the spring which should have watered all around him.—*Bishop Horne.*

Calvinism.

For a number of years, last past, it has become fashionable to sneer at subjects connected with Christian Doctrine; and this alarming feature has not been confined to mere Socialists, would-be philosophers, and transcendental dreamers; men of another stamp, professionally, have manifested too much sympathy with it, and too frequently shared in it. Christianity has been, by these Sons of Science and high dialecticians, set aside as an old worn-out thing; and the "Power of the Pulpit," forsooth, it has been proclaimed, is gone! so that we are to look to Philosophers, and Lecturers, and writers,—men of new schools, and with new instruments,—to set the world right, and keep it so! "Creeds" are consigned to the tomb of the Capulets, to be covered with the contempt of all wise men. The *Eclectic Review* of last month, in giving counsel to certain parties, apprizes them, that, if they "not only assail State-churchism, but likewise the narrow, arrogant, and sectarian spirit—the *spirit of Creeds and Theological Organizations*, of which State-churchism is but the expression, or the instrument—a victory over their opponents may soon be achieved." Are we to understand by "the Spirit of Creeds," the spirit of the Gospel itself? and by "Theological Organizations," Christian churches? If these, then, are to be "assailed" along with State Churches, the Nonconformists of Great Britain know what they have got to expect; and it will become them to act accordingly. We cannot, at present, enter more fully into this matter; suffice it to say, that we conceive the highest service that can be done to the religion of the New Testament, in these realms, is, everywhere to give an increased prominency to the Gospel, to the exclusion of mere philosophisings about it, German speculations, the rant of Carlyle, and the Pantheism of Emerson. The sooner these things, with all that appertains to them, are swept from the Church the better. We are glad to see that the subject is occupying the attention of the best portion of the Transatlantic Press. A very able journal, there, has been expatiating on Scott's "Review of Calvin's Institutes," in his Continuation of Milner's History, and thus proceeds:

CALVIN'S REAL DOCTRINES.

Such is a general account of the contents and doctrines of a work, which of itself would have sufficed to give a lasting celebrity to its author's name; which was long the text-book of the student, and the confession of faith of a large portion of the Protestant world; and of which, and against which, multitudes still continue to speak, but which few comparatively read. In closing this review of it, there are two points which I wish further to notice. One is Calvin's doctrine concerning the unlimited calls and offers of the Gospel; and the other, his views of the design of Christ's death—whether it was for all men generally, or only for the elect?

After all that we have read from the pen of Calvin, concerning "the universality of the promises;" "salvation being proclaimed indiscriminately to all;" "all men promiscuously being called, invited, exhorted," to come to Christ; the Saviour's "offering himself" to our acceptance; "mercy being offered both" to the elect and the reprobate; "the grace of Christ being offered to all alike;" with his vindications of such a mode of proceeding, as is no way inconsistent with the other doctrines which he lays down; there can remain no doubt of his sentiments on this subject. Some passages, however, may be selected, which apparently, and especially by those who content themselves with a translation, wear a different aspect. Three sentences, and I think no more, have struck me, which I shall present to the reader in Mr. Allen's rendering. The first is in book second, ii. 6: "I stop not to notice those fanatics, who pretend that grace is offered equally and promiscuously to all." The next, third, ii. 2, 10: "Whence it appears that, when the doctrine of salvation is offered to all for their effectual benefit, it is a corrupt prostitution of that which is declared to be reserved, particularly for the children of the church." The last, third, xxiv. 1: "I have already made a few observations, with a view to refute

the error of those who suppose the generality of the promises to belong equally to all mankind." The first passage stands thus in the original: "Nam phreneticos nihil moror, qui gratiam pariter et promiscuè expositam esse garriunt." I cannot doubt that it is directed against those who hold, that the grace of the Holy Spirit is dispensed or communicated equally to all. The connection requires this; for it is introduced in confirmation of the position, "that man is not possessed of free-will for good works, unless he be assisted by that special grace which is bestowed on the elect alone in regeneration." It is not the offer of mercy, therefore, but the "exhibition" or communication of "special grace" to all, that he denies. The original of the second passage is as follows: "Unde constat perperam quibuslibet prostitui salutis doctrinam ut efficaciter prosit, quæ solis ecclesiæ filiis seorsum reposita esse dicitur." This differs considerably from the translation. In fact nothing is distinctly said concerning "the offer" of the doctrines of salvation. The censure seems to be pointed against the supposition, that the Gospel is designed "effectually to benefit all"—*ut efficaciter prosit;* and rather refers to the Divine intentions, than to our duty in setting forth the Gospel to men. And this again is agreeable to the context. The section opens thus: "It is objected by some that God will be inconsistent with himself, if he invites all men universally to come unto him, and receives only a few elect. Thus, according to them, the universality of promises destroys the discrimination of special grace." And it proceeds: "How the Scripture reconciles these two facts, that by external preaching all are called to repentance and faith, and yet that the spirit of repentance and faith is not given to all, I have elsewhere stated." In fact, therefore, the passage is not written against those who pleaded for unlimited invitations; the propriety of them is assumed by both parties; but against those who denied the consistency of such invitations with the communication of grace only to select individuals. The third passage is certainly not very correctly translated: "Eorum errorem refellens, quibus generalitas promissionum videtur æquare totum humanum genus." Supposing that the "generality of the promises" places "all men on a level," or equal footing, is what Calvin opposes. There is nothing, therefore, in any of these passages in the least to contravene the general doctrine of Calvin concerning the propriety and duty of addressing "exhortations, invitations, offers," to all men indiscriminately.

On the other question, whether Christ, in a sense above defined, died for all men, or suffered exclusively for the elect?—a question which has since excited so much controversy, the silence of the "Institutes" is very remarkable. It is true, that this question may seem to be very much involved in that which we have just left, and that Calvin's unequivocal testimonies on that subject may go far to decide what were his sentiments on this; for what are "calls, invitations, offers," addressed to those for whom absolutely, and in every sense, no provision is made? But, in reading through the "Institutes"—certainly not with my eyes closed as to this topic—I have not noted a single passage bearing directly upon it; nor, on reading over again the chapters on Redemption, with a special reference to it, do I find one. Was it that the author chose to evade it? That is most unlikely. Or was it, rather, (according to a suggestion above thrown out), that the question was not yet fairly mooted, and that mankind hitherto had wisely contented themselves with the general statements of Scripture, without attempting forcibly to reduce them to the dimensions of a system? The following passages, in the two chapters just referred to, bear very much that appearance; if some of them are not even positively availing in favour of general redemption:

"In this situation Christ interposed as an intercessor; he has received and suffered in his own person the punishment which, by the righteous judgment of God, impended over all sinners; that by his blood he has expiated those crimes which rendered them odious to God; that this is the foundation of peace between God and men." "It follows in the Creed, 'that he died and was buried;' in which may be further seen, how in every respect he substituted himself in our room to pay the price of our redemption. . . . . This is the meaning of the apostle when he says, 'that he tasted death for every man.' This is confirmed by the declaration of the Baptist, 'Behold the Lamb of God which taketh away the sin of the world.'" Thus he quotes passages on which an advocate of particular redemption would have been anxious to impose a due limitation without making a single remark, apparently

without feeling the temptation to offer one. And in the same way with respect to passages of a different description: "'As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous;' the meaning is, that as by the sin of Adam we were alienated from God, and devoted to destruction, so by the obedience of Christ we are received into favour as righteous persons."

In the absence, then, of anything more decisive (as far as I have observed) in the "Institutes," I turn to the few passages which I have met with, or which have been pointed out to me in other parts of our author's writings. The remarkable clause in his will, unnecessarily, and therefore it would appear studiously introduced, for the purpose of showing his sentiments, is already before the reader: "The blood of the great Redeemer which was shed for the sins of the human race." On Matt. xxvii. 28, "This is my blood which is shed for many for the remission of sins," he says: "By the term many he does not mean a part of the world, but the whole human race. When we approach the sacred table, let us not only have in our minds this general consideration, that the world is redeemed by the blood of Christ, but let each one reflect for himself, that his own sins are expiated." On Romans v. 18, "The free gift came on all men to justification of life," he remarks: "The apostle makes it a grace or favour common to all, because it is proposed" (or sent forth), "Exposita est"—the very word used in one of the passages quoted above, as apparently tending the contrary way. Calvin frequently uses it for offered to all; not because it is actually extended to (conferred on) all. For though Christ suffered for the sins of the whole world, and is offered, by the mercy of God, to all indifferently (without exception or distinction), yet all do not embrace him. On 1 John ii. 2, he says: "Christ suffered sufficiently for the whole world, but efficaciously only for the elect." And finally, as early as the year 1535, in a preface to the New Testament, in French, he says: "At the appointed time the Messiah came, and amply performed whatever was necessary for the redemption of all. The benefit was not confined to Israel alone, it was rather to be extended to the whole human race; because by Christ alone the whole human race was to be reconciled to God." "Though Calvin's works consist of nine volumes folio, I do not think," says Dr. Williams (to whom I have been indebted for some of these quotations), "there is one sentence that militates against the representation" here contended for; "and in many places he expresses himself in a manner that abundantly justifies it." Calvin, therefore, we may confidently conclude, would have fully concurred in the statements of our thirty-first Article, our Communion service, and our Catechism, on this subject; in the last of which the limitation seems to be distinctly placed, not in the impetration, but in the application of salvation — not on "redemption," but on "sanctification."

The foregoing article may be taken as, on the whole, a fair representation of the views of Calvinists concerning the Word of God.—Concerning the Word of God, we say; for it is ever to be remembered that when we speak of Calvinism, we do not refer to the self-originated opinions of Calvin—to the things he thought out, but to the things he professed to have found in the pages of Inspiration. We have to do with him simply as an expositor of the mind of the spirit. The true Divinity is not a matter of "What thinkest thou?" but of "What readest thou?" It is, therefore, a thing with which learning has but little to do, and genius still less. The more genius, indeed, the more danger. The bulk of the heresies which have distracted the Church and troubled the world have originated with men of genius—with men who have but too frequently manifested a disposition to substitute their own wisdom for that of the Most High. Men of moderate, or even inferior abilities, eminently marked with humility, are infinitely more likely to get at the mind of the Spirit than the most towering intellect clothed with pride, and blinded by the brilliancy of its own power. It is the "pure in heart" that "see God." Of this the history of the Church supplies an infinitude of examples. But even learning, useful as it may be, especially in the question of language, next to genius, is fraught with peril to its possessor. Its natural, not its necessary tendency, is, to puff up;

and just in proportion as it does so, it is not a help, but a hindrance to the discovery of the meaning of the word. All true learning, in a new heart and a right spirit, may be rendered powerfully subservient for purposes of ornament and of illustration, but it can bring no addition to that inner light on which the discovery of the mind of God so entirely depends. Other things being equal, however, the more learning the better; and for the profitable exposition of Scripture, and for dealing with certain portions of mankind, a dash of genius will even add to the efficiency of learning. For learning and genius Calvin was surpassed by none of his compeers, and scarcely even equalled by any; but it is not on these grounds we rest his claims to superiority as a Theologian, but on his extraordinary illumination by the Spirit of God.

From all this, then, it will be seen that those who are termed Modern Calvinists are the true representatives of the Doctrines of Calvin, and that Arminians have dealt most unfairly with him and his system. For our own part, we have no more doubt of the substantial accordance of Calvin's views with the New Testament, than that he was a white man, who spoke French and wrote Latin. But if what is commonly called Calvinism be really of God, it must be good for the world; its fruits must be its defence. In the absence of these, it admits of none from any other quarter. Much has been said of its tendency to promote fatalism in individual conduct, and despotism among mankind, and thus to destroy social morality and national liberty. If these allegations be true, they may be demonstrated by an appeal to history. Let us, then, go to history, and inquire concerning the premises. Here, again, we are happy to call in the aid of a transatlantic writer, who has done excellent service on this score:

POLITICAL RESULTS OF CALVINISM.

In reading Macaulay's "History of England," we are struck with the amount of testimony, direct or indirect, which the historian (far from a Calvinist himself, as we suppose,) gives to the superior tendency of Calvinism to promote civil liberty and republican institutions. Hume, speaking as the infidel philosopher, called Calvinism "*the gloomy system*;" but the same Hume, when writing the History of England, testified of the Puritans, who to a man were Calvinists, that England owes all the liberty of her constitution to them. And it is worth the while to glance at historical facts showing the connection of Calvinism and civil liberty.

Begin with Calvin himself. Bishop Horsely says, "Calvin was unquestionably a republican in theory." And Gibbon, a hater of Calvinists and republicans, says, "After we pass the difficulties of the first century, we find the Episcopal form universally established, till it was interrupted by the republican spirit of the Swiss and German reformers; for Calvin, though born in France, was a Swiss Reformer." Bancroft, in his "History of America," though himself a Unitarian, pays a high tribute to Calvin as an instrument in generating free institutions.

Wherever Calvinism went with power, it nerved the popular arm for the resistance of despotism. To it the Swiss and the Hollanders owe their eminence of free institutions; and Scotland, in its very name, is a volume of illustrations of our theme. What has made the difference between the Scotch and the Irish—originally to such an extent identical? What but the spirit of Calvinism—into which they were baptized by John Knox, an immediate disciple of Calvin—sustained that little nation in its battle of centuries against the despotic and prelatic power of England? So the convulsions that shattered the despotism of the Stuarts, and put the commonwealth of England in its stead, was a development of Calvinism. The Westminster Assembly, convened in the midst of that tempest, will be allowed to be a fair exponent of the prevailing religious doctrines of that generation; and that Assembly was thoroughly a Calvinistic body. Then after the Stuarts restored had become intolerable again, deliverance arose from a Calvinistic source. William, Prince of Orange, was a high Calvinist. And the same may be said of the bone and sinew of the force with which he went forth for the expulsion of his Popish father-in-law, and the deliverance of England from a most odious tyranny.

And to whom do we attribute the formation of the republican character of this country? That character was really formed long before the war of the Revolution. In New England the Congregational churches planted by Calvinistic Puritans, and the other institutions which the wants and the spirit of those churches brought into being, unfolded the germs of the republic. In the other colonies, it was the Dutch, Scotch, French, and English Presbyterians, who were all Calvinists, that did a like service in preparing the public mind for the revolution, and in carrying it through that critical period. The Synods of New York and Philadelphia, the organs of the Presbyterian church, addressed a pastoral letter to all their churches, exhorting them to union in the great struggle. The Calvinistic ministers of New England were, with few exceptions, ardent and active in the cause of the revolution. Indeed, there was a religious question among the elements of that war. For many years previous there was a threatened invasion of the freedom of the colonies, in the extension of the English

prelatical system hither. Conventions of ministers had been held, to avert an evil so much to be dreaded, and to enable our churches to stand fast in the liberty wherewith Christ had made them free, and not receive again the yoke of bondage imposed by an Arminian hierarchy.

EFFECTS OF CALVINISM ON PERSONAL CHARACTER.

It would be strange if a system which has so wonderfully inspired the love of political liberty, should only tend to gender moral bondage. It will be ever found that true patriotism and true sanctity are not only compatible; but unless obstructed by mental defects, or defects of intelligence, they are inseparable. He whom God has made free from the bondage of corruption will never be at rest while the slave of man. Therefore, to Christianise is, in effect, ultimately, oppose who may, to emancipate. There is no ground, however, on which Calvinism has been more fiercely assailed than on its alleged tendency to encourage sin and foster all sorts of iniquity. The allegation, it is true, has generally been confined to *words;* for even Dr. Priestly confessed that the character of the Calvinists was much better than their Creed, while he lamented that the character of the Unitarians was much worse, and tended much less also to nourish a spirit of devotion. But we are not left on this matter to speculate; and although our opponents may confine themselves to words, we demand an appeal to FACTS; and on the present occasion we shall adduce two credible witnesses, that in all candid minds the great fact may be established. The first one is the late illustrious Dr. Chalmers, who, in Volume XI. of his Works, at page 147, thus discourses on the effects of Calvinistic doctrine on the character of nations:

How comes it that Scotland, which, of all the countries in Europe, is the most signalized by the rigid Calvinism of her pulpits, should also be the most signalized by the moral glory that sits on the aspect of her general population? How, in the name of mystery, should it happen that such a theology as ours is conjoined with perhaps the yet most unvitiated peasantry among the nations of Christendom? The allegation against our churches is, that in the argumentation of our abstract and speculative controversies the people are so little schooled to the performance of good works. And how is it that, in our courts of justice, when compared with the calendars of our sister kingdom, there should be so vastly less to do with their evil works? It is certainly a most important experience, that in that country where there is the most of Calvinism, there should be the least of crime—that what may be called the most doctrinal nation of Europe should, at the same time, be the least depraved—and the land wherein people are most deeply imbued with the principles of salvation by grace, should be the least distempered either by their weekly profligacies or their Sabbath profanations. When Knox came over from the School of Geneva, he brought its strict, and, at the same time, uncorrupted orthodoxy along with him; and not only did it flame abroad from all our pulpits, but through our schools and our catechisms it was brought down to the boyhood of our land; and from one generation to another have our Scottish youth been familiarized to the sound of it from their very infancy: and unpromising as such a system of tuition might be, in the eye of the mere academic moralist, to the object of building up a virtuous and well-doing peasantry, certain it is that, as the wholesale result, there has palpably come forth of it the most moral peasantry in Europe, notwithstanding. We know of great and grievous declensions, partly owing to the extension of our crowded cities being most inadequately followed up by such a multiplication of churches and parishes as might give fair scope to the energies of our ecclesiastical system; and principally, we fear, to a declension from that very theology which has been denounced as the enemy of practical righteousness.

This language is not more eloquent than truthful; but to the great Pulpit Orator we must add the testimony of one of the most distinguished Statesmen of the last age, the late Sir James Mackintosh. On this subject, this great man thus expressed himself in the 71st Number of the *Edinburgh Review*, page 257:

Let us appeal to experience on the moral influence of Necessarian opinions, in their theological form. By doing so, we shall have an opportunity of contemplating the principle in its most active state, operating upon the greatest masses, and for the longest time. Predestination, or doctrines much inclined towards it, have on the whole prevailed in the Christian churches in the west since the days of Augustine and Aquinas.

Who were the first formidable opponents to these doctrines in the Church of Rome? The Jesuits, the contrivers of courtly casuistry, and the founders of lax morality. Who, in the same Church, inclined to the stern theology of Augustine? The Jansenists, the teachers and the models of austere morals.

What are we to think of the morality of Calvinistic nations, especially of the most numerous classes of them, who seem, beyond all other men, to be most zealously attached to their religion, and most deeply penetrated by its spirit? Here, if anywhere, we have a practical test of the moral influence of a belief in Necessarian opinions. In Protestant Switzerland, Holland, Scotland; among the English Nonconformists and the Protestants of the north of Ireland, and in the New England States, Calvinism was long the prevailing faith, and is probably still the faith of a considerable majority. Their moral education was at least completed, and their collective character formed, during the prevalence of Calvinistic notions. Yet where are communities to be found of a more pure and active virtue?

Biography.

MRS. HELMORE.

To the Editor of the Christian Witness.

SIR,—May I request the favour of your inserting in the CHRISTIAN WITNESS the enclosed sketch of an interesting period in the life of my mother? She was a woman of exalted piety; her society was courted by eminent Christians of every denomination; her memory is embalmed in the hearts of all who knew her, and is held in deep veneration by her surviving family.

I am induced to make this request from having lately observed an error which has inadvertently crept into that heart-stirring work, "The Life and Times of Selina, Countess of Huntingdon." The laborious compiler will hardly regret the mistake, when he finds that it has been the means of giving publicity to the following biographical notice of one who was worthy to be enrolled in the holy army which he has arrayed before us.

The error referred to occurs in Vol. I., p. 393: "Two large chapels were soon after erected at the neighbouring village of Emsworth." There is, I believe, but one chapel at Emsworth, and that was built by my mother. This will appear from the following paper, which was drawn up by my father, the late Rev. T. Helmore, of Stratford-upon-Avon, Warwickshire, and read at the conclusion of her funeral sermon, (March 27, 1844,) by the Rev. W. Percy, of Warwick. Its insertion in the CHRISTIAN WITNESS will oblige and gratify H. HELMORE.

Likatlong, South Africa,
August 9, 1849.

SKETCH.

OLIVE HOLLOWAY possessed a very gentle, amiable, and lively spirit from her earliest years, and was the constant companion of a very wise and affectionate mother, for whom she unceasingly felt the most reverential and filial love, evinced by the most rigid subjection to her will.

Though she mingled in the fashionable amusements of the world with other young persons, she was never greatly attached to them with one exception. She was at an early age convinced that cards, balls, and theatrical entertainments not only involved a great loss of valuable time, but were sources of temptation of a very injurious moral character.

At the same early period of life she began to read the Holy Scriptures with great diligence and undefinable enjoyment. She was exceedingly regular in observing the various fasts and festivals of the Established Chuch, of which she was a member, as well as being constant in her attendance on the Sunday. The ritual of the Church, though so sublime and spiritual as it confessedly is in the opinion of candid evangelical Dissenters, became, from constant repetition, exceedingly irksome to her, and she felt an increasing conviction that the mode of Divine worship as established by Act of Parliament did not accord with that prescribed in the New Testament by Jesus Christ.

When about the age of three or four and twenty a clergyman of the name of Jones was the officiating minister of Emsworth, the country town in which she resided. He appears to have been a man of eminent piety, and under his ministry spiritual light began to dawn upon her mind. About this time the good providence of God brought her acquainted with two most eminent and devoted Christian women, the Misses Moody, one of whom afterwards became the wife of that excellent servant of Christ the Rev. John Griffin, of Portsea. These young ladies were members of the Independent Church at Havant, under the pastoral care of the Rev. William Scamp, a man wholly devoted to his Master's work,—a plain, clear, faithful, and successful preacher of "Christ's holy gospel." These young ladies, on a Good Friday, about the year 1807 or 1808, invited Mrs. Helmore, then Miss Holloway, to accompany them to hear him. She did so. The beautiful simplicity of the whole service commended itself to her judgment as exactly corresponding with the worship of the first converts to Christianity described in the Acts of the Apostles and the Epistles of the New Testament, and the word came with Divine power to her heart from the lips of the preacher.

Overwhelmed with delight, and filled with gratitude, she resolved, without any hesitation, to continue under a ministry so congenial with her views and feelings, and to unite with a people who, though comparatively poor and everywhere spoken against, gave the most decisive evidence of being enlightened by the truth, and of walking in the fear of God and in the comfort of the Holy Ghost. This decisive step, as may be supposed, caused a great sensation in the little town and neighbourhood. She conferred not with flesh and blood, but resolved to follow the solemn dictates of a conscience

enlightened, as she believed, by the Spirit of God. The Bible became more precious to her, and she perused its hallowed pages with an intense desire to know perfectly the mind and will of God, and this was accompanied by earnest and persevering prayer and supplication both in private and in public. Having felt the sanctifying influence upon her own spirit (as a natural effect), she became solicitous that others might be made participants with her. The rich, the poor, the aged, the afflicted, and the young, became the objects of her deep, heartfelt, and unceasing solicitude for the removal of their spiritual ignorance, the sapping of the foundation of their false security, the alleviation of their sorrow and affliction, the relief of the poor, the instruction of the young, and the happiness of all. Some thought her mad—others called her an enthusiast; but there was such an evident adherence to principle, such a determined fulfilling of the dictates of conscience, such sweetness of temper, such benignity of feeling, such prudence, such courageous independence of mind as to the opinion of mankind, such a visible determination to follow "*the Lord fully*," that no one could brand her with hypocrisy, or successfully prove that she exceeded the command of Him who said, "I have left you an example that you should do as I have done."

The effect of this zeal for God was soon manifest; a large number of children were collected under her superintendence, who were taught the first principles of the oracles of God. These exhortations and instructions had a visible effect upon the minds of the children; the judicious and gentle manners of their beloved instructress won their affection, —unloosed their tongues in her praises. By their representations of the delightful emotions they felt during the hours of instruction, first a few of the mothers of the children requested permission to be allowed to be present.

The door of admission having been opened for a few of the mothers who had pleaded earnestly for the privilege, their representations of what they had heard and felt excited the fathers to do the same. Some were influenced by curiosity, others by a desire for spiritual improvement; so that in the course of time the room in which these exercises were held became intensely crowded, The attention of the auditors was arrested, many hearts were sensibly affected with the things of God, and her own bosom filled with gratitude and joy from the indications of the Divine approval. A building was erected by her direction with a view to the establishment of a day-school, and for a place of Divine worship on the Lord's day.

At this crisis, he who had the happiness and honour of being united to her as the companion of his labours, his joys, and his sorrows, became acquainted with her; and he, with her, consecrated that little building to God. She commenced the devotional service, and he addressed the people from these words: "This day is salvation come to this house."

She for a time continued to exert herself with all the zeal of one entirely devoted to God, and this large building became crowded as the small one had been. The people heard the word with great seriousness and attention, and from that day the gospel has been preached within those walls.

The circumstances which thus called a most timid and retiring young lady into such public notice, were altogether novel and peculiar, and prove what can be done when the heart is divinely affected and the judgment made up as to the path of duty. It is right to remark that at the time this movement was experienced in the town of Emsworth, the excellent and pious young minister had left for the island of Bermuda, and it was to be deplored that his reverend successor was not a man like-minded, and also that the gospel was at that time preached only at the Independent chapel at Havant, two miles distant from Emsworth. Her unwearied efforts to do her Master's work speedily affected a constitution naturally delicate, and laid the foundation of that pulmonary disease which, in a measure, continued and increased till the day of her death. It is also right to remark, that her innate sensibility of all the proprieties and retiring modesty of the female character created a fear lest she had violated the apostolic prohibition, "I suffer not a woman to teach, nor to usurp an authority over the man, but to be in silence." The venerable Dr. Bogue rejoiced and encouraged her to go on in this work of the Lord until the good providence of God should render such instrumentality unnecessary, for his Divine approbation was obvious to all who could appreciate the blessed effects both upon saints and sinners.

Methodist Reform.

AGGREGATE MEETING OF DELEGATES.

On Tuesday, the 12th of last month, the Aggregate Meeting of the Delegates from the Wesleyan Societies, met to deliberate on the means to be adopted for working out the liberties of the people, in Albion Hall, London, to the number of 400 and upwards, from all parts of the country. Nearly, if not the whole of these individuals sustain some office in the Wesleyan Church, such as Circuit Stewards and Leaders, Local Preachers, Trustees, Sunday-school Superintendents, and Treasurers. The preliminaries, which occupied a considerable time, having been settled, the business began, when a series of resolutions was brought forward, to which a large number of the gentlemen spoke their minds with freedom. Mr. John Reay, of Newcastle, gave a very full account of the state of things Methodistical in that great town, in the course of which he said:

Looking back for the last fifteen or sixteen years, I find, that though we have added five travelling preachers, we have between 300 and 400 members less than before that period. (Hear.) Taking the preachers' expenses for that time, I find that it has cost the Society 60,000*l.*, and yet we have such a fearful falling off in numbers. Something must be wrong. (Hear.) I feel in my heart that there must be a great evil somewhere. I give you these particulars, which I have taken from the printed minutes. (Hear.) I should like to say something about that *Stamp*. He was of a bad stamp. (Hear.) I hope the selection of officers for the future will be better. He used me very badly. I wrote him seven years ago, and said: "You have 461*l.* 6*s.* 9*d.* in your hands, while many of the Society's funds are in debt. Why do you collect such a sum as you do not require? Besides, the form of your cash account is a ridiculous thing." But I might as well have cracked my fingers. He has gone with 2,600*l.*; and I understand that another preacher has lent him some hundreds, which, of course, have gone too; with several hundreds more, I dare say, if it were known. Such things as these have roused my spirit, I hope in the right way, and with a thorough determination that the thing shall be reformed. (Cheers.)

Mr. Bramwell, of Durham, a lawyer, son of the celebrated Methodist preacher of that name, made a speech of great power, in the course of which, speaking of the Conference, he said:

It is because of this love of power and sway that the Conference has sunken; and I believe that just now the great feeling which is agitating their minds, is how to get out of the pit—(Hear)—how to rise above the depth of degradation into which they have fallen—how to retrace their steps; and if they could but be sure that in returning they would not fall into contempt—if they could receive and secure the same homage they have been used to—if you would only say that they might still legitimatize and legislate as much as they pleased—if, to use their own vernacular, you would still venerate your ministers and submit to the godly judgments of their godly office—I say, if they could only be sure of this they would gladly retrace their steps, and replace, not joyfully and gladly, but with a degree of melancholy satisfaction, the brethren whom they have expelled on all sides, and under all circumstances. They would, no doubt, pass a resolution to soothe their wounded feelings, and pour balm upon their troubled spirits, provided we would only continue to them their power, and yield to their legitimate and legalising sway. (Laughter and cheers.) But I apprehend we are too much of lawyers for that—(Hear)—and we are perfectly agreed, for it is now brought fairly before the bar of public opinion, that the Conference will not be permitted to exercise the sway—the irresponsible sway—they have done. (Applause.) This irresponsible power is what I object to. (Hear.) They tell us that they are responsible to God; and so they are, most truly and fearfully so; but then we are creatures of time, and we want a little responsibility here. (Cheers.) We must know what they are about; because if they are responsible to God so are we. We are Englishmen; we have rights to defend, families to watch over, and a high and mighty moral influence to exercise over the church and the world. (Hear.) The Conference is irresponsible; but how long shall it continue so? Already methinks the handwriting testifies against them, and I believe the "*Mene, mene, tekel, upharsin*" begins to glitter even on the walls of their glory—the Centenary-hall; and we see that that in which they have placed their boasting and pride, has become, in fact, their shame, and has rendered them the contempt of all. (Cheers.) It is for you, brethren, by giving your adhesion to the words of this resolution—and I trust that none of you will do it without feeling your own responsibility—to put an end to this irresponsible power. (Hear.) I trust we shall all feel that a solemn duty is cast upon us by Providence and grace to correct the evils of the church, which would verge to its fall and ruin unless this spirit is arrested. I trust we shall all realise this sublime truth; and looking, on the one hand, at those kindly charities which have been violated, those appeals to mercy which have been disregarded, those forms of justice which have been outraged, those tyrannical laws which have been enacted, that irresponsible power which has been asserted; and, on the other hand, at that freedom which we love, the light we cherish, the hopes we indulge, the powers we feel, the glories we aspire to—looking at earth, time, heaven, eternity, glory, join heart and hand in giving our firm adhesion to the principles of this resolution. (Loud applause.)

Mr. Nichols, of the Second London Circuit, spoke with great decision on the subject of Lay Agency, and its absolute necessity to the well-working of Methodism, and was followed by Mr. Mallinson, of Huddersfield, in a copious and earnest speech, in which he entered a very solemn protest against the Conference tyranny and the growing disposition of the ministers to oppress the people, quoting the memorable words of John Wesley to the preachers: "The people obey me, but they will not obey you; they will not do to you as they have done to me." This gentleman, however, did not see his way very clearly upon the subject of Lay Delegation, while, nevertheless, he contended for the right of it, although he conceived there were great difficulties in the way of its working. He was afraid that if there were simply preachers and delegates, one to one, in the Conference, the preachers would contrive to elect subservient men, so that the thing would terminate in a mockery, and be futile as to all practical effects. Mr. Colman, the delegate from Holt, spoke at great length and excellently to the general question of existing bondage and Christian liberty, and was followed by Mr. Cozins Hardy, in the same strain. The next principal speaker on Tuesday Afternoon was Mr. Martin, of Manchester, who entered with great penetration into the merits of the case and the present condition of the community. He said:

My opinion is, that the power of popular opinion has crushed and buried many a despotism, and that there is not one remaining but must blanch, and tremble, and perish before its influence. Up, then, men of Methodism, leaders, local preachers;—arouse the best feelings of your hearts, and, as the sacramental host of God's elect, vindicate your rights, maintain your principles, and tell the men who shall meet in London next August that, while you feel every possible respect for them when they act as they ought, you have no sympathy with them when they play the tyrant; that you do not intend any longer to submit to such abuses; that you have rights, duties, a conscience, and a God, and that you will be true to them. (Applause.) My highest happiness would be, to see every one who is allied with me in the ties of nature joined together with me in this holy confederacy; but some of them tell me that they never will be. I tell the men who perpetrate these atrocities, that they are the real breakers of the peace, and if they wish to be considered as "the Conference of the people called Methodists," they must yield to that people their rights, and the sooner they do so the better. My prayer is, that God would bless us and them, and that again we may unitedly feel the kindlings of that love which warmed our hearts in times that are past. (Cheers)

"Together let us sweetly live."

On Wednesday the business was resumed, when the subject of Lay Delegation came forward with great prominence. Mr. Alderman Schofield, of Sheffield, and Mr. Coultas, of York, delivered themselves with great decision, and were effectively followed on the subject of Christian liberty by Mr. Palmer, of Belper, who seems to have very enlightened opinions of the matter. That gentleman boldly enunciates the views we have already propounded,—that to protect the people, and to control the despotic spirit of the Conference, there must be, at least, *two* laymen to each preacher. On this point he said:

I think we should never carry on our Connexion with benefit and advantage by the introduction of lay delegates, unless we could, by any possibility, bring in *two* delegates to one preacher. Upon that principle the Connexion might work; but I believe the day is as far distant when we shall see the introduction of two laymen into the Conference as is the repeal of the income-tax. (Hear, and a laugh). I should like to see them introduced; but if we cannot obtain lay delegation by our present struggle, if, by the united energies of our noble band of Methodistical reformers, who are not getting "small by degrees and beautifully less," but who are increasing day by day, and whose "path is like that of the just, shining more and more unto the perfect day," we may obtain much. I glory in belonging to you. I will join you in getting lay delegation, and in trying to bury in ruins the law of 1835—a law which, while we slept, an enemy sowed among us, and it is now bringing forth tares. They have abrogated the law of 1797—a law for which our fathers fought nobly in a moral conflict, knocking at the chapel doors and making their legitimate demand. But that movement was nothing in its extent to the present movement. God grant the day may not be far distant when we shall see the ultimatum of our wishes! Then will our splendid Connexion shine once again—her moral darkness being removed, and the glory of the Most High resting upon her. (Cheers). I may state, in conclusion, that in Belper we had, at the March visitation, 700 members, 540 of whom are in favour of reform. Out of 32 local preachers, we have 25 reformers; out of 50 leaders, we have 36 reformers; and out of about 33 trustees, we have 26 reformers. We have two circuit stewards and 10 society stewards; and we have all determined to stand or fall together. (Loud cheers).

The case of the next speaker is fraught with instruction and encouragement. He is, perhaps, a fair representative of a large body of people who are just beginning to open their eyes, and almost afraid of the discoveries which force themselves upon their attention:

Mr. HIRST (Ilkestone) seconded the resolution, and in doing so said that it was perfectly congenial with his own mind and feelings. It proposed an alternative, that if the Conference

would act in a certain manner, the reformers would be content without lay delegation. The question, however, was—would the Conference confine themselves to their legitimate duties only? He feared not, and thought as they had done wrong before they would act erroneously again. (Hear.) Now, he had not brought himself to decide whether the reformers should have lay delegation to the extent necessary to make it of any kind of use. He had been in the habit of thinking the Conference perfect. His prejudices were all in its favour, and it was with great difficulty indeed that he had disentangled himself from those prejudices. He had always vindicated the preachers in their persons and administration, and never, until lately, did he consider it proper to oppose them. It was the act of the last Conference which had decided him; but he must still beg to be excused if he could not go the full length in favour of lay delegation. He was quite sure it was scriptural and proper; but the question was, could the reformers successfully enforce it? He thought that popular influence might probably be infused into the subordinate meetings of the Connexion, and that if Conference refused to attend to the suggestions contained in the resolution, and did not confine themselves to the duties originally prescribed for them, lay delegation must be enforced. (Cheers.) He was himself a full-length reformer in principle; still he was sincerely anxious to obtain all the good, and avoid all the evil that was possible, by quiet measures, although he came from a warm circuit, that was situated between two fires—namely, Ripley upon the one side, and Nottingham upon the other. He had only a word to say about the law of 1835. It had created Methodistical death; and a more abominable measure had never emanated from any set of men. (Cheers.)

It is much to be wished that all men in the condition of Mr. Hirst might be placed between two such fires as those which blaze at Ripley and Nottingham; for the probability is, that, so circumstanced, the heat of a genuine reform might at length, and soon, pervade their whole souls. They who think Conference "perfect" are, of course, not very promising subjects; still it is something to get them to declare themselves, with Mr. Hirst, "full-length reformers in principle," since, where there is principle, there may, in the end, be practice. That gentleman's appearance, moreover, as a delegate, is a step that does him justice and honour. The man that stood prepared for this is ready for more.

On the subject of Lay Delegation we are glad to see that the London delegates led the way, and in point of real knowledge of the subject and an intelligent conviction of its necessity, excelled most others:

Mr. F. GROSJEAN begged to be understood as speaking as the delegate of the Hinde-street circuit, and not as one of the secretaries or committee, when he said that it would be a waste of time on the part of the meeting if they were to discuss the resolution in its present shape, seeing that it was far short of what would satisfy the desires of the country, and that it ought to be remodelled. (Hear, hear.) With respect to lay delegation, there might be persons who wished as well to the reform movement as he did, and who, nevertheless, could not look upon the subject in the precise light that he had been in the habit of viewing it; but he believed that the majority of the delegates were strongly in favour of out-and-out lay delegation. (Cheers.) He agreed with them in that respect. He believed that they could carry lay delegation in its fullest extent—if not at present, certainly at some future time, by means of agitation. There were some who would say, "Let us have no agitation;" but these were the men who, when they wanted to carry an object, excited the Connexion with the speed of electricity from one end of the kingdom to the other. He opposed anything like a moderate sort of lay delegation, and he was most anxious that the delegates should, openly and manfully, now that they were assembled, express their opinions on that most important subject. Nothing short of an out-and-out lay delegation would suit him; and, as to legal technicalities and difficulties on the subject, he would neither bother nor perplex himself with regard to them, because he firmly believed, from experience, that all such technicalities and difficulties were easily surmounted. (Hear.) The laws of Wesleyanism were unlike the laws of the Medes and Persians. It was said upon one occasion they were like them, to which it was aptly replied, by way of interrogatory, "Then, if they are like them, where are the Medes and Persians and their laws now?" (Laughter and cheers.) He objected to the resolution, because it would have the effect of establishing a house of lords and a house of commons. He wanted no house of lords in Methodism. If there must be one hundred lords, there must then be one hundred commoners, and the consequence of this would be, that continual clashings and delays would take place between the two, whereas he wanted to end all questions of controversy there and then. The resolution did not convey his understanding of the real meaning of lay delegation. They had lay delegation in the house of commons, where it worked well; they also had it in the United States, where it worked admirably. The great revolution on the Continent had gone upon the principle that the people should have a finger in the representative pie—somebody to represent them, and see that the public money was not expended extravagantly; and this should be the plan adopted in the Wesleyan Connexion. The preachers were like little children. They knew little of money matters, and whenever they had to do with them, they made a mess of them. (Hear, and a laugh.) He had been accustomed to business and money matters since he commenced his apprenticeship, and he was convinced that nothing short of the lay representatives of the people sitting in the Conference would ever afford satisfaction. He called upon the delegates to go the whole hog. (Laughter and cheers.) Let the men who had come from all parts of the country lay down their requirements in black and white, and say that nothing less than they demanded would satisfy them;

and, with this view, let them return the resolution to the committee sitting up-stairs, and see if that committee could not send them something more substantial down. (Cheers.)

Mr. Ebbit, of Sheffield, and Mr. Massingham, of Norwich, both having spoken to the resolution, the subject was taken up by a gentleman who seemed thoroughly to understand it:

Mr. MARTIN (Manchester) was of opinion that the resolution had been unsatisfactorily worded. He thought it desirable that the delegates should affirm the principle at once, that laymen ought to form part of the legislative body in the Connexion, because, if that were affirmed, then the only remaining question for discussion would be—how should that be done? (Hear.) It had been said by one delegate, that he had a good deal of prejudice existing in his mind in favour of the Conference, but that he believed the principle of lay delegation to be scriptural. What on earth had the delegates to do with prejudice, if what they sought was scriptural? Prejudice in such a case must give way to what is scriptural and rational. (Cheers.)

Mr. Colman, with great vigour, supported the general principle, and Mr. Bramwell said:

He hoped none of the delegates doubted for a moment that the feeling of every one of the committee was pledged to the great principle of lay co-operation in all clerical doings and actings. There was a virtue, a beauty, a union, and a strength in the junction of clerical and lay agency. It was like a binding together of rods and wands, whereby they could not be broken when their power was unitedly exerted. Every church of Christ had a right to lay representation, its discipline, government, and order. There were circumstances which required to be taken into consideration in every church, and the resolution sent down had been founded upon particular circumstances.

Mr. Bramwell gave great prominence to a very important circumstance—that the Original Conference, as established by the Deed-Poll, provided for only a hundred ministers; whereas, by a "fetch," originating with Dr. Bunting, all ministers who had travelled upwards of fourteen years were now admissible and admitted. Mr. Bramwell argued that every deed done by a body so mixed was, in its own nature, illegal, and a contravention of that very instrument of which so much was made when the object was to keep out laymen. His observations on this subject are remarkable. Mr. Bramwell asked:

Had Methodism lost its senses? Was the wisdom of Wesley not to be inherited? Why did not the Conference cleave to his views, follow his precepts, and adopt the rectitude of his judgment? Instead of that, however, they adopted artful pieces of Jesuitism to obtain votes. They brought in young aspirants to favour. They had thrown a pestilence into the body, which was pervading and infecting the entire mass. Wesley appointed the hundred; but they, in their worldly wisdom, had virtually enlarged it, and they had thereby done that which would probably prove the greatest blow and abasement to spiritual pride and prelatic intolerance ever given. Pride always had its fall. Earthly wisdom sometimes was confounded in the dust; and now that Conference, which had broken the original trust committed to its hand, had thrown itself, neck, heels, and body, into the hands of the lawyers: and "may the Lord have mercy upon it." (Loud laughter.) He meant mercy upon their souls, for they were tolerably safe as to their bodies, except, indeed, that their pockets were not so well garnished as formerly; but, when the Contingent Fund should exhibit the beautiful contingency of having nothing in its coffers, there would be hope for Methodism. Conference had broken the bond. They had insulted the spirit of John Wesley. They had sent up his mantle back to heaven, instead of rejoicing in its possession, and mounting up after it as on chariots of fire; and they had rushed into the courts of law, and "may the Lord have mercy upon them." (Renewed laughter and cheers.) Now, the committee had framed the resolution modestly. They simply said in it that, if the Conference would confine themselves to the simple objects which are by law devolved upon them, lay delegation would be rendered less necessary; that if, for instance, they discharged their simple functions under the Deed-Poll, filled up vacancies, not by favour, or reward, or prospect of advantage, or with Jesuitical reasoning, but fairly, honestly, and scripturally, and with compassion and tenderness, all would be right, and there would be 100 good men instead of 600 tyrants and oppressors. (Loud cheers.) These functions they might discharge in seven days; and then, instead of lingering as now in the fat pastures of Conference, they might return and feed their flocks. (Hear.) Almost everything done since Wesley's death was disputable. Time might cancel some of the wrongs; others of them were irremediable, and never could be restored. The fact was, Conference had been seeking the Lord long enough, but, as Cromwell said, "they hadn't often found him." (Loud laughter.) Still they might have a pentecostal season hereafter—already, indeed, the gift of tongues had been poured out upon them in rich abundance. (Continued laughter.) The delegates were now called upon to hold out the olive-branch, and say to them: "Brethren, if you will do exactly what John Wesley told you to do—if you will live by his rule, and bring the Conference to the state in which he gave it to you—we will leave you alone, and we shall be happy to receive you as ministers of Christ." The committee considered lay delegation scriptural, and they sought for the full, free, perfect representation of every member of the Society. They believed the present Conference to be an illegal body—a defunct body—a body in law extinct—not food for vultures; and they prayed the Lord to deliver it from the lawyers. (Great laughter and cheers.)

It was, however, affecting to see the

power of lengthened thraldom upon the minds of intelligent men. It was clear that there lurked in all hearts a deep conviction of the necessity of Lay Delegation to counterbalance the spirit of Conference despotism; and yet a number of the speakers seemed to tremble at the utterance of their conviction! They seemed all anxious to reap the harvest, but afraid of the winds and storms of the month of March. Again Mr. Martin came to the rescue of the great principle, stating that

He agreed with that gentleman that it was desirable to go to Conference with an olive branch in their mouths; but it was very undesirable, at the same time, that they should carry their complaints and desires in their pockets. He was for telling Conference honestly the principles without which the reformers never would be satisfied. (Loud cheers.) He thought it a scriptural duty enjoined on the laymen of the church to share in the legislative department of the body. He was responsible to God. If he were willing to allow other people to do his duty, he should be guilty of dereliction. (Hear.) It had been said that lay delegation was open to objection, because it was liable to abuse. So was everything human. But he would ask whether lay delegation had produced the one-thousandth part of the evil to the church and the world, which ministerial influence had caused in all ages? (Hear, hear.) If lay delegation was open to abuse, trial ought to be made to prevent that abuse; but, at all events, of this he was certain, that the delegates ought not to be content with anything short of lay delegation, in some form or other. (Cheers.)

There was, in one sense, a perfect unanimity on the subject of lay influence. It was agreed on all hands that all the minor meetings, short of the Conference, should be open to laymen, and that the members at large should enjoy the suffrage in electing officers; but if this could be carried, five or six able men, and among them Mr. Gandy, of Spitalfields, considered that this would so neutralize the Conference power, and, by certain arrangements which were specified, so reduce the amount of business which would go to the Conference, that it would leave Conference very little that admitted of abuse. Mr. Gandy said:

The committee heartily concurred in the propriety of lay delegation. They thought the ministers were best qualified to do their own work, but then they must confine themselves to their own work—to that appointed by Mr. Wesley; they also thought that the Conference, instead of being the highest court of appeal in Methodism, should be abolished; and if that were abolished, the lay delegates there would not be required. If the district meetings were enlarged, and the power of the preachers divided by a new infusion, lay delegation would be obtained; and if, in addition to this, all the laws of Methodism were reviewed, and the laws, when next settled, should be considered unalterable, until again a change was considered necessary, and that then that change should be effected by a Conference of laymen and preachers, lay delegation would greatly be obtained. These were propositions which the committee intended to make to the delegates. (Cheers.)

In this view all the half-and-half men seemed to concur, conceiving that to provide for Lay Delegation in Leaders' Meetings, District Meetings, and Quarterly Meetings, would supply an abundant antidote; and it seemed thought, moreover, that there was more likelihood of carrying the matter in these respects, than if they went with an alarming demand of a seat in Conference. While we appreciate the prudence, and the, perhaps, scarcely less laudable moderation of these men, we can foretel with confidence that they will not obtain what they ask for. Whatever they demand, they will be sure to obtain less; and their wisdom, therefore, would be to make a point of asking enough—that is, everything to which, in Scripture and reason, they are entitled. However, according to all appearance, it does not much matter whether they demand less or more; for unless a better spirit come over the Conference, they will obtain nothing, and in return, wherever it is safe, they will be expelled.

Essays, Extracts, and Correspondence.

"UNITED PRESBYTERIAN FATHERS."

Under this title a volume has just been issued by Messrs. Fullarton and Co., comprising Memorials of Alexander Moncrieff and James Fisher, Fathers of the United Presbyterian Church, under the auspices of Drs. Young, of Perth, and Brown, of Edinburgh, and consequently the joint production of two of the most distinguished men of the Scottish Presbyterian community. Alexander Moncrieff was one of the four men who founded the original Secession, in 1733, little thinking to what a community it would grow in the space of a century. Dr. Young gives a very interesting narrative of this amiable man. Moncrieff,

like most men destined to great usefulness in the Church of Christ, was very early brought under the influence of the Gospel. We find him, in the seventeenth year of his age, covenanting with God as follows:

I can say, that I believe that there are three persons in the Godhead, and yet only one God, so essentially one, and personally three, that HE has made heaven and earth and all things, that he has created them, and for his pleasure, they are and were created.

I believe that Adam, being created in a state of innocence, having ability to keep all God's commandments, but not so confirmed in that state but that he had a liberty of breaking them, and so being left to the freedom of his own will, he fell together with all his posterity that came from him in an ordinary generation, the covenant being made with him and all his posterity after him.

Man being in this fallen, undone, and miserable condition, God's justice was irritate; so that man lay open and exposed to wrath and eternal punishment, to all the miseries of this life, to death itself, and the pains of hell for ever.

That God, in his infinite wisdom, found out a way to reclaim poor fallen miserable man, whereby he manifested the glory of his name, as well as of his justice, viz., the covenant with his Son, that he should give him a certain number of fallen men, to be to him an elect and peculiar people, upon these terms, that he should take upon him the nature of man, and become in every thing like unto man, sin excepted, that he should live in the world, and undergo the miseries of this life, and that he should at last offer himself a sacrifice for his elect on the cross. So I believe that he did come into the world, suffer many miseries and hardships for his elect, and at length out of his wonderful love to a certain number of poor rebel sinners, being Priest himself, willingly offered up himself a sacrifice on the tree, and afterwards was exalted to glory, and there makes intercession for his people.

That he is both a willing and an able Saviour, to save all that come to God through him, and them that come to him he will in no wise cast out.

I do believe that I, by nature am far from God, an enemy to God, and can never be brought nigh to him, but only by the blessed Jesus Christ.

I do renounce self, as being utterly unable to help myself; and so I flee unto Jesus Christ, the blessed city of refuge, that I may be clothed with the robes of his righteousness, and that so being clothed, I may not be found naked.

I do renounce all my sins, both original and actual, with an endeavour after due hatred and sorrow for them, as highly displeasing in the sight of a holy God, and do resolve, through his strength, to run the way of every commanded duty, and to mourn over every thing wherein I come short; yea, and to fight against every known sin, that through his strength, no sin hereafter, no known sin, shall be allowed or approved of, or have peaceable quarter in my heart or affections, but shall endeavour to walk in the strait and narrow way that leads to life everlasting.

I do, with uplifted hands, accept of Christ, in sight and presence of the all-seeing God. I accept of Christ in all his offices, and on his own terms, as my Prophet, Priest, and King, as my all, my Lord, my God, my Saviour, and King; and am heartily content to be his subject, to be at his disposal every way.

And here I do endeavour, through his strength, to surrender myself, and give myself to him, in soul and body, mind, heart, and affections, and to devote myself to him alone and to his service.

"And finally, I do disclaim all confidence in myself, as to the performance of this covenant, knowing the inconstancy and unfaithfulness of my heart, how apt it is to turn aside like a deceitful bow; and therefore I lay the whole weight and stress of it upon him, who works both to will, and to do, of his good pleasure; humbly beseeching him, through Jesus Christ, graciously to accept of this offer, and mercifully to pardon my sinful weakness, and infirmities, and favourably grant his necessary assistance, that I may go on in the strength of the Lord, making mention of his righteousness, even of his only.

Dr. Young observes truly that this document bears marks of juvenility, for which the maturer Christian will make allowance; but none will deny that it bears also stronger marks of sincere and earnest piety. This species of written covenanting was common with the devout in those days—much more so, we presume, than now; as was also the keeping of journals and diaries of personal matters and things secular. It were easy to make out a case demonstrative of the advantages connected with such usages and habits. Much, very much, of the most interesting portions of the biography of a former day have been supplied from the journals of the parties; and, biography apart, we hardly know how a portion of redeemed time could be better employed than in the keeping of such diaries and journals. There is something, too, in this covenanting very serious and affecting. The deed itself is an act of great solemnity, and the occasional reperusal of the document may serve most important purposes of correction and instruction, gratitude or humiliation. A striking example of this covenanting will be found in Doddridge's "Rise and Progress of Religion."

The memoir closes with the following estimate, which will be precious to those who know how to estimate true excellence:

We have already seen that his heart was free from the love of "filthy lucre;" and that he merged the country gentleman in the laborious Christian minister was manifest to all. The ordinary expedients for improving his estate, and thereby increasing the wealth of his family,

received but little of his attention. When a friend was pointing out to Matthew, his oldest son and heir, certain improvements which were desirable, and suggesting that, if his father would resort to them, they would give to the whole estate or to the portion of it particularly referred to, quite a new appearance, Matthew replied with considerable emphasis, "*New!* my father cares for nothing new except the new covenant."

But the most remarkable feature of his character, and that which armed him with most of his power, was a deep-toned devotional spirit. All that has come down to us respecting him, whether recorded or oral, represents him as eminently a man of prayer. Every thing which presented the least dubiety, or gave him unusual pain or pleasure, was with him an errand to the throne of grace. "Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God," was remarkably the motto of his life: and he had his reward; for, although his troubles were not few, yet in the midst of them all, and upon the whole, "the peace of God which passeth all understanding kept his heart and mind, through Christ Jesus." Not only was it his practice to engage in secret prayer three times every day, "morning, evening, and at noon;" but he was observed to retire for this exercise, at other times, as incident or inclination gave him the impulse. He could not live without prayer; and when opportunity of retirement was denied him, he had recourse to ejaculation. Even when in company, it was no rare thing for him to rise from his seat, and take a few steps through the room, or to stand before the window, as if looking out, that unobserved he might pour out his heart before God. The story of the woman, who, at one of these pauses, in the middle of a sermon, whispered to the person beside her in her pew, "See! Culfargie is away to heaven, and has left us all sitting here," is more likely than otherwise to be strictly true; and there is no lack of other anecdotes, the very existence of which, although they cannot now be formally authenticated, may be regarded as characteristic, and tend at once to illustrate and verify the statements which have just been made.

Such was ALEXANDER MONCRIEFF, a father and founder of the Secession Church. He is not held up to the view of posterity as a man of brilliant genius, nor as possessed of extraordinary skill in science or literature, nor yet, as in every thing, above the influence of prejudice or mistake. But let posterity be told, that he was an honest man—a spiritually-minded man—a disinterested man—a man devoted to the service of Christ—a Christian hero—a man who, as much as any of his Brethren, if not more than any one of them, counted all things but loss for the excellency of the knowledge of Christ Jesus our Lord;—a man, in short, who, taken altogether, was singularly qualified, in head and in heart, by the God of nature and the God of grace, for the position which was assigned to him. Nor, in these days of comparative refinement, let it be forgotten by our living ministers, that the specific Christian virtues which, amidst some acknowledged defects, shone so conspicuously in their father at Culfargie, are absolutely indispensable to the continued prosperity of the United Presbyterian Church. Some other things may be dispensed with; but these can never be dispensed with. Some other things may be polished away; but these ought never to be polished away. Talents, and learning, and administrative wisdom, and tact in argument, and ornate address, have each its measure of value, and let no man despise them. But they are ever to be regarded as secondary things—as accessaries rather than essentials—as the instrument rather than the operator—as the body rather than the soul of the true Christian ministry,—and unless they be all seasoned with piety—a constantly cherished and presiding piety—a piety which takes its fire from the cross, and is kept in glow by the efficacy of the cross—the church may sink into dismal degeneracy, while they are cultivated and loudly extolled: "Not by might, nor by power; but by my Spirit, saith the Lord."

Mr. Moncrieff's chief production was "An Inquiry into the Principle, Rule, and End of Moral Actions," in reply to the once celebrated scheme of self-love laid down by Professor Campbell, of St. Andrew's, in his "Inquiry into the Origin of Moral Virtue." Moncrieff's work is a piece of close and well-reasoned argumentation. As Dr. Young observes, the evil against which he sets himself "may be found at this day, giving impulse as well as disgrace to some of the forms of living infidelity." With this view it may be well for the Publishers to issue it apart, since it is well adapted for circulation amongst young men. The conclusion is excellent, and runs thus:

PRINCIPLE, RULE, AND END OF MORAL ACTION.

I think, it might have been reasonably expected, that our author would have advanced very strong arguments, to support such a scheme of principles as he has thought fit to send abroad into the world; but if we search his whole book, we can find none except the following, or others of the like nature; namely, that *he* cannot but be governed by self-love, because he sees all the world besides only animated by this principle.

But what although Mr. Campbell should find in himself, and can appeal to the breasts of too many others, that a silly vanity has the ascendancy over him: and that a regard to the authority of God, and a respect to his glory, has not that prevailing influence which it ought to have upon the actions of men? Will this say, that such disorder and confusion in men's breasts, belongs to the original frame of human nature? No more, I am sure, than Mr. Campbell can prove, from a highwayman's being induced, from his self-interest, to plunder the innocent traveller, and afterwards cut his throat, that robbery and murder belong to the original frame of human nature.

Of all things in the world depravity is the most universal. Every thinking man feels it in himself, and observes it in others. But it were a weak way of reasoning to argue thus: Vice is universal; and all the world are, less or more, under its influence: *Ergo*, vice belongs to the original frame of human nature. I say, it were

exceeding blunt to run away with the consequence, as sufficiently proved, by a bare proposal of the argument; or to sound an imaginary triumph, in a harangue of three or four hundred pages. However beautiful expressions, and laboured periods, may be entertaining to a polite taste; yet I cannot, for my part, have any great value for a book, however polished or prolix, whose reasoning proceeds upon no better a foundation than *petitio principii, et ignorantia elenchi.*

Neither can I think that mankind are exceedingly obliged to Mr. Campbell's courtesy for representing them as so many vain-glorious creatures; seeking fame, and thirsting for renown, as the main end of all their actions. For all that creatures have is derived from God's exuberant goodness; and therefore all the praise of it is due to him, and not to themselves. Nothing truly valuable can be found among lapsed creatures, but what is owing to grace in its rise, progress, and consummation; which must for ever exclude all boasting on our part, and induce him that glorieth, to glory in the Lord.

I may appeal to the breast of every thinking man, if it is not reasonable that rational creatures, deriving their being from God, as the first Cause, should employ all their faculties and powers to promote his glory as their last end? and, if it is not manifest, that their agreeing in one last end necessarily unites them, as lines meeting in the centre; whereas making as many last ends as there are rational creatures, leads to universal disorder and confusion? I might further ask, with equal confidence, if their pursuing the same high and ultimate end with the Author of their being must not be worthy of their nature, a branch of their conformity and likeness to God, and the way to maintain union and intercourse with him? Whereas, to set up our own self-interest, pleasure, and esteem, as our highest end, is either to say, that a man may attempt to pass into a higher rank than that of created beings; or that he may act otherwise than a creature is, in reason, obliged to do, from a consideration of its dependence upon God, and of its own weak and limited perfections.

No doubt we are to desire and endeavour to maintain our good name; that we may be useful in the world, and that God may be honoured by us: but to make this our main end, and the highest and sole motive to action, and thus to set it above the reverence which dependent beings ought to have for the authority of the great God, is to throw up all regard to religion, whether natural or revealed. Such a vicious self-love ought by all means to be mortified. To this purpose, our blessed Saviour Jesus Christ has taught us to deny ourselves; and an apostle has given a check to this unreasonable passion, in these remarkable words: "Now, if thou didst receive it, why dost thou boast as if thou hadst not received it?"

Ambition or vain-glory is most certainly a corrupt thing; disposing us to boast and commend ourselves, and inordinately to seek after applause and esteem. The apostles of Christ did vindicate their ministry, from this as well as other vices, 1 Thess. ii. 6. and made ostentation the characteristic of false teachers, 2 Cor. x. 12. Our Lord and Saviour Jesus Christ reproved it as the sin of the Scribes and Pharisees, that in their prayers, alms, fasting, affecting habits, and titles, they sought the praise of men. And as the apostle Paul did not seek glory of men, so did he forbid it to others. "Let us not be desirous of vain-glory, provoking one another, envying one another." It is clearly a sin directly opposite to humility, unbecoming in man, highly dishonourable to God, and contrary to the whole spirit of the gospel; and though some among the heathen took it for a virtue, as they did likewise some of the foulest of vices, yet we have not so learned Christ.

May "the same mind be in us, which also was in Christ Jesus;" who being one God with the Father, and the Son of the Father, by an eternal, necessary and ineffable generation; yet having, by his own voluntary condescension, assumed our nature, "sought not his own glory, but the glory of him that sent him," John viii. 50. and vii. 18; Phil. ii. 5, 6, 7. And may the love of Christ constrain us to a course of holy walking with God, because "we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live, should not henceforth life unto themselves, but unto him which died for them, and rose again," 2 Cor. v. 14, 15.

Dr. Brown has bestowed unusual pains on the Memoir of James Fisher, and the result has been an assemblage of facts such as, at a distance of three quarters of a century, was hardly to be expected. Apart from personal considerations, the sketch has the merit of considerably illuminating the religious history of the days he lived in, and showing the true character of the Church of Scotland, when the Secession arose, by the outgoing of those four glorious men—Moncrieff, Fisher, and the Erskines. Mr. Fisher was an excellent parish minister, who availed himself to the full of lay agency in the person of his Elders. He understood the necessity of a goodly Eldership; the uses which might be made of it for advancing the interests of religion presented themselves very clearly to his practical mind. Soon after his ordination he laid before that body the following questions. Let us hear Dr. Brown:

It is a proof of the just judgment he had formed of the vital importance of a godly active eldership to the well-being of a Christian church, and of the interest he took in the progress of true religion among his people, that not many months after his ordination he laid the following questions before the Session to be proposed to its members individually at regular periods. "1. Do you worship God in your families, morning and evening? 2. Do you visit the sick in your quarters and pray with them? 3. Do you take notice of the families in your quarter if they maintain and keep up the worship of God? 4. Is there any scandal in your quarter? 5. Do you exhort parents to put their children to school? 6. Do you exhort and admonish persons in private before you delate them before the session, according to Christ's

command and direction? 7. Do you instruct your children and families in the knowledge of the principles of religion? 8. Do you notice such persons and families as are in worldly straits? 9. Are you faithful in admitting and debarring, when the roll of the congregation is read before the Session?"

In this extract there are some hard words to English ears. The word "Session" was a name for a Court composed of the Minister and his Elders; a "delate" simply implies bringing persons before that Court to account for their misconduct; a "debarring" was refusing them admission to the Lord's Table. Are there not hints here from which Independent Ministers might profit? Is the Deaconship, in all cases, as sufficient as it might be, with a proper system, and zealous men?

Mr. Fisher was served with an ejectment from the Established Church in the year 1733, because of the noble stand he made against its corruptions; but the hold he had upon the affections of his parishioners was such that it was found no easy matter to get him out. The Presbytery, too, with whom it lay to carry the edict of the Assembly into effect, to their lasting honour, hesitated; and thus he was actually suffered to retain both Church and Parsonage till 1741, when matters reached a crisis, and the State put forth its powers to protect the Church, piously sending three officers to notify to Mr. Fisher that "unless he removed from kirk and manse, within forty-eight hours" he would be forcibly ejected. This summons was served on the 13th, and on the 15th the same officers, having been refused the keys of the Church, "went in by the windows, put a new lock on one of the doors, and iron plated over the key-holes;" and in this way the State-Church thrust out one of the best men that ever adorned her pulpits or was disgraced by the occupancy of them. Mr. Fisher was now emancipated, and, instead of being chained down to a parish, became, to some extent, the preacher of the region. Dr. Brown has given an interesting narrative of the events that followed, which supply abundant instruction in matters ecclesiastical. He soon commenced his ministry in Glasgow, where he laboured with unbounded acceptance, preaching in town or country, to the full extent of his strength, wherever opportunities occurred. The year of his settlement was an era in the history of Scottish piety, inasmuch as then occurred the mighty spiritual movements under the ministry of Whitefield and others, in the West of Scotland. Mr. Fisher, with some others, had the misfortune not to think well of this movement, and to doubt whether the thing was really of God. Much has been made of the circumstance of the opposition which was thus rendered; and there can be no doubt that, with a conscience unusually tender, and a mind partially prepared to object, there were phenomena sufficient to excite the doubts of judicious, calm, reasoning men. But Dr. Brown observes:

> That Mr. Fisher and his friends were really persuaded that there was *much* delusion among the Cambuslang and Kilsyth converts cannot be doubted—and that they had evidence that there was *some* delusion among them can as little be doubted; and though we must regret deeply their one-sided view of the whole matter, and their rash all but entire condemnation of what by its fruits proved that there was much in it from heaven as well as something from men, yet we believe the honest object of their contendings is that expressed in the words of Ralph Erskine: "May this generation be preserved from an imaginary faith, religion, and conversion, which will neither unite them to the true Christ, nor bring them to the true heaven, nor keep them out of the true hell; and from the truth as it is in men's fancy and imagination instead of 'the truth as it is in Jesus,' and in his blessed word, 'the only rule to direct us how we may glorify and enjoy God!'" That is a good wish for all men in all time. It assuredly is not unseasonable in our own times.

Dr. Brown, referring to Fisher's Review of Robe's "Account of the Awakening at Kilsyth," with characteristic candour, declares, that while the Review is not discreditable to the acuteness of Fisher's mind, his orthodoxy, or his integrity,

> It does manifestly show how very imperfect and one-sided a view he had taken of the whole subject, and is far from having for its leading feature "the meekness of wisdom."
>
> We can look back on these scenes with minds undisturbed by prejudice and passion, and see in them a remarkable display of the sovereignty and power of Divine grace rendering the clear impressive statement of elementary gospel truth effectual to the conversion of many sinners of very various descriptions, who showed the true character of the change produced by a long course of consistent Christian conduct; while we equally clearly perceive, that there were accompaniments of this manifestation, which owed their origin to human weakness and depravity, if not to a darker spiritual influence. But when was there ever a religious movement, though giving upon the whole satisfactory evidence of a Divine origin, unattended by such drawbacks? When did the great Sower of truth, the Son of Man, disperse his good seed, where the enemy did not accompany or speedily follow him with his tares?

But candour requires it to be stated, that the zeal and the one-sidedness were

not all with one party. Dr. Brown quotes a communication which was sent to Mr. Fisher, of which the following is a copy:

"Glasgow, 23d——, 1743,—Sir,—If you had spoken of Mr. Whitefield last Sunday, you would have been pulled out of the tent; and if for the future you mention Whitefield or Cambuslang, both your house and tent shall be burnt; and Sunday first if you speak one word against him, you shall be pulled out of the tent. So take care what you do. W. D."

This was pretty well for a Revivalist, and showed that the score was in the way of being cleared. Mr. Fisher and his brethren, although opposed to State-Church corruption, were yet loyal to the Brunswick family. He used his utmost influence over his numerous congregation to fill the ranks of two battalions of 600 men each, raised by the city of Glasgow, who had the misfortune to be placed under "the rank of the shamelessly profane and profligate Hawley," of whom we have this note:

That those epithets, strong as they are, are not misapplied, will appear from the following anecdote, which though not so far as we know recorded, we have reason to think substantially authentic. The Rev. Mr. Bisset of Aberdeen, a man holding the views of the Seceders, and whose people after his death joined the Secession, had publicly rebuked General Hawley for profane language at an entertainment given to the Duke of Cumberland and his officers as they went North. The reproof was resented, and the General said to the Commander-in-chief that "he would smoke the parson yet." On the return of the army from Culloden the Duke and his officers were again entertained by the magistrates of Aberdeen. Mr. Bisset was of course present. Hawley, after dinner, proposed an indecent toast. Mr. Bisset's glass stood untouched. "Don't you drink the toast, Sir?" said the General. "No, Sir," replied Mr. Bisset, "I do not drink the toast." "Pray then, Sir, what do you do with it?" "Do with it!—I do with it as General Hawley did with the Highlanders at Falkirk—I turn my back on it." The laugh was against the General, and the Commander-in-chief said aloud to him, "Smoke the parson now, Hawley!"

Referring to the controversy that obtained between the seceding brethren and the Established Church, Dr. Brown utters the following remarkable words:

It is not to be forgotten, however, that it was this controversy that so fixed the minds of the Seceders on the connection between church and state, as to lead them to see, to some extent, the *evils* that were connected with it, whether necessarily or accidentally,—and kept the subject before their minds, till, in the course of a century, the overwhelming majority of them have been led to embrace the doctrine, not merely of the entire distinctness of the church and state, but of the impossibility of the two forms of human society being allied or united without deep injury to both. A pure, active church will make the work of a civil government very easy, and a just civil government will afford facilities for the church serving its own purposes; but to gain these ends, the two societies must be entirely distinct, even though they should be composed of the same individuals.

These words may well excite feelings of pleasurable emotion in the minds of good men, who, as advocates of truth, are still in a minority, and suffering for their adherence to principle. The night may be long; but the morning must come, which, as Dr. Brown states, will convert them into an "overwhelming majority."

At the very first meeting of the Synod the brethren determined to prepare and publish an Exposition of the "Assembly's Shorter Catechism," which it was at first resolved to divide amongst the various Presbyteries, each to perform their part; but at length it was left to the brothers Ralph and Ebenezer Erskine, and to Mr. Fisher—he performing the larger part; and hence the book was subsequently known as "Fisher's Catechism." On this point Dr. Brown says:

It was long generally used by the ministers of at least one of the divisions of the Secession, as a manual for guiding their congregational catechetical exercises, and also extensively employed by the members of that body for domestic instruction. It has undergone many impressions in this country, in Ireland, and in America, and is still a book in request. We trust that the beautiful edition soon to be put forth as a part of this series of publications, will greatly extend its circulation, and increase its salutary influence throughout the United Presbyterian Church. It has been highly valued in other religious bodies. We have understood that it was a favourite with the late Dr. Colquhoun and Robert Haldane, Esq.

We cannot suffer this opportunity to pass without gratefully recording our personal obligations to the admirable Exposition of Fisher. This book, in the days of boyhood, was the first publication on systematic theology in which we studied the words of life in their mutual relations, and we believe so long as life shall last we shall continue to profit from the lessons thus early imparted and deeply impressed. We long for a return of the times when such books shall become the pocket companions of the Young Men of England.

To the Memoir Dr. Brown has appended a few Sermons, as specimens of the views, mind, and manner of the remarkable man to whom he has reared this valuable monument. The volume is altogether one of very considerable interest, even to Englishmen; but it will be especially so to the people of Scotland.

CONGREGATIONAL PRINCIPLES—THEIR SPREAD.

A Scottish Contemporary, some time back, made a statement respecting the number and influence of Presbyterian Churches throughout the world, comprising in the statement the Calvinistic Methodists of Wales, the Lutherans of Germany, Hungary, Prussia, and France, as their form of Government more closely approximates to Presbyterianism than to Independency. The writer also includes State Churches, as well as Free Churches, like that of Scotland and those of the United States. With reference to the United States, the writer observes, "The largest proportion of the ministers and congregations of the United States are Presbyterian, there being about 7,500 churches and 5,500 ministers, embracing a population of several millions." He also asserts that the Presbyterian body is more numerous than the Congregationalists of the old and new world combined.

This statement has caught the attention of an American Journalist, who thus proceeds:—

With reference to our country, this writer is manifestly in an error, whatever may be true of the old and new world combined. It is well known that in ecclesiastical polity all the Baptists of this country are Congregationalists. But the churches of the various Baptist bodies of this country are 14,318, and their ministers 8,673. To these must be added at least 3,465 churches, and 2,637 ministers of other bodies whose form of government is Congregational, making a total of at least 17,783 churches and 11,310 ministers. In this number are included many churches not orthodox in doctrine, but these as truly as any others show the spread of Congregational principles of church government. But all of such churches may be omitted, and yet leave more Congregational churches and ministers than there are Presbyterians in our country. But taken with reference merely to church polity, and without reference to doctrine, it is undeniably true that the principles of Congregationalism are more widely spread in this land than those of any other mode of church government.

In the world at large it is possible that the members of State churches may turn the scale on the side of Presbyterianism. At the same time it is much to the credit of Congregationalism that it is not adapted to subserve the ends of civil governments, in the formation of State churches, since its fundamental principles forbid the consolidation of local churches in one hierarchical organization, which may act as a counterpart of the State. At the same time we do not think that the author under consideration, has adduced the statistics necessary to prove the superiority in numbers of the Presbyterians over the Congregationalists. He has obviously left the Baptists out of his calculations of the number of Congregationalists, while at the same time he has included the Calvinistic Methodists and the Lutherans among the Presbyterians,

Whatever may be the facts in the case, one thing is clear. The power of Congregational principles is not limited to congregational bodies. The time once was when THE CHURCH was all in all, and local churches were comparatively nothing. The Congregational principle, that the local church is sufficient for all purposes of doctrine and government, was deemed a heresy so outrageous as to be almost inconceivable. But the world has become used to this idea. The power of local churches in all bodies has arisen a hundred fold. They know that they can exist and flourish without the aid of any consolidated church above them. If oppressed they know that they can become independent and not die. The fact that Congregational principles of organization and government take the lead in our land, will probably surprise many. There is no good reason for surprise. It only shows the tendency of things. In the primitive church there were only local churches. If the world is ever to return to primitive Christianity shall we wonder that the number and power of independent local churches should increase?

What this writer has so well put concerning America is not less true, while it is still more strikingly illustrated, in Scotland, and the religious communities which, for the last fifty years, have been undergoing an alterative process. The dispensation of the Independents, in Scotland, has been to effect this, and not directly to absorb the outlandish population, and raise themselves, numerically, into a great community. To overlook this fact is to lose sight of the course of Providence and the hand of God. Their absolute numbers, or their comparative strength, is not at all the question. That question is, What was the state of the country when their principles first began to be propounded? and in relation to those principles, What is the state of it now? As it respected the spiritual Headship of Christ, purity of fellowship, frequency of communion, and the independency of the Church, or the entire spiritual liberty of the Christian people, —the spirit of Missions, at home and abroad, — the duty of the stronger churches aiding the weak, and much besides, the Independents, at the outset, were, generally speaking, the sole depositaries of this knowledge; and now, we rejoice to say, in all these respects, the entire mass of the religious communities of the nation have largely approximated to them. Their preaching, their writing, their tracts, their periodical literature, their local exertions, and their itinerant labours, all constituted one compound instrumentality, by which truth, on all

these points, was propagated, till at length it has become efficacious in breaking up the whole system of the ancient habits of the religious bodies of the country, and in proportion as it has changed, has brought them near to New Testament principles. He knows nothing who cannot trace the late great Disruption of the Establishment to the operation of the combined Voluntaries, and the light which animated the Presbyterian Bodies to the rise of Independency. What truth is achieving in Scotland it will ultimately achieve in England, and already it is on its way to that achievement. It is beginning to tell with power even upon the English Establishment—that most unimpressible of all corrupt communities; and next to it, upon Conference Methodism, which at this moment is pervaded by Congregational principles to an extent it never was before. While we write these lines, the echo of the speeches at the glorious meeting of the Wesleyan Delegates, held in Exeter Hall last night, still sounds in our ears. There is assured hope for Truth, and certainty of triumph for her advocates.

CHRISTIAN PSALMODY.

BY THE REV. J. J. WAITE.

SIR,—I observe that the WITNESS for February contains an anonymous communication, relative to some of the principles laid down in my lectures on Psalmody. That religious congregations will ever acquire the power of singing in full harmony, is regarded by the writer as Utopian; my position, that God did not make tenor and bass instruments of voice to sing treble melody he attempts to destroy. Glorious harmonies are, in his estimation, things provided for the entertainment of fashionables at a morning or evening concert, or that may be used to exhibit the artistical skill of highly educated choirs, but which the great congregations of God's worshipping people must not be taught to cultivate and enjoy. To attempt by the diffusion of knowledge and the cultivation of skill to convert our religious assemblies into giant choirs is wrong; it is not only aiming too high, but in the wrong direction. Music for the sanctuary must be such as all can sing, trained or untrained, taught or untaught; so says "Inquirer," but I cannot think it right to agree with him. I love the sentiment which Watts has embodied in the verse,

> "With all my powers of heart and tongue
> I 'll praise my Maker in my song;
> Angels shall hear the notes I raise,
> Approve the song, and join the praise."

What will "Inquirer" say to the acknowledgment and exhortation of the following verse?

> "Great is the Lord, his works of might
> Demand our noblest songs;
> Let his assembled saints unite
> Their harmony of tongues."

Of course, to be consistent, he must use some of the phrases in these admirable verses with considerable limitation. Noblest songs, must mean, songs that are not noblest; and as for harmony, it must intend only such music as all can sing, whether trained or untrained, taught or untaught. Men who have not talent enough to sing their proper part must be encouraged to "pollute the air" by mixing the dark quality of their rough untutored voices with the bright treble melody, instead of allowing it to remain in all its purity, gilding the summit of the harmonies like a beam of light. Really, when "Inquirer" directs his untalented friends to aim at the treble melody, and not to mind "polluting the air," I cannot help thinking that he himself is not merely aiming too high, but that he is also aiming in the wrong direction. But "Inquirer" writes like a good man; the tone of his letter is respectful; he has evidently thought a good deal on the subject; he believes his conclusions are true, and he fears that the sanction of my name may give extensive currency to a dictum which he considers wrong in principle and injurious in tendency. Let me examine his positions.

1st. "Inquirer" says that in psalmody the first and last object of a congregation is to praise God. This sentence produces on my mind an impression that his conceptions of psalmody are exceedingly defective. It is true that this notion is very common; but I apprehend it to be very untenable. Psalmody, as presented to our attention in the Scriptures, may be described as a Divine ordinance, comprehending instruction, admonition, and worship, in which the musical, intellectual, and devotional powers of man find their noblest exercise, and which is adapted and designed to show forth the glory of God, and to promote the dignity, pleasure, edification, piety, and usefulness of all who rightly engage in it. Considered as a worshipping ordinance, psalmody includes adoration, contrition, confession, supplication, intercession, thanksgiving, praise, love, joy, hope, confidence, and, in a word, all the thoughts and feelings proper to be felt and cherished by a religious congregation drawing nigh to God in his sanctuary.

Viewed as an instructional ordinance, psalmody may include the doctrines, declarations, prophecies, precepts, promises, invitations, and threatenings contained in the word of God, while the admonitory part of psalmody may embrace exhortations relating to all things which the Scriptures direct Christians either to avoid or to pursue.

2nd. "Inquirer" appears to belong to a class of men whose musical power is very defective. He says that he has been going on year after year painfully and laboriously, and with great distraction of mind, trying to avoid "polluting the air," and that after all he is unable to take his proper part in the harmonies. How far his present defective power may be the consequence of early neglect it will be well for him to consider. My own conviction is, that those who have sufficient talent to sing the treble melody an octave, or double octave, below its proper pitch, may, with suitable instruction and endeavour, acquire the power of taking that part in the harmonies which falls within the proper range and compass of their voice. To make such endeavour and to seek such instruc-

tion appears to me to be a religious duty, in the performance of which they should persevere; but if, after all, it should turn out that they are physically incompetent, it will, I think, be obvious that they should content themselves with engaging mentally in the exercise; or that if their voices be employed at all, it should be in so soft and subdued a manner, as neither to disturb nor annoy their more gifted, or more industrious and successful brethren. Beyond all question, the singing of some persons, if singing it may be called, is neither agreeable nor edifying, and, if unimproveable, must be regarded as belonging to a class of things which may be submitted to, rather than sanctioned, permitted rather than pleaded for, and which may not so properly be encouraged as endured. Such persons may derive great pleasure and advantage from the harmonious, intelligent, and devotional songs of others, and, though personally unable to unite in them, they may, under their privation, console themselves by remembering that God does not require at their hands the exercise of talents with which they are not endowed.

3. There are some religious men who seem to think that musical proficiency is unfavourable to piety. There are also some musical men who appear to imagine that religion is unfriendly to good music. The former neglect the cultivation of musical talent, and the latter are too forgetful of the religious objects of psalmody. Both are wrong, and our psalmody will not be well conducted if left to the exclusive management of either. Happily there is in our congregations a numerous and rapidly increasing class of persons, who are both religious and musical. Whatever may be said of others, it may with confidence be affirmed of these, that they do not substitute psalmody for sanctity, nor put it in the place of salvation. In their minds, the love of harmony agrees well with the love of holiness, and the manner in which they engage in the service of song shows that while they are becomingly attentive to the music, they are also duly regardful of the meaning.

The worshipping, instructional, and admonitory parts of psalmody are things which in their estimation deserve and demand the most devout attention, while harmonies will be by them chosen and cultivated on account of their adaptation to the purposes for which psalmody has been ordained. As to the notion that music for the sanctuary should be such as all can sing, whether trained or untrained, taught or untaught, it will, I am persuaded, be regarded as a dogma which is wrong in principle and injurious in tendency.

4. "Inquirer" says that I advocate the use of music suited only for the choir or the concert. Will he have the goodness to point out when and where the use of such music has been advocated by me. I may inform him that the kind of music used by me is such as is suited, not for the secular purposes of the concert, but for the sacred purposes of the church; not such as is adapted only to the cultivated talent of gifted choirs, but such as meets the average ability of congregations of moderate talent and training. I readily admit that it is not such as all can sing, "trained or untrained, taught or untaught." But that notion of "Inquirer's" appears to me to involve a principle which is absurd. I rather think he might consistently plead for a Bible which all might read, "trained or untrained, taught or untaught," or for the preaching of the gospel in a language which would be intelligible to all, whether "trained or untrained, taught or untaught," the absurdity of either of which is sufficiently obvious.

5. "Inquirer" says, "that one, certainly, if not more of our London congregations has carried the use of harmonies to such an extent that no stranger can join in their worship. This is Mr. W.'s principle carried out, and is bad." I am strongly tempted to reprove "Inquirer" for the carelessness, not to say the falsehood of this statement. Where is the congregation of which he speaks? Will he say it is at the Weigh House, or Devonshire-square, or Craven, or Bloomsbury? In each of these places, and in some others which I could mention, considerable exertions have been made for the improvement of psalmody, and not without a very gratifying measure of success. The gifted ministers and their friends who have taken part in these exertions deserve congratulation and encouragement. To say that no stranger can join in the worship is to make a statement which is contradicted by a multitude of facts. Both in London and in the provinces have very numerous strangers expressed to me their admiration of the improvements which have been already affected. So far from complaining that they could not take part in the worship, they have spoken of the great delight with which they have opened the book, and joined in the devotional and harmonious song.

But what is the "untrained and untaught" stranger to do? I answer that he should join the psalmody class, and thus put himself into the category of those who when they hear the sacred song can join their cheerful voice. But what if there be no psalmody class in the congregation in which he usually worships? Then let him go home and encourage his minister and friends to take immediate steps for its formation. "Inquirer" is obviously wrong in saying that no stranger can join in the worship, and he is further and especially wrong in saying that this inability results from the carrying out of "Mr. W.'s principle." It is to the not carrying out of my principle that this inability should be ascribed. What is the principle which I have advocated? If "Inquirer" be not acquainted with it, then should he have preserved a becoming silence; but if he knew it, it must have been in a moment of inconsideration that he imputed to it the stranger's inability to join. The principle may be stated thus—The psalmody talent of every child should be cultivated, in order that every child may be qualified to take his appropriate part in the harmonies of the sanctuary. "Inquirer" will immediately perceive that this principle fully carried out in all our churches, would speedily develop the psalmody power of the people, and effect a glorious reformation. He will further see, that if, during the transition period, strangers or regular attendants are unable to join in the worship, this inability must be ascribed, not to the cultivation of their psalmody talent, but to the neglect of such cultivation; not to the appliance of any principle, but to its non-appliance in their case.

6. Let me direct attention to the fallacy of supposing that the masses in our congregations are untrained and untaught. The truth is, they

have had an abundance of teaching, but, unhappily, it has been of the wrong kind, and at an improper time. Where, when, and how have our congregations learned the trashy tunes so extensively used? It is worthy of grave consideration that these have been learnt by people in the house of God on the Lord's day, and at the house appointed for divine worship. At the very time that our congregations should have been engaged in worshipping God, they have been learning tunes. Moreover, they have learnt them by listening to the singing of some clerk or choir. Thus have our people been taught bad tunes at a bad time, and in a bad manner. Will any thoughtful man plead for the continuance of this practice? We have now the means of teaching all our congregagations at a suitable time, and in the best way, to sing such tunes as are most adapted for the purposes of intelligent and devotional psalmody.

Shall we neglect these means, or shall we use them? A well-conducted psalmody class, sanctioned, encouraged, and presided over by the minister, will, in due time, insure to our churches a happy and complete deliverance from all the various evils consequent on past neglect, but which a continuance of such neglect will most assuredly serve to aggravate and prolong.

I observe that "Inquirer" pleads for singing in unisons in preference to singing in full harmony. The same thing is also advocated by a writer in THE WITNESS for the present month, who introduces an extract to the same purpose from the "Parish Choir." This question goes deeper than many persons imagine, and involves considerations of very grave importance to our churches. I shall, therefore, ask the attention of your readers to an examination of the arguments in favour of singing in unisons, and to a statement of the reasons which assure me that, other things being equal, we shall best fulfil the divine intention by singing in full harmony. Lest I should exceed the limits of your space, I shall, however, be compelled to reserve for a future paper the treatment of these and some other topics suggested by the letter of "Inquirer." J. J. WAITE.

3, Moorfield-place, Hereford,
March 5th, 1850.

THE DEAF AND DUMB.

SIR,—May an old teacher, who passed the most active and effective days of his life in the service of the deaf and dumb, and devoted to their interests the warmest sympathies which had ever glowed within his breast, and the most intense exercise of the talents, such as they are, with which he has been entrusted, be permitted to appeal to your readers in behalf of those children of calamity. My object is to direct attention to the melancholy condition of untaught deaf-mutes, — to state the beneficial effects which education has upon them, and to try to induce the Christian public to take a deeper interest in the institutions established for their benefit.

Should the subject excite as much interest in the minds of your readers as it has held in mine, important results may be produced,—many of our ignorant, suffering, and perishing brethren may be instructed, relieved, and saved, and be made meet for that world where ignorance, suffering, and death are unknown; but where the sun of moral light shall constantly send forth new rays of glory, which shall produce a never-ending progress in purity and bliss. May the blessing of Almighty God rest upon this and every attempt to promote the present and future well-being of the deaf and dumb. R. KINNIBURGH.

Edinburgh.

CONDITION OF A CHILD NATURALLY DEAF AND CONSEQUENTLY DUMB.

FOR some time after its birth this child does not show any deficiency. It is as attentive to the smiles of its parent as any other child can be; but when the time arrives when words begin to gratify a parent's ear, it remains mute, and is insensible to the tenderest accents that repeatedly flow from the mother's lips. The parental breast may have its fears regarding the issue; but it is not till the two first years of infancy have passed away that the child is fully discovered to be without hearing; and this want is generally made known by repeated motions of the hand, head, or countenance, as expressions of approval or aversion. Instead of the engaging prattle usual at its age, there is silence, or only inarticulate sounds. The child feels the many disappointments which result from its inability to make itself fully known to those around it; and, discouraged by its fruitless attempts to understand and be understood, can we wonder to find its temper soured and its mind easily fretted? How many mortifications must such a child endure in that bitterness of heart with which no stranger can intermeddle, and which no sympathy can fathom.

It sees around it numbers of human beings, engaged in pursuits which it cannot comprehend; rejoicing when it cannot rejoice, and weeping when it cannot weep. In looking forward to the future, it can observe no traces of improvement in its condition; and, immersed in the thickest darkness, it pants for the unknown satisfaction which lightens up the glow of animation in the faces of its fellow-creatures; and fain would the child taste the fruits with which others are regaled, but no man giveth unto it. But these reflections sink into nothing when compared with the stillness and darkness of an existence unenlightened by the discoveries of grace, and uncheered by the hope of immortality, and comfortless dejection and dreariness of a troubled mind, which cannot unbosom its apprehensions or reveal its grief, or know where to find the mercy-seat at which it may order its cause, and appeal to the merits of One who is "mighty to save." The heathen, in their lowest degradation of ignorance and corruption, are not so much beyond the ordinary means of illumination as is this child of calamity, who, invested though it be with the human form, carries about with it so little of all that adorns and blesses existence.

A seminary for the enlightenment of such children must be hailed, by every intelligent and humane observer, as one of the fairest fruits of the wisdom and knowledge which are the stability of our times,—and cannot fail to receive the countenance and support of all who rightly consider the amount of good which it confers upon the objects of its care.

Review and Criticism.

Memoir of the Rev. Richard Winter Hamilton, LL.D., D.D. By W. H. Stowell, D.D. Jackson and Walford.

Events are still occurring to remind mortality of the interrogatory addressed to the ancient churches, "The fathers, where are they? and the prophets, do they live for ever?" It was but yesterday that Leeds presented the beautiful spectacle of a trinity of pastoral brethren, who, for talents, character, Christian virtue, official worth, public reputation, and cordiality among themselves, had, perhaps, no equals in any single town of the same extent in England. Where are they now? Dr. Hamilton and Mr. Ely are among "the spirits of the just made perfect;" and the excellent Mr. Scales, nearly worn out, and all but incapacitated by impaired vision, has been led to abdicate the pulpit he occupied so long and so well. It is true, these three pulpits are again filled, and filled, too, in a manner the most satisfactory—filled by men full of promise, inspiring a hope, that will not be disappointed, of usefulness, devotedness, and honour.

The part of an affectionate Biographer was discharged by Dr. Hamilton to Mr. Ely, and now Dr. Stowell has performed the same duty to himself, in this ample and interesting volume. The Memoir, which is very copious, consists largely of documents supplied from the papers of the deceased, whose Journals, during a tour on the Continent, and during two tours in Scotland, form a considerable portion of the work. These Journals are strikingly characteristic, presenting, in every paragraph, marks of the profundity, the benevolence, the patriotism, and the piety which at all times marked their Author, interspersed with frequent dashes of the wit and brilliancy, which always streamed upon his track. It may be supposed, perhaps, by some, that there is too much of this for Biography, and that these copious fragments would have been more suitable in an edition of his Posthumous Works, for which many look, and, we trust, will not look in vain; and that it had been better to have enlarged more on matters strictly biographical, and to have Boswellized the Doctor, seeing that no one of his contemporaries would have supplied materials so ample for this species of photographical likeness. It may be that such views are correct: be this as it may, we read the volume with the deepest interest, and consider it a valuable monument of a most valuable man.

Dr. Stowell has performed his part with more than ordinary fidelity. Never, perhaps, was the friend more successfully merged in the judge; never was truth more freely spoken, but spoken in love. On this point, we believe, there is but one opinion; certainly we have not heard of two. It seems, nevertheless, to be wished, that there had been more facts; but facts are things which cannot be created, and the Biographer was necessarily governed by his materials. It is much to be regretted that Dr. Hamilton did not indulge more copiously, as well as constantly, in private journalism, from which a large portion of the best parts of our best biography has been derived. We doubt if any man of the present age would have interested survivors and posterity more than Dr. Hamilton would have done, had he recorded but a portion of that stream of intellectual opulence which was ever and anon pouring itself forth from his copious, analytic, and yet poetic mind.

But regrets are useless over wants which cannot be supplied. We do, however, trust that there will be an edition of his Posthumous Works. To avoid risk, this might be done by subscription, for the benefit of survivors; for, sure it is, Dr. Hamilton has left behind him much, especially in the way of sermons, for which mankind would be the better. He is one of the few who, in his life-time, published sermons with great success; and we cannot doubt of an ample demand for two or three moderate-sized posthumous volumes.

It were superfluous for us to recommend the volume before us, which strongly recommends itself; it is enough simply to announce it. We shall, therefore, satisfy ourselves with laying before our readers an extract from the Chapter on

CHARACTERISTICS.

The intellectual characteristics of Dr. Hamilton are so apparent in his published writings, and they so naturally displayed themselves in everything he said and did, that it seems scarcely necessary that I should now dwell upon them. "I have often wished," said Bishop Butler, "that it had been the custom to lay

before the people nothing, in matters of argument, but premises, and leave them to draw conclusions themselves; which, though it could not be done in all cases, might in many." In biography it were to be wished that something of the kind were done; laying before the reader nothing but facts, leaving him to determine for himself what was the character of the man whose life consisted of such facts.

The reader of Dr. Hamilton's writings, and those who have heard him speak in public, or converse in private, are already persuaded that he had a large and healthy intellect; that his acquisitions were rich and varied; that his information on many points was rare and minute; that his memory was remarkably tenacious, and as curiously suggestive; that his imagination, if not in the highest range of creative poetry, was lively, cultivated, and indulged to excess; that he was one of the wittiest of men; that he abounded in strange and droll anecdotes; that he was not "well up" in vulgar fractions, as he sometimes expressed it; that he had a quick glance at the heart and marrow of most of the questions that came before him; and that he relied, more than most men, on the safe and certain issue of broad principles.

It would scarcely be correct to speak of Dr. Hamilton as a finished scholar. His mental habits were not such as would indicate this or secure it. That he had an extensive acquaintance with the Greek and Roman poets,—that he was apt in quotation, and fond of quoting from them,—and that he could set himself to work on them when he had a definite object in view, is well known; but it was usual with him to disclaim, in private, all pretension to that fullness and accuracy of classical erudition, which only years of studious application can acquire. In modern languages his reading was nearly confined to his own. His knowledge of Hebrew was slight; and the cognate oriental languages had no attraction for him.

With the exact sciences he appears to have had no acquaintance; and his knowledge of natural history, of chemistry, astrology, mineralogy, geology, electricity, or any section of general physics, belonged to the ornamental rather than to the severer departments of his studies.

He had a strong tendency to disquisition. It pervaded his preaching; and as his writings are his preaching in another form, it abounds in them. It was a part of his intellectual nature, to reach its maturity very soon. There was little in it, naturally, of the critical, or the speculative. There is no evidence within my reach of his having arrived at any conclusion purely as the result of his own reasoning; though, on the side of any judgment which he deemed important, he could build up massive defences, and he could lay the adversary low by crushing appeals to the consequences, respectively, of opposing systems. He had never been subjected to the intellectual discipline by which men acquire the power of analysis, the mastery of logic; and his constructive faculties were too soon, too constantly, too successfully employed, to allow him to be fully conscious of this disadvantage. Few men could more easily accumulate reasons for believing anything, or put the unbeliever into a more apparently untenable position; and, when the exigencies of an argument required it, he often showed that he could resolve it into its elements; but such was not his wont.

The imaginative aptitude of Dr. Hamilton was very charming. It often struck me that he was not imaginative enough: if he had been more so than he really was, he would have dealt less in those figurative modes of expression of which he was so fond. The "Pilgrim's Progress" is a matchless creation; but its language is inimitably simple and unadorned. Dr. Hamilton's imagination was not of the same order as Bunyan's; it bore a less proportion to the other functions of his mind; it did not create, but it quickly arranged the suggestions of memory for the adornment of thought, or the enrichment of language. It had, at times, the appearance of habit, more than of impulse; it seemed to come up as a vivid recollection, not an invention of the passing moment. The almost perpetual use of the phraseology of the sacred writers in religious discourses, and the lavish use of quotations and allusions, often far from being familiar, give to many of his compositions an appearance of imaginativeness which does not really belong to them. Still, it is to his imagination that we owe not a few of the many beauties, both of thought and of expression, with which his writings are embellished; and the passages which, in this respect, are the most beautiful, are, at the same time, among the most perspicuous and the most impressive.

It is only in part that one of Dr. Hamilton's characteristics is to be ascribed to his intellectual constitution—I mean his constant, unflinching adherence to the exact religious doctrines of his early life. To some extent, indeed, this was a part of his intellectual nature; but it might have been differently modified if his education had been deficient, and, especially, if he had been less reverential towards those by whom those forms of doctrine had been transmitted, and most of all, to the very letter of that Book in which he conscientiously believed that they were authoritatively taught. It seems not at any time to have occurred to him, that any one human exposition of revealed doctrine is as amenable to the laws of rational criticism as any other; that, if these expositions are received without bringing them to some test, the person so receiving them does not know for himself that they deserve to be received; and, however worthy of reception they may have been proved to be by others, he does not hold them for the same reasons, and can scarcely be said to hold the same truths with those who have. To Dr. Hamilton, the doctrines of the Calvinian school were an inheritance. He held them as he would hold his birthright, his estate, his honour, his freedom, or his life. They were inwoven with the texture of his thoughts. He knew the grounds on which they had been maintained, and he could exhibit those grounds with great clearness and much strength. He laid hold of them as principles. He had full confidence in their harmony with each other, and with all moral truth. He knew, by his own experience, their good effects on the mind that earnestly embraces them. He dreaded any deviation from them. He viewed with suspicion all habits of mind that indicated even an approach towards scepticism in relation to them. He dealt with them very much as he dealt with his practical convictions respecting the right

and the wrong of human actions. He dared not speculate concerning them.

Though but slightly habituated to hermeneutic studies, and, indeed, somewhat prejudiced against them, he knew enough of the Greek New Testament to introduce occasional improvements in the translation; but the permanent current of his opinions, and the tenor of his biblical citations, were not what they would have been if he had freely used his powerful and sagacious mind in thoroughly studying the sacred documents in their own language for himself. He was scared from studies of this order by the feeble and revolting uses which had been made of them by men, who, though accomplished linguists, were miserable reasoners, and unbelieving and irreligious theologians. Had he lived a few years longer, I can scarcely doubt that he would have become the enlightened advocate of studies, without which it is simply not possible for Christian teachers to expound the Scriptures as they ought to be expounded, and to derive directly from them the elements of a really Divine theology. I have many reasons for saying this: certainly it was a hope that was growing strong within me for the last few years.

Dr. Hamilton was no stranger to those inquiries which are spoken of in this country as metaphysical; but it does not appear that he had given himself to them as an independent branch of study. I do not know that he had reasoned out a system of abstract thought on the large class of speculations which that term embraces. With most of the conclusions of metaphysicians he was well acquainted; he remembered them well, and on occasions, he could apply them ingeniously, and with power. But I have no reason to assume that he patiently traced the processes by which abstruse and persevering thinkers are in the practice of reaching those conclusions. This habit of his mind, more than anything else, gave to what is sometimes vaguely called his style, some of its least attractive singularities. The curt sentences, the separated propositions, the naked assertions, the abridged reasons, which are thought to disfigure his composition, were as natural to him as the profusion of poetic phraseology and images; and both arose from the same peculiarity of mental operation,—the quickness of apprehension which expected, by the enunciation of its own thoughts, to awaken corresponding thoughts in others.

The theology of Dr. Hamilton was well considered. He saw it in most of its aspects. It was well compacted—consistent in all its parts. It was comprehensive—embracing as wide a range of principles and consequences as that of any man I ever knew. As he advanced in life, he became more and more sensible of the authority and value of those primal truths, of which Bishop Butler is the most illustrious expounder. His admiration of the Puritan divines, I doubt not, was sincere, and, in the main, well grounded; for they were very great divines, selected from the most learned and the most pious men in our ancient universities; and he was one of the few men of bright genius that have done justice to the depth and fulness of John Owen's great productions: yet his zeal for Nonconformity, his noble pride of ancestry, his conservative apprehensions lest the English theologians of the age should wander into heresy, had much to do with his laudation of Puritan theology. The good old writers whom he was in the habit of eulogising are worthy of the praise he gave them, if we except the comparative elevation of Owen, in a passage quoted in this volume: and it is greatly to Dr. Hamilton's honour that—before it became the fashion among our literati — he qualified himself, by diligent study of those great masters, to proclaim their unexampled merits. He did not satisfy himself with praising them. He studied them. He entered into their spirit. He fathomed the depths of their reasonings. He stored up in his mind the treasures of learning with which they teem, and, with the happy facility which was so predominant in his mental constitution, he reduced some of their profoundest thoughts and holiest sentiments in his own discourses to his people. In the same manner, he diligently availed himself of all he read, and of all that came to him in conversation with intelligent companions. The consequence was, that he was affluent in thoughts, reasons, illustrations, and expressions, on nearly all the questions that came before the preacher, the theologian, the lover of literature, the patriot, or the man of society; while the fertility of his own genius, the fixedness of attention which insures a strong memory, and the rapidity with which he seized new associations, and commanded all his faculties and attainments for the service of the hour, imparted to his communications a freshness and vitality but seldom accompanied with so large a range of view, and such multiplied sources of intelligence.

A Manual of Logic, Deductive and Inductive. By H. H. Monro. Hamilton and Adams.

Scotland is still true to Mental Philosophy, and as multitudes increase; and the *alumni* of the public schools multiply, it is probable, that studies connected with Mental Science will become more and more popular in the several universities. The people of that country, from the earliest times, have been addicted to dialectics, and since the days of Hucheson, it has been constantly upon the increase. Reid, by his work on the Mind—called forth to meet the subtleties and sophisms of Hume, which it not only met but demolished—gave a powerful impulse to the matter, and paved the way for his own equally celebrated Essays on the Intellectual Powers, that subsequently followed. Dugald Stewart, his great and favourite pupil, did much to perfect the system of his master, while at the same time he adorned it with a splendid and captivating eloquence. Having the good fortune likewise, to stand connected with the originators of the *Edinburgh Review*, his lucubrations contributed not a little to his personal glory, and to the public honour of the science of which he was

the great expounder. His renowned Dissertation, moreover, prefixed to one of the Supplemental Volumes of the Encyclopædia Britannica, contributed much to the literary dignity and social weight of intellectual philosophy, and was much fortified by the dissertation of Sir James Mackintosh. The writings of Stewart bid fair to be pre-eminently popular in Scotland. A new turn was given to the subject, by the late Dr. Thomas Brown, one of the loveliest men of his class that ever lived, and endowed with powers of an order which has seldom fallen to the lot of man, comprising a rare conjunction of the qualifications which go to constitute a distinguished poet and a first-rate metaphysican. This interesting and remarkable man, notwithstanding the constant hurry and reprehensible haste with which his volumes of lectures were prepared for the students—for he was accustomed over night to write, and to write in shorthand, what he meant to read to his class on the morrow—has contributed more than all his predecessors to enrich his subject with important morals, sentiment, and poetry, and supply such a treat to men of cultivated intellect as has not been furnished in connection with mental philosophy in any language. Thus the Universities of Glasgow and Edinburgh have taken and kept first rank in the matter of Mental Philosophy, while that of Saint Andrews has been, in this respect, much in the back ground; and Aberdeen was eminent only in one age, and through one class of professors. Dr. Beattie, like Dr. Brown, was a poet, as is shown by his celebrated Essay on Genius, and he might have taken the first place among the bards of his native land. He was not eminent for his metaphysical qualities, and it was not without truth that Hume said of his appeal to common sense, which was meant to upset Hume's Infidelity, that it was fit "philosophy for the ladies."

CHARACTERISTIC NOTICES.

Faith and Virtue, or Christian Manhood. A Lecture, delivered in Friars' Lane Chapel, Nottingham. By JAMES MATHESON, B. A.

WE receive, with great pleasure, these first fruits of the youthful pen of one that bears a name which will ever be dear to us. In a modest and appropriate Preface, Mr. Matheson most properly states, that, while the aged and the mature require instruction such as only age and maturity can impart, there is yet a sympathy between the young, which renders youth the best instructor of those of like years, always supposing advancement, superiority, and competence to the task assumed. In this view we quite concur, and on the same ground, that young men are frequently best adapted to deal with the young, it is desirable, other things being fitting, that now and then they should use the press, as well as the pulpit and the platform. We are happy to meet Mr. Matheson, and hope he will continue to do honour to the name he bears, and to that distinguished scholar and eminent man his Grandfather, the late Reverend Greville Ewing, Glasgow.

Village Sermons. By ARTHUR ROBERTS, M. A. Tract Society.

SERMONS are things that lie rather beyond the beat, it strikes us, of the Tract Society; the present volume, however, comprises some score of well-chosen texts, which are worked out with pious simplicity, and have withal the merit of being brief. They may be profitably read at the fireside on Sabbath evenings, or at a company of villagers assembled for prayer and praise. With a view the more to adapt it to this method of service, the peculiar phraseology suited to the pulpit is excluded; and, we are happy to say, there is no reference to "our dear church."

The Old Year and the New. By the Rev. W. DUNCAN, M.A. Edinburgh, Johnstone and Hunter, and 26, Paternoster Row.

THIS little book was suggested by the return of another year, which, as the author says, cannot but be regarded by the Christian, "with very peculiar interest and concern." Having deduced some excellent reflections from the closing of the old year, the author subjoins "a few leading queries, to be addressed by the serious Christian to his own soul." A blank page is then inserted, to be filled up with replies. Self-examination is an important duty.

An Examination of the Authority for the Change of the Weekly Sabbath. By JAMES BEGG, Author of "A Connected View of the Scriptural Evidence of Christ's speedy return. Nisbet.

THE object of this Pamphlet, is, to show, that the practice of the church, in substituting the first day of the week for the appointed seventh day, is unsanctioned by the New Testament Scriptures. Mr. Begg, we have reason to believe to be a very respectable, intelligent, and good man, who has clearly a conscience upon this question, but we cannot confess to much sympathy with any discussions concerning it. All has been said, that can be said, already, and the mind of mankind is pretty well made up—indeed Burnside has exhausted the subject, and the common reader requires nothing fresh to enable him to make his mind up. There are other subjects in these serious days that far more press upon the public attention, and Mr. Begg will do well to devote his talent, time, and resources, to the prosecution of these.

Crime and Punishment; or, The Question, How shall we treat our Criminals? practically considered.

THE subject of this volume, always important,

was never so much so as at the present time, because never was England's population so great, nor her Criminals so numerous, nor her Colonies so averse to receive the sweepings of British jails. The present volume is valuable as an embodiment of facts on the subject of Crime, Natural Laws, Punishment, and the Law of God. The book, though interesting, is horrible. The state of things here depicted makes the heart bleed: hard indeed must he be, and familiar alike with sin and suffering, that can even look through it without a sigh. One of its peculiarities is, it is adapted to the state of things now passing over us, and to its incorporation in the web of its composition, of the case of a number of the more noted criminals of late years. Even those who cannot see with the Author on the subject of punishment, will read the work with instruction.

The Physical and Political School Geography. By G. M. STERNE, royal 18mo, pp. 234, Longman.

THERE was room for such a work, and the lady from whose elegant pen it proceeds, is quite competent to the task she has undertaken. The subjects of Botany, Zoology, Ornithology, and so forth, of each country, have not been overlooked, while all the facts of a Chronological character, are brought up to the latest period. The page is not burdened. The type is clear and readable alike for the philosopher and the pupil. It makes an excellent School-book.

Outlines of Physical Geography, descriptive of the Inorganic Matter of the Globe, and the Distortion of Organized Beings. Designed for the use of Schools. By EDWARD HUGHES, Head Master of the Royal Naval School, Greenwich Hospital; with Maps, compiled by WILLIAM HUGHES, late Professor of Glasgow, in the College for Civil Engineers. Royal 18mo. Longman.

THIS of its class is a work of the highest order, and may be considered a great addition to the best description of School books. There is nothing of the catch-penny about it. From the first page to the last, it bears the stamp of competent hands, and cannot fail to give satisfaction wherever it is introduced. It presents its manifold and captivating subjects in new combinations of scientific knowledge. In treating of the earth itself, an attempt has been made with success, to carry out the idea of Dr. Arnold as to the teaching of Geography. That remarkable man says, "Let me once understand the real Geography of a country, its organic structure, if I may so call it, the form of its skeleton, that is, of its hills, the magnitude and course of its veins and arteries, that is of its streams and rivers, let me conceive of it as a whole made up of connected parts, and then the position of man's dwellings with reference to these parts, become at once easily remembered, and lively and intelligible besides." To say this is to say much—everything. The idea is magnificent, worthy of the clear and powerful mind in which it arose, and to give effect to it is the object of the present work. To make such a statement is, in the highest terms possible, to recommend the volume. The Maps are a great addition to its sterling value.

A Manual of Explanatory Arithmetic, including numerous carefully constructed Examples. For the use of Elementary and other Schools. By EDWARD HUGHES. Longman.

Mr. Hughes being Head Master of the Royal Naval Lower School, Greenwich Hospital, his position supplies at once a guarantee that this is no mere catch-penny, nor the outpourings of self-sufficient ignorance. It was the conviction of Mr. Hughes, that although a good deal has been done already in this direction, much still remained to be accomplished in the way of supplying the learner with clear practical explanations, and useful, well-arranged examples; and an examination of the first part of his performance will show that he has succeeded in realizing his own idea. Mr. Hughes was satisfied that Arithmetic, when taught by rules—mere rules—fails to awaken and bring into active play the reasoning powers of childhood, the improvement of which is one of the first and best results of Academic study. He was also convinced—and who with experience is not—that no rules, however drawn up, can produce in the youthful mind that clear comprehension of the *reason* of Arithmetical observations, which results from the synthetic explanation of the successive steps of a solution. We hesitate not in saying that a young person, of ordinary capacity, will be able to acquire a grounded knowledge of the elementary principles of Arithmetic by the use of this Manual, to such an extent as never could be acquired without it, or a help of the same character.

The Cottage Gardener, a Practical Guide in every department of Horticulture. Conducted by G. W. JOHNSON, Esq. W. S. Orr and Co.

ALL that relates to the pleasant and profitable operations of Gardening will here be found fully particularized, and the latest improvements in the methods of increasing the earth's produce regularly published, with discussions of their respective merits. The Fruit Garden, the Kitchen Garden, the Flower Garden, the Greenhouse, Allotment Farming, Poultry Keeping, the Physic Garden—all these, and similar matters receive a regular and sufficient share of attention. The Articles, moreover, possess this advantage—that they are written, not by theorists, but by practical men—by the gardeners of our aristocracy, by floricultural managers, and the like. The Journal contains a large and varied amount of useful information, and from the universal interest attaching to the subjects on which it treats, it can hardly fail to become popular.

Scripture Natural History. By the Rev. J. YOUNG, M.A. Dean and Son.

THIS is, in all respects, an admirable volume for the young. Its descriptions of the Animals and Plants mentioned in the Scriptures are clear, copious, and entertaining; to each description, also, there is appended a poetic effusion upon the same animal or vegetable production. The engravings are very numerous and excellent, the typographical getting up is of the first order, and altogether, the book—combining as it does the advantages of an elegant appearance with a well-chosen and ably-treated subject—is one of the best of its class, and, as a suitable present to the young, it can hardly fail to attain an extensive circulation.

The Educational Times. A monthly stamped Journal of Education, Science, and Literature. January, 1850.

As its title intimates, this periodical is almost exclusively devoted to the all-important subject of Education. The Editors, in a New Year's Letter to readers and contributors, call on their Correspondents to make "Educational experiment," and "news of Middle-class Education," more than any other matters, the subjects of their Articles. The Number before us is enriched by a lengthy and elaborate Address, delivered to the members of the College of Preceptors, by Philip Kingsford, Esq., B.A., in which he points out "the essential distinctions between knowledge and education;" it also contains "Recollections, by an ex-School-Assistant," which, though bearing hard and heavily on Schoolmasters, exhibits undoubted marks of truth, and actual observation; there are, likewise, "Mathematical Questions and their Solutions," "Comparative Education," and other interesting contributions of a similar character.

Eliza Cook's Journal. December, 1849.

This excellent serial seems likely to maintain its extensive and well-deserved reputation. The monthly part contains a great variety of Articles, possessing considerable literary merit, and — what is, perhaps, of even more importance in so cheap a publication—a high moral tone and bearing. Indeed, the distinguishing feature of this Journal is, that more than any other of its class, it endeavours, by means of agreeable sketches of social and domestic life, to inculcate a pure popular morality. Each Article clearly shows that the primary aim of the fair Editress is to elevate the masses, physically, socially, and morally. The present number, in addition to the Articles of "Silverpen," and other efficient contributors, is enriched by beautiful effusions from Miss Cook herself.

The Domestic Economist. Conducted by G. W. F. Johnson, Esq. W. S. Orr and Co.

This seems a good idea, and the publication is likely to find extensive favour. There is no home that is not interested in Air, Beef, Boilers, Diseases, Drainage, Dress, Dumplings, Furniture, Health, Heat, Milk, Mutton, Oysters, Pea-soup, Puddings, Shaving, the Tongue, Toothache, Vegetables, Ventilation, Washing and Water; and all these things are discussed by Mr. Johnson.

The Moral Tone of the Factory System Defended, in a Letter to the Bishop of Manchester. By Franklin Baker. Gilpin.

This is a publication of great value; its object is not to deny the existence of evil, but to prevent exaggeration in a matter so serious that it need not be exaggerated to render it afflictive.

Reply to Dr. Vaughan's Letter on the late Post-Office Agitation. Nisbet.

We regretted to find that when Dr. Vaughan's Letter appeared, it was ascribed by many to Dr. Vaughan of Manchester—*the* Dr. Vaughan—a man whose name is known throughout the world, while, till of late, that of Dr. Vaughan, of Harrow, was never heard of. The publication before us is avowedly hasty and loose. A brickbat, however, with all its rudeness, when thrown with sufficient force, may do as much execution as a piece of polished marble. Mr. Pearce, accordingly, slays Dr. Vaughan, and that is enough.

Daily Meditations. Bath: Binns and Goodwin.

This is the most elegant and tasteful thing of the kind that has yet appeared, and does much credit to the press of Messrs. Binns and Goodwin, whence it proceeded. The meditations are of the usual class — simple, short, sweet. It is a book which will form a pretty present, and which bids fair to be a favourite with the ladies.

The Pilgrim's Progress. In the Sechuana Language. Religious Tract Society.

We have just received the Pilgrim's Progress in the Sechuana language, translated by the Rev. Robert Moffatt, and printed at the Mission Press for the Religious Tract Society. Ah! little did the mighty dreamer think he was to be so renowned, and that he was destined to testify for his Lord for whom he then suffered, in every nation, kindred, tongue, and people. Blessed man! He is one of England's principal glories, and one of the prime ornaments of the universal Church.

Catherine Howard; or, Trials and Triumphs. Religious Tract Society.

"Catherine Howard" is a sprightly and well sustained narrative in the form of dialogue; spiritual in its principles, wholesome in its tone, and happy in its conclusions,—a good book for general reading.

The Apostles. Religious Tract Society.

Old Cave, together with Bloomfield, have long had a sort of monopoly on this great subject of Apostolic Biography—a subject in itself intrinsically great, while lamentably defective in all the facts which constitute a staple of Modern Biography; for, in truth, very little is known of the Apostles beyond what is contained in the inspired Word. The main facts are neatly, tersely, and intelligibly brought together in the present volume, which will be a very considerable accession to our juvenile literature.

The Swiss Pastor. With a Preface by Rev. C. B. Tayler, M.A. Religious Tract Society.

We are always glad to meet Mr. Tayler, Churchman though he be, for he is enlightened, liberal, and evangelical. He never speaks but to teach, and his reader never parts with him but with regret. The present Preface is just what it ought to be, and the life which it introduces is a piece of exquisite and very instructive ministerial biography, which will be read with profit, not simply by pastors, but by everybody.

Truth is Everything. By Mrs. T. Geldart. Hall.

This is a lesson which requires to be incessantly inculcated upon every human being, forasmuch

as it is the vice of vices—a sort of condiment in crime—an evil necessary to almost every other evil. Were truth universally to prevail, it would constitute a sort of break, which would bring the whole machine of iniquity to a stand; and hence we look with complacency on everything the object of which is to expose the mischief and iniquity of falsehood, and to set forth the beauty and value of truth. Such is the object of this vivacious, instructive, and, in many cases, affecting narrative. It is a very interesting book; a fine present for young people.

The Juvenile Calendar. By Mrs. T. K. Hervey. London: Hall, Virtue, and Co.

Mrs. Hervey is in a fair way to become a great favourite with the rising generation. Her book is got up splendidly, and exhibits, in blended beauty, a multiplication of objects, coming under the classes of flowers, birds, and insects, in connection with the several points which they claim as their own. There are few books of its class that will constitute more beautiful presents.

A Brief History of the Church of Christ in connexion with Crendon Lane Meeting House, in Chepping Wycombe, Bucks, and of the Pastors presiding over it. By John Parker, Gent. Wycombe: Butler and Co.

Now this is a species of publication we greatly like, and after the examples which have been set by Mr. Atkins, of Southampton, the Rev. John Angell James, and the two or three more, we hope such publications will be multiplied. The work before us starts with the Rev. Samuel Clark, who was born in 1621, and brings the subject down to the days which are passing over us. The Narrative is remarkably brief; and there is a fulness about it which delivers it from the dryness of the skeleton, and throws into it not a little that is calculated to interest, instruct, and edify.

A Plea for Right against Might. By John Cobley. Gilpin.

This is one of the numerous essays on the Sabbath brought forth by the recent prizes offered. We are not sure about the propriety of the title-page, which possesses a little of a radical aspect, which may not be always desirable; but it is just possible, at the same time, that that very title may prompt many who would otherwise shrink from it. The Essay, though brief, is intelligent, comprising a clear and somewhat simple outline of the general question; and may be profitably circulated amongst a class to whom it is particularly adapted. It will be a happy day when the operatives of England embrace such views, and sigh for such emancipation, that they may improve their hearts and minds and enjoy communion with God and each other.

Modern Astronomy. By the Rev. T. R. Birks, M.A. Tract Society.

We did not like Mr. Birks' book on prophecy, and still less were we pleased with his lucubrations on Church and State; but we have no objection to take a tour with him to Jupiter, or Saturn, or Venus, or throughout the whole stellar system. The present Discourse is excellent, wide in survey, full of fact, and pervaded by a strain of lofty devotion, such as becomes the subject and such as corresponds with the well-known line of Young—

"An undevout astronomer is mad."

Temperance.

THE TEMPERANCE ALMANACK.*

This Almanack is, perhaps, more useful and interesting than any contemporary publication of the same kind, inasmuch as it contains a vast variety of highly important facts and statistics, laboriously collected, cleverly condensed, and admirably arranged. The diffusion, far and near, of the valuable information with which it abounds, cannot fail largely to promote the interests of morality, religion, and social progress. Statistics relative to the operations of the League inform us, that during the past year 500 lectures and addresses have been delivered, and no less than 5,368,950 pages of Books and Pamphlets published under its auspices. The Report further stated, that 40 societies had formally connected themselves with the League—that the tone of the Press towards the movement was improved — that the interest of the Church in the Temperance cause was manifestly increased—that the friends of the cause were indomitably active, and its present aspect exceedingly hopeful.

The Almanack, after presenting a list and a classification of the Members of the League and referring to the progress of Abstinence among the Churches, proceeds to give some interesting information as to the "State of Temperance throughout the world." From this it appears, that in England, Ireland, Scotland, Scandinavia, and Holland, the cause is progressing more or less favourably. In Germany, it has been calculated by the Rev. Dr. Baird, that there are no less than 1,416 Temperance Societies, which include 1,026,671 members—of these, Prussia alone contains 699 societies, and 753,713 members. From Sweden the reports are of a most cheering character. In 1834 the number of Swedish distilleries was 161,000; in 1844 it was only 72,000. The King and Queen have not only given in their adhesion to the principles and practices of the Temperance Societies, but have offered full compensation to all distillers of ardent spirits who would cease making alcoholic beverages. These terms have been accepted by many of the distillers.

The intelligence from Canada, New Bruns-

* "The Scottish Temperance League Register, and Abstainer's Almanack, for 1850." London: Houlston and Stoneman.

wick, and the West Indies may also be generally characterized as very hopeful and gratifying. We regret, however, to learn that while the whole revenue of Western Australia in 1847 was £8,944, the sum of £4,575 was derived from duties on spirituous and fermented liquors—that is, *more than half* the amount raised by the Government was obtained from a source which saps the foundation of public and private morality and happiness.

During the year 1848, the enormous quantity of 26,822,187 gallons of spirits were consumed in the United Kingdom; the amount of land occupied in growing hops was 49,282 acres, and the malt charged with duty was no less than 37,546,157 bushels, which required for its production about 4,000,000 quarters of grain, a quantity sufficient to feed above 3,000,000 of people! In addition to these startling statistics, 6,368,909 gallons of foreign wine, about 600,000,000 gallons of beer, and 5,400,000 gallons of cider were consumed in 1848 in Great Britain! Surely, the prodigious waste of food, destruction of health, and loss of virtuous propriety necessarily involved in these statements, ought to plead for the cause of Temperance more powerfully than elaborated essays, or the most eloquent harangues.

Considerable space is awarded to a record of the opinions of medical practitioners, 1,652 of whom, including some of the most eminent in the kingdom, have attached their signatures to a document very strongly denunciatory of alcoholic or fermented beverages. The Adulterations of Intoxicating Liquors are unmasked by quotations from the writings of brewers, vintners and others, concerned in "doctoring" the drink of a gullible public. It is stated, moreover, on most respectable authority, that "if the figures 3,000 represented the amount of wine consumed in Great Britain, 1,000 would about represent the quantity actually imported, the remaining 2,000 being *manufactured at home!*" Many interesting facts are also given to show the comparative safety of abstainers during the late awful visitation of cholera. One of the most remarkable is, that in Glasgow, although the members of Abstinence Societies were estimated at 10,000, only five deaths occurred from cholera, that is, one in 2,000; while the mortality among the general population equalled one in 100! The connexion between Intemperance and Insanity, Pauperism, and Crime, is carefully elaborated — the testimonies of Ministers, Statesmen, and Literary men, as to the incalculable benefits to be derived from the extension of the Temperance movement, are briefly recorded—the experience of Working men, Military and Naval officers, Seamen, and others, as to the evils of intemperance is also set forth, and, in fact, the Temperance Reformation is placed in such various and all-commanding aspects—the Testimonies to its benefits are so multifarious and so convincing—and the gigantic evils, physical, social, and moral, resulting from intoxicating fluids are so vividly pourtrayed, that the extensive circulation of the volume cannot fail to be of eminent service to the best interests of society. We have only to add, that, apart from the Temperance movement, the Almanack contains all the information usually found in such productions, and that its typographical getting-up is, in every respect, admirable. It has our unqualified commendation.

Monthly Review for March.

An occasional Christian Survey of the World will supply materials for thought, and guide the believer in prayer. The God of the Bible, is the God of the Universe; Providence and Grace form but two parts of one beauteous and glorious whole, and they are generally viewed most to edification, through the medium of each other. We shall henceforth, occasionally, offer a little passing aid in this direction to such of our readers as may require it; and should it prove acceptable, we may, perhaps, endeavour to supply a Monthly Review of the chief events of England, Europe, and the world.

ENGLAND.

The Gorham Case.—The great Ecclesiastical event of the month, in England, is, the cause of Mr. Gorham and the Bishop of Exeter, which the Lords of the Privy Council have decided in favour of the former, declaring, that the denial of Baptismal Regeneration is not a disqualification for ministering in the Church of England. But the same affirmation stands good with respect to Baptismal Regeneration. He who holds and propagates it may occupy any office of that Community, and thus both parties are left to war on, at pleasure, after the old fashion. Nothing has been determined as to the truth or error of the doctrine; but it is settled that, henceforth, no Bishop may, on either ground, worry a clergyman who seeks induction at his hands; for if he still decline obeying the Civil Courts, the Ecclesiastical Judge himself will induct in spite of the refractory Prelate. So far, then, truth has had a triumph; but still she is in a miserable plight. The spectacle is surely, very affecting, of one man, it may be, occupying the same pulpit, and preaching Regeneration as a doctrine of truth, with another, who proclaims, with vehement sincerity, that it is a deadly error. It was not thus in the days of Paul, and it but ill assorts with the boast of a Church ever and anon proclaiming herself "most Apostolic."

The "Eclectic Review."—A controversy of a highly momentous character has arisen in the course of the month on the subject of the *Eclectic Review*, formerly the property and under the management of Dr. Price. That Journal, by changing hands, became the property of a Mr. Linwood, a gentleman who had been most of his life a Unitarian, but who having professed a change of mind on the subject of the Gospel, and to have embraced orthodox principles, proposed himself to act as Editor. It was not generally known at first who the new Editor was; but Articles having appeared containing sentiments which excited alarm, the *British Banner* took up the subject in a series of discussions, the result of which was—Dr. Price's

recommendation to Mr. Linwood to relinquish the property, and with that the Editorship, and with this advice that gentleman has had the prudence to comply.

EDUCATION.—This subject has been introduced to the Lower House of Parliament, by Mr. Fox, in a speech which had the dubious merit of eliciting a eulogium from the Prime Minister. In the course of that speech, Mr. Fox contrived to say much that was plausible to the ears of unenlightened men, and much that was incorrect in principle, with something that was grossly false as to the Congregational Body. But it is of no great moment, since nothing practicable can possibly come out of his motion, which will give satisfaction to neither Churchmen nor Dissenters. The Congregational Board of Education has, we rejoice to say, made arrangements for the purchase of Homerton College premises, for their Normal Schools, which may be considered an event of great importance to the cause of true Education. An article will be found in the Chronicle of the present number, giving an account of the proceedings of the Board, which will be read with interest. So far, this Institution has gone on well, and rendered excellent service to the religion and the liberty of the kingdom.

SCOTLAND.

RELIGION.—In Scotland, the subject of religion has been seriously occupying the attention of more than one class of Christians, among whom the Free Church is laudably prominent. It is distinctly affirmed, that there is a general and an alarming want of divine power attendant upon the means of Christians.

EDUCATION.—The subject of Education has been greatly exercising the minds of the Scottish Community, especially of the leading men of the Free Church. Dr. Begg has published a pamphlet entitled, "National Education for Scotland, practically considered, with notices of certain recent proposals on that subject." The Pamphlet is one of great ability, and containing much excellence; but there is no probability of its being carried out. A frightful picture is eloquently drawn of the condition of the Country —a Country which has been so long the boast of Europe. Let us hear him.

But what do we at present see? A people that might match the world for energy, and who have heretofore stood in the first rank of nations, sinking under a combination of increasing evils—the efforts of ministers paralysed — our universities locked up, dwarfed, and comparatively inefficient — crime increasing — drunkenness and Sabbath-breaking making progress—Christianity languishing — pauperism threatening to swallow up the whole property of the country—hundreds of our best people flying from our shores under the pressure of want, or at the command of tyranny—the great natural resources of our whole country locked up in the iron embrace of feudal despotism —little intelligence amongst the people to understand this, far less to battle with it—the very passes of our mountains interdicted—the fishings of our rivers monopolized — our public grounds and gardens shut up—the Parliament of England despising us, our natural guardians joining in the oppression. We turn to ancient times of which we have heard, and our fathers have told us—we turn to other lands—we turn to the New England states of America for example. We see the existence of an universal education—a people walking in liberty, and beaming with intelligence—life and property secure—the Sabbath greatly respected—the comforts of life universally diffused, and burdens of every kind trifling. Are we, whose fathers formerly led the van in the education of the world, now to drivel in the rear of an advancing intelligence?

Dr. Hetherington, also, comes forward with a very elaborate pamphlet, in which he views National Education in "its present condition, its principles, and its possibilities." A single paragraph may give some notion of this gentleman's views. Speaking of the theocratic principle, he says,

The theocratic principle was the basis of the Hebrew system. The theocratic principle is the basis of Christianity as a system, and has been most completely realised in Presbyterian Christianity. The Voluntary principle is anti-theocratic as applied to states, nations, and official life. The attempt to apply this principle to National Education, and to the office of the teacher, we regard as an attempt to render National Education *anti-theocratic*, and to place all national teachers in an avowedly *anti-theocratic* position. We cannot conceive anything more thoroughly unscriptural and un-Presbyterian than such an attempt. It is like systematically teaching youth to commit the *first sin*—to seek knowledge apart from, or without recognition of, the law of God.

ANNUITY TAX.—The subject of the Annuity Tax has been exercising the minds of the Citizens of Edinburgh. This matter, always odious, was never more so than during the last and the present year. It would seem that the Clergy and their myrmidons have been sharpening their wits how to avoid the perils of a public auction of the goods of honest men, which among the high-minded people of Edinburgh, as was shown last year, is no trifling matter. Some Ahithophel, it seems, has hit upon the happy expedient of going to the Bank, and restraining upon the cash accounts of refractory Dissenters. The sum demanded of Mr. Russell, the gentleman in question, is £43, within a few pence. The principal sum is £28, the interest charged periodically upon his arrears, amounts to £7 16*s.* 4*d.* The other law expenses run the matter up to the heavy sum aforesaid, giving, as will be observed, a literal fulfilment to the words of *Hudibras*, when he says of certain parties, they

"Could turn the Covenant, and translate
The Gospel into pence and plate;
Expound upon all Merchants' cashes,
And open the intricatest places,
Could catechise a money-box,
And prove all pouches orthodox."

This is, perhaps, the most disgraceful case of the sort that has ever occurred; at least we have not read of anything to compare with it. It is upon a par with the worst deeds of our own Church of England. It fills us Southerns with astonishment, that such things could take place in Scotland—a land of boasted light, pervaded by love of liberty and detestation of Ecclesiastical bondage How men, who not only profess to fear God, but to teach religion, can submit to the robbery of their neighbours and fellow-citizens for their support, is, to us wholly incomprehensible. Much is said of *status* in the case of the Established Clergy, and especially of those of the Modern Athens; but to our taste, the status of the man who honestly earns his bread in the sweat of his brow, whether in catching fish, breaking stones, selling old iron, or picking a livelihood from the dust heap, is dignity itself compared with that of these

reverend Robbers! How men, scholars, gentlemen, men of piety, can in any way be parties to it, baffles our understandings; and how, after such outrages from time to time, and especially such as that which has just been perpetrated, and published through the press, they can ascend their pulpits, to preach justice, brotherly-kindness, and charity, is among the mysteries which have never yet been explored. Where is self-respect? What has become of the sense of propriety? Has shame no place in the Clerical bosom? The thing shows the blinding and deadening power of State enactments on the minds of even good men. Were those participants of plunder to come out of the Church, and instead of being the participators, were they, with their friends, to become the sufferers, how their light would increase! With what unity, harmony, and indignation they would move against it! The wonder is that they have not called upon the government to devise means to get rid of the periodical outrage. The midnight descent from the hills of the brave and famous Caterine, of the olden time, to spoil the lowland farmer of a few of his sheep, oxen, and of a horse or two, was modest rapine compared with this Ecclesiastical mid-day burglary for the professed maintenance of men to preach justice, liberty, equality and fraternity! It is vain to talk of the law. Why do not the Clergy move heaven and earth to alter the law? But instead of this, now and in former years they have rather stood in the way of alteration, and been but too prone to boast of their infamous prerogative! The disgrace of such a course has been deep and all but indelible. We risk nothing in saying that the Apostle Paul would sooner have fed on roots, or died behind a hedge, than have been supported by means so stamped with infamy! Compared with such a system, the cause of our own Robin Hood was that of a gentleman, for with all his ravages, he dealt, and delighted in the generous and the magnanimous; whereas this Modern Athenian spoliation has not one redeeming quality. Mr. Hume has consented to ask for a return in the House of Commons, of matters connected with the circumstances of the Edinburgh depredation, which will illumine the whole question.

THE FREE CHURCH.—The Free Church has found it necessary to re-adjust the distribution of the Sustentation Fund, and to make the receipts of each Congregation to depend upon their own contribution. They have, doubtless, done wisely. This is one of those matters in which human nature is never to be trusted. The tendency is always to abuse bounty. Home, Irish, Colonial, Foreign Missions—all supply illustrations. Independence is, by many, not so much desired as the contrary; both the Churches and the agents find their account in the privilege of leaning on a Society rather than standing erect, and depending on themselves. They have used the crutch so long, that they are alarmed by the thought of throwing it away.

IRELAND.

IRELAND is still a source of deep solicitude to all denominations of godly people, who wish to promote the welfare of that unhappy country. Several measures have been before Parliament, which seem to promise good, since, whatever tends to allay popular commotion, and to extinguish local strife, will be so much clear gain to the cause of true Protestantism, as it will pave the way to a more hopeful order of things. There will, henceforth, be an end to those Orange processions, which only tended to embitter the spirit of the Catholics, while they could not, by possibility, advance the cause of true religion. This is so far well, as it will make for peace and good neighbourhood. Then the Lord Lieutenancy, too, is to be abolished, which will be the means of withdrawing the materials of that fire of envy, jealousy, and rebellion, which has so long blazed in poor Ireland, to the distraction of peace and charity, and the advancement of right principles, both religious and political. The saving of £20,000 per annum is, no doubt, in itself something; but we view this as a most insignificant circumstance compared with the social benefits which may be expected to flow from it. It will be the withdrawment of the chief symbol of Protestant Ascendancy. One thing only is wanted to give effect to such measures—an annual visit of Her Majesty to Ireland, and the residence of a month or six weeks at the Castle. This would do great things among a people so warm, so generous, so easily exasperated, and yet so readily appeased. Such a visit, in the meantime, a free and thoroughly English display of generous confidence, in intercourse with the people, would do more to tranquillize the country than the constant residence of ten thousand armed men. Bayonets have been long tried, and bayonets have hitherto failed; it is, therefore time that steel should give place to charity—distrust to confidence; all this, however, is only as a means to an end, and that end, the filling of Ireland with the true Gospel, the only cure for her heart-seated woes. But more is wanting to this. The English Church is the great stumbling-block in the way of the spread of Protestantism. So long as the tenth part of the nation's substance is exacted at the point of the sword, to support the religion of a tenth part of the nation's people, it is impossible there can be peace. There ought not! The English would not bear it for a moment; and why should the people of Ireland? Mr. Roebuck is to bring the subject before Parliament; but he has declined to act in conjunction with any organization, for which, we observe, he has been censured; but, perhaps, all things considered, he has pursued the most discreet part. To oppose the Church of Ireland is one thing—to oppose all Establishments is another; and it is easy to conceive of a Statesman who sees his way clear to the former, when he nevertheless cannot concur in the latter. Such is Mr. Macaulay, and such have been many other thorough-going Church-of-England-men, while exasperated by the injustice and disgusted by the corruption of the Irish Church. Of course, nothing practical will come out of the hon. gentleman's motion; but it will serve to keep alive the question, and that is far from an unimportant consideration.

THE REGIUM DONUM.—Light is beginning to break in upon the Presbyterian bodies of the North of Ireland on the subject of the *Regium Donum*. The men of the Movement are still in a small minority, but truth renders them potent. They are, moreover, men of sense and spirit, of energy and of perseverance, who are likely to go on till they have made an impression on their brethren, and brought into their ranks others of like mind with themselves.

THE CONTINENT.

On the Continent there is not much on which the eye of a Christian can rest with satisfaction. The dreadful system of Socialism seems still in the ascendant in Paris, and throughout France, to the great alarm of the few pious people in that country. While we write, report goes that the Pope has, at last, fixed on the 2nd of April for his return to Rome. But that return is very little a matter either of hope or fear. Popery has lost nothing of its power for mischief by his exile; and Liberal principles will lose but little by his return to the Eternal City. His lengthened absence must undoubtedly have contributed much to lessen the hold he once possessed. The occupancy of Rome likewise by the Socialist and Infidel soldiery of France, and all the other events, many of them unjust, oppressive, and cruel, which have occurred, must all have contributed, we presume, to plant his nest with thorns. In fact, the Popedom is now a thing worn out, and cannot long endure. Throughout the Continent things still wear a very troubled aspect. Everywhere the want of true religion is awfully manifest; and particularly so in France, the Capital of which is a volcano, whose fires, it would seem, nothing can extinguish but the blood of a self-exterminating convulsion, or the grace of God, which is able to save a whole people, and to make that great nation as mighty for good and peace as it has heretofore been for evil and carnage. As yet none of the advantages to religion, which it was expected would flow from the Revolution, have been realised. The blossoms of the Provisional Government, which looked so lovely afar, when seen only through the medium of the poetical oratory of Lamartine, speedily withered under the shade of the Constituent Assembly. From the Infidel Philosophies and the Experimental Governments of France, nothing is to be hoped, much to be feared; and religious men are interested in change only as it opens a highway for Evangelism.

Religious Intelligence.

REMOVALS.

Rev. Robert Hamilton, from Lynn to Barbican Chapel, London.

Rev. W. Roberts, B.A., from High Wycombe to Horbury Chapel, Notting-hill, London.

Rev. D. G. Watts, M.A., Missionary from Benares, to Northwich, Cheshire.

Rev. R. H. Craig, late of Dunfermline, to Deal.

Rev. Edward Griffith, from Portishead to Wiveliscombe, Somersetshire.

Rev. Thomas Davies, from Maidenhead to York-road Chapel, Lambeth.

Rev. A. Crisp, Missionary from Madras, to Longden, Salop.

Rev. W. Rose, from Alford, Lincolnshire, to Sandwich, Kent.

Rev. N. Parkyn, from Budleigh Salterton, to Exmouth, Devon.

SETTLEMENTS.

Mr. P. R. Willans, of Lancashire Independent College, at Harrison-road Chapel, Halifax.

Mr. Henry Ollard, at Coventry, Assistant to Mr. Sibree.

Mr. R. D. Wilson, of Airedale College, over the Second Congregational Church, Burnley, Lancashire.

Mr. W. Creed, of Airedale College, at Salem Chapel, Wakefield.

Mr. R. Greener, of Airedale College, at Alnwick.

RESIGNATION.

Rev. William Campbell, of Croydon, has resigned.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

TWENTIETH ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION.

Monday, 6th of May, 1850.—The Meeting for Distribution of the Christian Witness Fund in aid of aged ministers, will be held in the Congregational Library, at two o'clock, p. m. precisely: and at four o'clock the same afternoon, in the same place, the Preliminary Meeting of Members of the Union for preparation of the business of the Annual Assembly: and the Sermon for British Missions, will be preached at the Poultry chapel, in the evening. Worship to commence at seven o'clock precisely.

Tuesday, 7th of May, at half-past nine o'clock, a. m., will be held the first Session of the Annual Assembly, the Rev. J. Morison, D.D., of Brompton, in the chair: and in the evening of that day, the Annual Meeting of the British Mission Societies will be held in Exeter Hall; chair to be taken at six o'clock precisely.

Friday, 10th of May, at half-past nine o'clock, the adjourned Meeting of the Assembly of the Union will take place. The Rev. Dr. Morison will again occupy the chair. In the evening of this day will be held a public meeting to promote the important objects of the Board for General Education.

It is desirable to keep distinctly in public

view, that under the revised constitution of the Union, the rights of speech and suffrage in its assemblies, are limited to firstly, the pastors of churches which stand in full membership by annual contribution; secondly, the delegates deputed by such churches, and thirdly, personal members of the Union by annual subscription. The rules by which the eligibility of churches and brethren to enter into the fellowship of the Union, by annual contributions to its funds is regulated, will be found distinctly set out in the constitution of the Union, printed in the "Year-book" for 1849, pp. viii. and ix.

More precise information as to the place wherein the Assembly of the Union will meet, and as to the various matters of business to be submitted for its consideration, will be given in our next number. Meanwhile, a few remarks on the spirit and proceedings required by the occasion may not be inappropriate.

The primary intention with which this Union was formed, had respect to the internal peace and love, purity and prosperity of the Congregational denomination. Its design was to provide occasions for fellowship, counsel, and prayer among those most deeply interested in our principles and their prevalence, in our churches and their prosperity. In some measure this design has been answered, but not certainly in a degree to satisfy its ardent friends. They long to see the independent churches of their country far more flourishing, and this Union a far more efficient means of promoting their prosperity. The present times are very peculiar. Various causes are acting with great force on religion in all its forms and interests. No other religious body is more open to the action of social and general influences than our own. The effect of the world on the church is always adverse, however its phases and aspects may vary at different periods. If at this time its hostile influence is peculiarly strong, that arises from all its forces being in a state of unwonted activity, rather than from any thing special in their present character. But it can hardly be doubted by any, that just now the Independent churches are suffering their full share of adverse effects from the world. To keep them right, much more to advance them to higher efficiency, in doctrine, in spirit, in zeal, and in devotion, will require the most strenuous efforts of their best friends.

Surely, then, every brother intending attendance at a meeting of several hundreds of the pastors and chief brethren of our churches, convened expressly to promote their interests, should prepare his spirit by thought and prayer for the occasion. The thought of each should be, how can I, by silence or by speech, by public testimony or by private influence, by prayer to God and by a Christian Spirit among my brethren, promote the good of our beloved Zion? It needs no proof that our usefulness among other churches, in all the interests of our native land, and in all missions of Christian benevolence, must depend on our own soundness, life, and strength in the Gospel. Whatever we can do to train up a truly efficient ministry—to increase the number of our churches in large populations—to train up the young in families and schools—to advance the spirit and power of true religion, is all required to fit the denomination, to act a worthy part now that error is everywhere rampant, now that spurious philosophy, revived superstition, and extending irreligion, coupled with an ever-multiplying population, and an ever-growing worldliness, are worked by Satan with all his craft and malice, against the Blessed Gospel of Christ.

Our British Missions, Sunday Schools, efforts in general Education, chapel building, periodical literature, attempts for the good of the working classes, and projected improvements in the theological and literary training of our ministers, present a wide range and variety of active and material labours—perhaps enough—as much as we can do well, taxing our resources and energies in that direction quite sufficiently. But what are we doing to feed thought and to deepen piety? Whence are we drawing supplies of simplicity and humility, by which to hallow and purify our activities? Does the secret element of devout and spiritual religion adequately impregnate our public doings; Activity has its dangers no less than torpor. "Whoso is wise will consider these things."

CONGREGATIONAL BOARD OF EDUCATION.

On Tuesday evening, March 5th, a conversation was held at the rooms of the above Society, on "the political and social aspect of education." There was a numerous attendance of the members and friends of the Society. Samuel Morley, Esq., occupied the chair. The proceedings having been opened by prayer,

The Chairman said he was sure that no one felt more strongly than he did on the soundness of the principal which the Congregational Board of Education had adopted. Whether they looked at home or at the Colonies, it would be clearly seen that Government could not interfere with education in any form, without lessening that moral power, and that warm-hearted exertion, which constituted the most important elements in all school engagements. By throwing upon parents themselves, and those who might feel an interest in the subject, the responsibility of educating their children—a responsibility which the Government was not able to meet—the work would be better and sooner accomplished than by any other method.

Mr. Henry Child was called on by the Chairman to speak on the political and religious aspect of the subject. He remarked, that the present educational movement dated from the introduction of Sir J. Graham's Factory Bill, and the institution of the Committee of the Privy Council on Education—a body, it should be observed, which had never received the direct authority of the Legislature; but performed the functions of a Ministry of Instruction, without its name and responsibility. He contended, that the system of Government education, so far as it had been adopted in this country, had worked most disastrously. No one seemed satisfied with it. Even the Church of England, receiving, as it did, four-fifths of the Government grants, were loud in their complaints respecting it. The speaker drew attention to the report of the proceedings at the Church of England Educational meeting recently held in Willis's rooms, as indicating the existence of a strong feeling on the subject of education, which, heretofore, had not been found among the members of the Establishment; and of dissatisfaction with the Government scheme as at present in operation. The authorities at the Borough-road School, too, notwithstanding the advertisements which had lately appeared upon the subject, were beginning to feel very anxious as to the operation of the rules adopted by the Committee of Council. The Wesleyans, also, were feeling some little difficulty on the subject. It was clear then that the system had not worked well. Mr. Fox's bill—or rather

the reception it had met with from the Government, and from all classes of public men—was a still more significant sign of the times. It boldly proposed to distinguished between secular and religious education, and to make State-provision for the former. By permitting the introduction of the bill, the Government had virtually given its sanction to that principle. Now, the great body of Nonconformists agreed with the Church of England party in this if in nothing else—that the distinction was unsound in theory and impossible in practice. The Borough-road School had been started on a large and catholic principle, and was supported among others by Unitarians, on the understanding that while the Bible was used as a reading-book, Trinitarian doctrines should not be inculcated. But to avoid the latter was found so impracticable that many Unitarians had seceded from the society. The Committee had no wish to violate the spirit of their constitution, but it was found simply impossible to prevent Christian men, with the Bible in their hands, teaching those fundamental Christian truths which were so obvious in its pages. A document had recently appeared in Scotland, subscribed by many names of note, which seemed to be only an engagement when any solution of these difficulties should be discovered, to act upon the principle ascertained. Why could not the various parties, religious and political, thus painfully divided on so important a subject, recognise the simple truth of voluntaryism—that to teach the young was as much a religious matter as to preach to adults, and as such the peculiar mission of the Church, and therefore to be committed to the power and fidelity of religious conviction and benevolence? The principle of voluntaryism as much required that there should be no Government interference with the education of children, as it did that there should be no legislative control over the religion of the people.

The Rev. Dr. Massie characterised Mr. Fox's Bill as nothing better than a manœuvre,—a red herring drawn across the trail—put forth or countenanced in the hope that voluntary educationists would squabble about its details; principle it had none. In the speech with which it was introduced, there was a compromise with all principles. Secular education was boldly distinguished from religious: but it was also represented that the former would be made subservient to the latter. He could not look upon it without the greatest alarm, owing to the favour with which it appeared to be regarded by so many thinking men of the country. In neither of the Houses of Parliament was there a man who rightly understood the subject of education. With all their leanings to liberty,—with all their predilections in favour of Free Trade, they dared not rise in the House, and advocate the true principle of educating the people. This he considered to be an important phase in the political aspect of education. The cry for Government education had been a sort of lullaby of certain politicians, humanitarians, and utilitarians, who contended that, unless Government educated the people, it could not punish them for their crimes; and even the Free Traders had so far deserted their principle as to join in the movement. Such a system had an injurious tendency upon the teachers, making them subservient to a higher authority, and extinguishing that independent feeling which it was important that a teacher should cherish. Many men, too, who would not take the Government money would be subject to a competition which they could hardly withstand, and perhaps be thrown out of employment in consequence. The action of the system upon the children would be equally injurious; mechanically moulding, rather than intellectually and morally training them. He believed Mr. Fox never made a greater blunder than when he compared the education of England with that of other countries. The Englishman, he (Dr. Massie) contended was better educated than the Prussian, better understood his own laws, better appreciated the principles of liberty, better knew how to maintain and promote them. Dr. Massie then charged the paternity of Mr. Fox's Bill on the Lancashire Public School Association. He related what he deemed a significant as well as an amusing incident connected with the introduction of the bill. When asked by the Speaker who brought up the bill with him, Mr. Fox replied, "Mr. Henry," which the Speaker mistaking, called for "Mr. Henley." That gentleman, of course, would have nothing to do with it; and Mr. Henry was the chairman of the Lancashire School Association, from whom the measure really emanated. Some of its principal men were Unitarians; and the whole body consisted of latitudinarian men, who had resolved upon a plan by which an irresponsible board was to tax the whole county of Lancashire, and force upon them their scheme of education. If they would do this in Lancashire, what would not be done in Buckinghamshire? If they would try and convert Yorkshire, what might they not attempt in Dorsetshire and Devonshire? What would become of their Independent chapels, with small Sunday-schools, in country places where the landlord and the squire and the parish priest would be the Committee for the National School of the district? In his speech, Mr. Fox had done the Congregational body a great injustice, misrepresented their undertakings, and calumniated their efforts in the smoothest possible language. So far from failing to raise the promised £200,000, as Mr. Fox asserted, they had administered twice that sum for educational purposes—in building only, they had expended £130,000. Dr. Massie again expressed his regret that no member of either House had sufficient understanding of, or faith in, the voluntary principle to advocate there its application to education; especially was he chagrined at the desertion, or at least inconsistency, of the Free Trade party.

Mr. J. Scoble alluded to the results of Government interference in education in the colonies. He more particularly instanced British Guiana, where he said everything had been done by Government in reference to education; where, indeed, five religious establishments were maintained by the State; and where, notwithstanding these supposed advantages, the people were in the very lowest condition as regards both education and religion. This he said was a fair specimen of the other colonies where a Government mode of education had been adopted.

The Rev. W. J. Unwin, principal of the Congregational Board of Education, urged the importance of making religion a thing of every day life, to be mixed up with all undertakings, and made an element in all kinds of education; not converting it into a mere intellectual exercise, and a thing distinct from every other species of training. Religion was a life; and he was rejoiced to find that sentiment being now put forth with so much power. Men were beginning to see that Schools, to be effective, must be begun, continued, and ended, in God. The reverend speaker explained at some length the mode of training adopted by the Board of Education, and pointed out some of the beneficial results which had already attended it. He complimented Mr. Cruickshank, on the energy, zeal, and talent uniformly displayed by him in the position he occupied; and thanked God that he had met with a colleague whose views were in such entire concurrence with his own.

The Rev. Josiah Viney briefly adverted to the importance of elevating the position of schoolmasters in the social scale, as exercising the most important offices which they could be called upon to fill.

Mr. Carter urged the necessity of preventing any infringement on parental authority and responsibility in the matter of education.

Mr. Cruickshank, master of the model-school of the Board, delivered a practical address on the method of educating children, and expressed his belief that the reason why so many teachers failed, was that they lost the great object they had in view, in the many details necessary to its attainment.

The conversation terminated shortly after nine o'clock.

COLONIAL MISSIONARY SOCIETY.

ESTABLISHED 1836.

THE following ardless letter from Mr. Geikie, of Whitby, Canada West, who studied for the ministry in the Toronto Academy, is well worthy of perusal. It illustrates the difficulties, not to say hardships, of the work of the ministry as conducted in the thinly-settled regions of Canada. It shows both the want of faithful ministers in such districts, and the happy results of their self-denying labours in the gathering of churches and schools, in the conversion of souls, and the maintenance of discipline. What is said of the straits of ministers so circumstanced in respect of books is well worthy of attention, and certainly some amount of funds would be well expended in the supply. The spirit of the writer is one of great constancy and zeal. May God bless him!

Whitby, Canada West, January 1st, 1850.

GENTLEMEN,—I would do myself the honour of submitting to you the following statistics of my church, which is one of those receiving your aid, for the past year. If you help to support me, it is but just to you and your constituents, that I should report, from time to time, my position and prospects.

I came here in September, 1848, and found things in a very bad way. There was a very small congregation, generally of from 25 to 35 people, a sabbath-school of only a few more children, and the church numbered 16 members, of whom two were in bad standing. The chapel, however, was free from debt, and an actual beginning had been made in services, church-organization, &c., which, of course, helped me greatly. Premising these facts, I submit to you

THE STATISTICS OF WHITBY CONGREGATIONAL CHURCH, FOR THE YEAR 1849.

Pastor.—John C. Geikie; settled December 27th, 1849.

Church, January 1st, 1850.—Male members, 15; female ditto, 19: total, 34.

Admissions in 1849.—By profession, 15; from other churches, 6: total, 21.

Removals in 1849.—Death, 1; removed to where there are no churches, 5; excommunicated, 2: total, 8.

The five members removed to localities where there are no churches, I still reckon members of this church. They regard themselves as such, and are included in the 34.

Baptisms in 1849.—Adults, 3; infants, 2.

Sabbath-school.—Summer average, 80; winter ditto, 60.

We have begun a second sabbath-school two and a-half miles from the chapel. It will not, I fear, gather more than 60 or 70 children.

Periodicals circulated.—10 CHRISTIAN WITNESSES; 17 CHRISTIAN'S PENNY MAGAZINES.

I have ordered 15 CHRISTIAN WITNESSES and 25 PENNY MAGAZINES for 1850.

Libraries amongst us.—Church library commenced by me. For it, during the past year, we have bought 55 volumes; value, £4 sterling.

Sabbath-school library—350 volumes, old and new. Of these, 200 have been added since I came. In addition to these, we have 25 Orme's Catechism for circulation among the church-members; and 50 Dr. Russell's Catechism for members' families and the sabbath-school.

Services.—Sabbath, preach twice; Tuesday evening, preach; also every alternate Thursday evening.

Lectures.—In conjunction with my friend, R. H. Thornton, United Presbyterian minister here, I have commenced a course of twelve lectures, to be delivered through the winter. The titles of the first two will show the character of the whole: I. Advantages of Knowledge, illustrated by the Practical Applications of Modern Science; II. Harmony of Geological Science and Revelation.

Stations.—1st chapel seats 300; 2nd, five miles off Brooklyn school-house, seats 150; 3rd, distant two and a half miles, seats 100.

Congregations.—Chapel—has been till lately from 250 to 300, but the Free Church have come within these few weeks, and threaten to take away a good many. 1st Station—average 100, sometimes 150; the Free Church are trying to take away my people here also. 2nd Station—average 70.

Stipend for 1849 up to September, from all sources, was about £100 currency; but for 1849-50 it will hardly, I fear, be as much. My church is, without an exception, made up of people who, though they may have workmen, require, for the sake of economy, to work daily themselves. Last year the congregation was undivided; this year the Free Church people will most likely withhold their subscriptions. But for this I would have had—

Subscriptions and seat-rents—currency .	£70 0 0
Grant from Colonial Missionary Society, (2nd year)	30 0 0
Stations, say.....	9 0 0
Currency	£109 0 0

but the Free Church will take away, say £25 currency, to which must be added £5 currency I shall lose by non-payments, leaving £79 currency. On this £79 I have to live a year, pay £15 for rent, keep a horse, support myself and wife, and girl, whom we find it necessary to keep. I need not say that it is too little for any man, but nevertheless I shall hold on. God has fed and clothed me and mine hitherto, and will do so to the end. I have no thought of seeking a removal, but the very reverse; yet this kind of affliction by which, without any blame, a minister finds his income lessened at the year's end, instead of increased, tells the reason why there are so many changes. My people seem attached to me; and as long as I get what will let me be honest and live, I shall stay among them, unless God should very plainly call me elsewhere. As a proof of the affection of my people, they have agreed to hold an anniversary on the 3rd, and are now making arrangements for a dinner and tea together on the occasion, the surplus, beef, &c., being given me as a present. A very strange source of support for a time, you will think, but everything helps. The worst consequence of my straitened means is, that I cannot buy any books, and I need them greatly. How can I keep myself up without them? I have some, and, among others, Clark's Foreign Theological Library; but they, and a few more, are like the letter "A" of a Cyclopædia, when all the other letters are wanting. If you could apportion small sums to ministers here for additions to their libraries, appointing three laymen from each of the Toronto churches, as a committee for distribution, you would do great good.

It is not my business to speak of other ministers; but I may, without harm, inform you that the Second Congregational Church in Toronto, under my father, seems to have God's blessing. Good is being done, and the cause promises to be firmly established. My brother, A. C. Geikie, is supplying for six months for the late Mr. Drummond's people at Quebec. Poor fellow! he has seen hard times in the ministry, and has lost his wife through the privations these times brought with them. His wife died in childbed from weakness, which was increased to what it was by my brother's utter inability to buy her such nourishing food, day by day, as the doctor said she required. For months they had no flesh meat, and lived on weak tea and bread almost altogether. My father and myself only know the whole of the terrible story. But, thank God, he is still here; and all three of us will, I trust, work still, come poverty, come neglect, in the service of our common Master. Father and sons, we would seek the "white robes," though "through much tribulation."

Hoping the preceding statistics are sufficiently minute, and thanking you for your grant the past year, I remain, gentlemen,

Your fellow-worker for God,

JOHN C. GEIKIE.

To the Committee of the Colonial Missionary Society.

Theology.

REVIVALS OF RELIGION.

By Dr. Heman Humphrey.

Many of our readers will recollect the visit of Dr. Humphrey, of the United States, a few years back. That excellent man has published a volume of Thirty-four Letters to his Son, in four of which he discusses at length the subject of the Revival of Religion. The following is the first of the series, which will be found to contain much that merits the consideration of British Christians:

My dear E.—You have probably been waiting with some anxiety to hear what I have to say upon *revivals of religion*. This, I confess, is a subject on which you have a right to expect the maturest thoughts that I have been able to gather from reading, observation, experience, and reflection. But I must not conceal from you that I approach it with the deepest solicitude. There is not, within the whole range of ministerial and pastoral duty, a more important topic, nor one where wrong advice would be more hurtful to the cause of pure and undefiled religion. I dare not advance a step without fervent prayer to God for that "wisdom which is from above." O thou Eternal Spirit! wilt thou help my infirmities? wilt thou pour light into my mind and grace into my heart? Direct me what to say to my dear son, I humbly beseech thee, and suffer me not, through mistake or prejudice, to mislead him, where issues of such infinite moment are at stake.

This anxiety does not arise from the slightest doubt that there are "times of refreshing from the presence of the Lord," in which the churches are greatly quickened, and sinners are simultaneously awakened, convicted, and converted. I have no more doubt that God does thus pour out his Spirit, than I have that he gives showers in summer, or snow in winter. But the more I see and hear of revivals, and the more I reflect on the subject, the more difficult does it appear to me to lay down general rules for the guidance of young ministers in conducting them; and the more wisdom does it seem to require to so co-operate with the Holy Spirit as, in reaping the harvest, to "gather the most fruit unto life eternal." You may be too fast or too slow, and you may do too much or too little; you may call in too much help from abroad, or not enough; you may have too many meetings, or too few; may lay too much of the work upon your church, or not enough; and may be too hasty or too slow in the admission of converts. After all that can be said, you will be in constant danger of erring on one side or the other. Your only safety lies in "asking wisdom of God, who giveth to all men liberally, and upbraideth not." Still the results of experience are worth something; and it would be wrong for a father, in a series of letters like this, to withhold these results from a beloved son.

In conducting a revival of religion, the pastor has his proper sphere of action and responsibility, and the church has *its* sphere. Certain duties devolve upon him, which he cannot lay upon the church; and certain other duties rest upon the church, which it cannot shift off upon the pastor. In what I now have to say, I shall confine myself to the former class of duties, reserving such thoughts as I might offer upon the duties of churches for their proper place in another series of letters, should I live to write them. What you want is advice, of which you can avail yourself in the discharge of your own duties as a labourer in the vineyard of Christ. I cannot engage to answer all your questions, even to my own satisfaction; but I will do the best I can, within the limits to which I must confine myself. To do anything like justice to this one branch of the subject would require more than a volume. They are hints and conclusions, rather than full and well-reasoned answers, which I send you.

Your first question is, *On what ground are those seasons of great and general religious interest, called revivals, desirable?* And here you tell me that some good men rather dread than welcome them. Their objections are, that they do not like these periodical excitements; that the churches ought always to be awake and active, and that if they were, the Spirit would never cease to strive with sinners; that there are spurious as well as genuine revivals, in which vastly more hurt than good is done; and that they greatly prefer the nightly dews of Hermon,

ever fresh and ever sparkling, to occasional showers, however copious, which leave the streams to dry up, and every green thing to languish in the intervals.

These objections, I acknowledge, are plausible, but they are not new, or hard to obviate. Excitement, if it exist at all, must, from the nature of man, be temporary. It may return after longer or shorter intervals, but it cannot last always; and why should it be objected to in religion, any more than where vastly inferior interests are at stake? Nobody complains of excitement when a ship has drifted on to the breakers, and a hundred persons are seen clinging to the wreck; nor when half a city is on fire in the night; nor where the politics of a state or a town are to be changed. And can any good reason be given why, when the great majority of a congregation are slumbering on the brink of eternal ruin, they should not, if possible, be alarmed, and excited "to flee from the wrath to come?" I know there may be very different kinds of religious excitement connected with revivals. There is the excitement of sympathy, the excitement of mere animal feeling, the excitement of a heated imagination. These, where they show themselves, and threaten to gain the ascendancy, are rather to be repressed than encouraged. But there is also the excitement of well-grounded fear, of agonized conviction, when the fountains of the great deep of depravity in the soul are, as it were, broken up, and the sinner sees himself justly exposed to the wrath and curse of God for ever. And will any one say that he has no reason to be excited—to be alarmed? But if one person has, why have not a hundred, or five hundred, who lie under the same condemnation? If, in the midst of a revival, the excitement should assume anything like a heated and fanatical aspect, this would be a good reason for alarm, and for the prompt application of counteracting influences; but none for dreading religious excitement of the right kind, and when kept within due bounds. Were not the three thousand highly excited on the day of Pentecost, when they were pricked in the heart, and cried out, "Men and brethren, what shall we do?" What pious minister would not rejoice to witness just such a scene in his own congregation? And were he to witness something like it several times in the course of his ministry, would he have any reason to dread these periodical excitements?

That the churches ought always to cherish the reviving influence of the Holy Spirit; always to be awake, active, and prayerful; and that it is delightful to enjoy what may be called a constant revival, as is the case when some of the congregation are always in an inquiring state, and one after another pressing into the kingdom, I readily grant. For several years after my settlement in P——, I found individuals almost every month under deep religious concern, and the church was gradually increased by these steady droppings, till I began to feel that such gradual accessions were more desirable than the gathering in of great numbers at once in a powerful revival. But afterwards, when God was pleased again and again to pour out his Spirit upon the congregation, and on one communion Sabbath we received nearly a hundred new members, and among them many of the most influential men of the town, I came to the conclusion that in whatever way God is pleased to convert sinners, whether gradually or simultaneously, whether in revivals or not in revivals, it is the *best* way, and we ought to rejoice in it. God is a Sovereign. As he renews the hearts of men when and where he pleases, so he sends down his Spirit, as the "small rain or the great rain of his strength," according to his pleasure. Whatever may have been the economy of his grace in some ages or countries, revivals have been common in the most flourishing state of the church, from the day of Pentecost down to our own times; and it admits not of a doubt that a vast majority of the most devoted members of the American churches have, within the last forty years, been brought in by revivals. The great body of the most laborious and successful ministers now on the stage in this country were converted in revivals, and so were nearly all our foreign missionaries. And I think we have every reason to believe from the prophecies, and from the operations of the Spirit, both at home and abroad, that, as the millennium approaches, revivals will become more and more frequent and powerful, till the earth is "filled with the knowledge and glory of the Lord." Are they not, then, exceedingly to be desired in every place, especially as, judging from the experience of our churches for nearly half a century, there is but little probability that sinners will be converted at all, if these showers are withheld?

Your next question is, *What are the best means of promoting revivals?* Or,

to put the question in a more definite shape, "As there is at present no especial religious interest in my church and congregation, what can I do to arouse Christians from their slumbers, and to awaken and convert impenitent sinners?" You could not, my son, as a young pastor, ask a more important question. And you will anticipate what my first answer must be. In your own strength you can do *nothing*. You have no more power to produce a revival, or to convert one sinner, than you have to raise the dead. In fact, it would be raising the "dead in trespasses and sins," and this requires the working of that "mighty power which brought again from the dead our Lord Jesus Christ." But though "the excellency of the power is wholly of God," he works by means and instruments; and the better adapted these are to the end, the more successful the Christian ministry.

In labouring for a revival, it is not necessary that you should "sound a trumpet before you." There is no charm in the word revival to quicken saints or to awaken sinners. Revivals are not regarded by the world as they were twenty years ago. Then they were attended with such demonstrations of the power of God, they were conducted in so orderly a manner, and their influence was so happy and abiding, that the most sharp-sighted opposer of evangelical religion could find very little to say against them. But since that time they have, in some parts of the country, been brought into great discredit by the indiscretion (to use the mildest term) of evangelists and others, whom their admirers are wont to call *revival* preachers. In the minds of some intelligent but not religious men, almost everywhere, the word *revival* is synonymous with mere animal excitement, with "anxious seats," with rant, and with the wildest fanaticism. The consequence is, that the term has become exceedingly odious to individuals of this class, and cannot be mentioned without bringing up a great many associations which are hostile to all religious impression. They think at once of all the disorders they have witnessed or heard of; of what is reproachfully called the *getting up of revivals;* of the machinery by which they are sometimes carried on; of the rending of churches and the dismission of ministers; and without making any distinction between those revivals which are genuine and those which are spurious, these persons are so prejudiced against them all that the bare mention of the name puts them at once in a hostile attitude.

Now "he that winneth souls is wise;" and where prejudices are known to exist against words or phrases which are not found in the Bible, he will avoid them, and substitute others which convey the meaning just as well. This is what I would advise you to do in the case before us. What you want are the blessed *influences* and *fruits* of a revival, and not the *name*. If, by the blessing of God on your labours, your church should be excited to fervent believing prayer and holy living, and great numbers of sinners should be awakened and converted by the Holy Spirit, there would be a revival; you would have the substance, which is all you need to care for. If, therefore, you know, or have reason to think, that any of your hearers are prejudiced against revivals, in consequence of the disorders which, under ignorant and fanatical management, sometimes attend them, why should you use the term in your preaching, when you can just as well employ all the appropriate means without it? These means are,

First, *searching, direct,* and *discriminating preaching.* "The sword of the Spirit is the word of God." The church is to be aroused; and to this end you must bring the truth to bear directly upon it, with all the earnestness and power you can command. You must preach to Christians a great deal. You must point out to them the guilt and danger of backsliding, in the most vivid colours. You must ply them with every motive and argument that can be drawn from the Scriptures, to "repent and do their first works." You must exhort them to examine the foundation of their hopes, and point out the many dangers of self-deception to which they are exposed. You must urge them to aim at a high standard of personal piety; to dedicate themselves anew to God; to consecrate all their power and influence to his service, and to pray without ceasing for the conversion of sinners and the building up of the church. So long as the church slumbers, there is but little hope that the impenitent will be awakened.

But any discouragement you may meet with in trying to wake up the church must not hinder you from making the most solemn, direct, and affectionate appeals to the congregation. "All things are possible with God." He may bless your efforts to alarm the stupid sinner, if

you cannot arouse the sleeping professor. But mere exhortation will not do. The impenitent need *instruction*. They need to have the grounds of God's righteous condemnation clearly pointed out to them. Their consciences must be probed to the bottom. The naked sword of the Spirit must be wielded with a strong and steady hand. Without a course of discriminating and instructive *preaching*, both to the church and the congregation, there can be very little hope of a *revival;* nor with it even, unless it is sanctified by earnest prayer for the descent of the Holy Ghost.

Nor must you rest here. You must labour *out* of the pulpit as well as *in* the pulpit. You must visit the members of the church, and converse with them privately, and try to stir them up to self-examination, to secret and social prayer, and to such efforts as they can make for the conversion of their impenitent friends and neighbours. You will not have done all your duty till you have enlisted as much prayer and effort as you possibly can in the church.

Another means which you can use for promoting a revival is, to visit the impenitent with this express object in view, and wherever you can gain a hearing to converse tenderly with them upon their spiritual and eternal interests. Such labours of love are often eminently blessed, and revivals are sometimes begun which issue in the flocking of a multitude of souls to Christ.

Holding meetings for prayer and preaching, on week-days, in different sections of the parish, is another means which God often blesses to the same end. Indeed, a minister who contents himself with his two sermons on the Sabbath can hardly expect to see the work of the Lord revived among his people. The impression wears off, if it is not renewed in the prayer-meeting and the lecture-room. But as far as my observation has gone, multiplying religious meetings, where there is no special interest, seldom does any good. They are commonly but poorly attended, the pastor is disheartened, the church is discouraged, and "all things continue as they were." It does no good to hold extra meetings, unless the people will come together. We must begin further back. There must be more prayer, more labour with the church, more in the Bible-class and Sabbath-school, and more visiting from house to house. As soon as there is a demand for extra preaching, let the people have it. "When thou hearest the sound of a going in the tops of the mulberry-trees, thou shalt bestir thyself; for then shall the Lord go out before thee."

This seems to be as good a place as any other to say something about *four days' meetings*, and other special means, which have been extensively used in the American churches, with various success. I do not object to what are called *protracted meetings*, provided they are judiciously timed, and not too much *protracted*. I believe that in many places they have been greatly blessed. When they were first introduced, and for a considerable time after they had become quite common, the churches felt the importance of preparing for them by prayer and fasting. On account of the novelty, many persons were induced to attend them, who could not probably have been brought under the means of grace in any other way. Their attention was arrested. They were induced to go again and again; and the truth, being thus steadily kept before their minds from day to day, was sent home by the Spirit of God with saving power upon their hearts.

But I am equally well convinced that the system has been carried too far, and relied upon too much. In fact, it may be said to have been entirely worn out, where it was once in the highest repute. I could mention sections of the country where these meetings have signally failed, and where the reaction has been tremendous. Many once flourishing churches, I fear, will not recover from it for many years to come. So great, for a considerable time, was the popularity and apparent success of protracted meetings, during which all business was nearly suspended by the multitudes who flocked to them, that both ministers and people came at length to feel as if there was an inseparable connection between these meetings and powerful revivals. Indeed, many seemed to talk and act as if they could not expect revivals without them. Under this impression, if four days (the period to which they were at first limited) did not answer the purpose, they would add four, or six, or ten days more; and so they actually went on increasing the length up to twenty, thirty, and even *forty* days, without giving either preachers or hearers any time for rest. The consequence was, that hundreds of the most spiritual members of the churches sunk down exhausted under the pressure. All the excitability in the congregations which

could be brought under the influence of the meetings was used up, and the collapse was in some cases truly deplorable. This, I know, was not the fault of the *system*, but of the *abuse* of it; and I am not ignorant that this high pressure has recently been kept up for a long time in some of the Baptist churches of Boston, by a celebrated evangelist of that very respectable denomination. Of the fruits and results of this long-protracted excitement it will be safer to speak with confidence a year or two hence than it is now. In the Congregational churches of New England, so far as my knowledge extends, there is now very little anxiety manifested for *four days'* meeting, upon the old plan. *Evening* meetings have of late been extensively substituted in a quiet way, and often with the best results. The people are invited to assemble for a number of successive evenings, to hear the gospel preached by their own pastors, aided perhaps more or less by brethren in the immediate vicinity. Under this arrangement, where there is interest enough to secure a full attendance, and where "all things are done decently and in order," we may reasonably expect that good will be done. But this, in turn, will probably be pushed to extremes, and then the most judicious friends of revivals will resort to some other means, to wake up slumbering churches, and arrest the attention of stupid sinners.

Indeed, it is my prevailing opinion that *any* system of extra efforts which can be devised will be unwarrantably relied upon, or wear out in time, and must be laid aside. Whenever this is the case, it cannot be doubted that those who ask wisdom of God, in a right manner, will be directed to such other means as he will bless for the building up of his church. But they must be scriptural means—means that have no tendency to throw the Sabbath, or any of the divinely-instituted ministrations of the sanctuary, into the back-ground. Any system which aims at doing up the whole work of the Lord in a few days, or which leads a people to undervalue the stated administration of his truth on the day which he has set apart expressly for religious instruction, is dangerous. Whatever else may be right or wrong in our arrangements and efforts, we are sure that it is right to make as much as possible of the Sabbath and the regular preaching of the gospel, as well before a revival commences as when it is in full progress.

Your next question is, *How shall I know when a revival is begun in my church and congregation?* I should once have thought it much easier to answer this question than I do now. I have so many times had my hopes raised by favourable appearances, and been disappointed; have so often thought there was "the sound of abundance of rain," and it did not come, that I am much slower to decide whether a revival has actually commenced or not than I used to be. No certain evidence of it can be drawn from observing that your meetings are crowded, still, and solemn; that some individuals are affected even to tears under your preaching; that inquirers begin to resort to your study, and that the church is very much encouraged. All these are favourable indications, and may well excite your hopes, while they stimulate you to increased effort and prayer. But they may pass away "as the morning cloud and the early dew." I have myself experienced several such alternations of hope and discouragement, before the revival actually came. There are, however, signs and evidences on which you may rely. If there are great searchings of heart in the church—if old hopes are shaken—if differences of long standing are healed by mutual confessions—if Christians are remarkably humble and prayerful—if they speak often one to another, and if their bowels yearn over the impenitent, there is a revival begun. There can be no doubt of it. And when, in connection with such a state of things in the church, sinners in considerable numbers are awakened; when you find here and there cases of genuine conviction, and some individuals giving striking evidence that they have been born again, you need not doubt that a real work of grace has commenced in the congregation as well as in the church. But even then you should guard against expressing yourself too sanguinely when you speak on the subject, and should exhort the church to "rejoice with trembling." It is not certain that because God has begun to revive his work, he will carry it on; that because a few have been converted, many more will be. The Holy Spirit may be grieved, and may depart, ere you have sung out your first song. While the grace of God, which is displayed in a single conversion, is infinite, and worthy to be magnified in everlasting thanksgivings, I am convinced that incipient revivals are sometimes checked by the confident and sanguine manner in which ministers speak of them. They run before

the Spirit of the Lord. Fewer are under deep religious impressions than they imagine, though many may be inquiring. They "look for much, and it comes to little."

I hope, my dear son, there will soon be "a noise and shaking among the dry bones" around you. I hope you will have unequivocal evidence that a revival has commenced both in your church and congregation. But should this be the case, write guardedly, if you write at all to your friends abroad on the subject; and caution your church to do the same. It tends to bring the work of the Lord into doubt and discredit, to have it noised abroad that a powerful revival has commenced in any place, and to have it prove transient and almost fruitless. The cause of religion, I believe, has sometimes suffered greatly in this way. Ask for the prayers of Christians as earnestly and as widely as you can. Enter into the work with all your heart, and wait to see what the Lord will do. Should he work mightily in the conviction and conversion of sinners, when the proper time arrives, when the converts are, after a suitable probation, gathered into the church, then declare what God hath done for your people, that he may have the glory, and that his children, far and near, may unite with you in "praising him for his mighty acts."

I am very affectionately, &c.

WHY DO WE NOT HAVE A REVIVAL?*

Christians wait for a revival to *come*. They regard it as a mysterious event in the sovereignty of God, in regard to which no calculation can be made, and seem to strangely overlook the idea that a revival has a connection with the means used. Let the reader look at the case a little, and see if the absence of a revival is so hopelessly mysterious.

1. Do Christians *desire* a revival? To answer this, it is not enough to refer to that indefinite desire which Christians always feel. But does that desire pervade the Christian's life, control his conduct, exhibit itself in unutterable longings, eager expectations, unceasing and fervent prayers? Is the soul steeped in it? Does it lead to self-examination and the removal of all hindrances to the work?

2. Do Christians use the means for a revival? There are prayer-meetings. Do they attend them? What a multitude of prayer-meetings in which the pastor and a handful of disciples meet, lonely and discouraged, mourning the absence of the majority of the church-members and their families who live within ten minutes' walk of the place. Do the brethren go to the prayer-meeting to do good? Do they speak, or sing, or pray? Or do they sit like so many logs, in silence? Do they, as parents, interest themselves in the Sabbath-schools, and co-operate with the teacher to make its instructions a saving blessing?

Do Christians use the more private means of doing good? How many who read this have not opened their lips on the subject of personal religion to an impenitent sinner for a month? Do Christians endeavour, from week to week, to bring the impenitent to the prayer-meeting or the Bible-class? Do they give away tracts? Do they make *any* private efforts to bring sinners to Christ?

There is much said, at present, of revivals that are carried on without extra means. We do not believe a revival ever was so carried on; and the effect of such a remark is to encourage Christians to expect a revival without labouring for it. If revivals are to go on, as some of the most precious do, without any great multiplication of public meetings, they do not go on without a multiplication of private prayer and private effort to save souls. If we are not to have a protracted meeting in public, we must have a protracted prayerfulness, self-denial and diligence in private. The latter is at once the harder and the more blessed way, because it strikes at the sins of the members of the church, and requires of every individual a humble turning to the Lord, and a faithful, persevering, and self-denying diligence in private prayer and effort. Let no church expect a revival without unusual effort, either in public or private.

3. Do Christians use the means of grace with a prayerful expectation of a blessing?

Romanists and other formalists expect benefit from what is called the *opus operatum* of the Sacraments:—that is, the Sacrament of baptism or of the Lord's Supper will confer saving benefit on the recipient, merely by the act of receiving the Sacrament. In the same way Christians seem to expect benefit by the mere *opus operatum* of a prayer-meeting or a Sabbath-school, or of public worship: as if merely to *keep up* these means of grace

* From the "Puritan Recorder."

would in some inexplicable way do good, and by-and-by save souls. But it is not the mere act of the meeting any more than of the Sacrament that does good. It is in each case the act of the attendant's own soul on which the good depends. Instead, then, of regarding our meetings and other means as a sort of mill, which, being kept in operation—the pastor turning the crank—will somehow turn out spiritual blessings, we must look on every meeting and every Sabbath-school lesson, and every family prayer, as an instrumentality through which we, by our own action at the time, are to get good and to do good. Not one meeting or other means of grace may be expected to do good, except as we, by our own personal efforts at the time, secure that result. Every means of grace, therefore, brings with it a fresh and personal responsibility that it be not wasted, but that through that precious opportunity we do good and get good.

Do Christians *thus* use the means of grace? Do they make prayer precede and accompany every one? Do they in each one look and long for a blessing? If they see no evidence of a blessing, do they go away sorrowful, and with solemn self-examination, saying to God, "Show me wherefore thou contendest with me?" Or do they go through the routine of the means of grace with a general impression that it is an instrumentality necessary to be kept up, and likely to do good by being kept up, but with no special thought that from that particular means a blessing is to be expected, and, in using it, a solemn responsibility to be incurred? Especially may those questions be asked of ministers and private Christians respecting that most important of instrumentalities, the preaching of the Gospel.

We need go no further to see that there is no mystery at all in the absence of a revival, when Christians neglect the means of grace to a great extent, or use them only in a formal manner, as if the mere machinery of means would work out a revival. In the light of these considerations, how many are seen to be guilty of the blood of souls!

MEANS OF SANCTIFICATION.

THERE are two classes of doctrine as to the *means* of sanctification. The one is the Protestant, that sanctification is through *the truth*, to those capable of receiving it; the Spirit of God, the Agent; the truth of God, the instrument; according to the prayer of Jesus—"Sanctify them through thy truth, thy word is truth," John xvii. 17; and the words of Peter—"Seeing ye have purified your souls in obeying the truth, through the Spirit," 1 Peter i. 22; and again, in the next verse,—"Being born again by the word of God." This view does not exclude sacraments as precious means of grace, any more than it excludes prayer; but it brings them into connection with, and subordination to, "the word of truth," as the foundation of a saving faith; so that, not only do sacraments depend on the word to nourish that faith in the heart, by which alone they can be rightly received, but they operate as signs, seals, and pledges of that word whereby the Holy Spirit carries on the work of the truth in the sanctification of the heart. "To administer a sacrament," says our homily on Common Prayer and Sacraments, "is, by the outward word and element, to *preach* to the receiver the inward and invisible grace of God." Hence, among true Protestants, the prominence of the *preaching* of the Gospel in the duty of ministry; the love of the Bible; the zeal to circulate it; the labours of Bible societies; the zeal of Protestant missionaries, as soon as they enter a heathen land, to get the Scriptures into its language, feeling that every thing depends on bringing *the truth*—the truth as it is in the Bible, into direct contact with the minds and hearts of the heathen, and that without that, sacraments are but unavailing forms. Their principle is *sanctification through the truth.* Men must be made *Christians*, "by being made acquainted with the unsearchable riches of *Christ.*"

The other doctrine is *sanctification by sacraments;* regeneration being by *baptism* only, and the progress of the life thus begun being by the *Eucharist*, with the aid of other ordinances, such as confirmation, &c., which in the Romish Church are made sacraments, with the aid also, as Tractarians and Romanists teach, of certain things, such as the sign of the cross, which, though not held as sacraments, have, it is said, a sacramental character. This doctrine does not wholly exclude the use of the *word;* but makes it so subordinate to the sacraments, that its efficacy in sanctification is only as a handmaid to make us feel their value, and lead us to their reception; so that, after we have learned enough of it to

accomplish that office, our sanctification proceeds independently of it; and we may read the Scriptures very little, or not at all, and hear the word preached very little, and have no such explicit knowledge of the truth concerning the person and offices of Christ and his promises, as can be the basis of any *explicit* faith in him; yet if we only know enough to place *implicit* faith in the teaching of the church concerning the sacraments, and are thus made to receive them with proper frequency, our sanctification proceeds. The *vested, corporate* life of the church flows thus into us, and we grow thereby. Such is the Romish,—such is the Tractarian-Romish doctrine of sanctification. Such is substantially the sacramental theory, under whatever name maintained.

Now can it be wondered at, that in the ages in which Romanism held undisputed sway, *preaching* went almost out of the world, except as the virtues of a relic, or an image, or an indulgence, or a saint, or a sacrament were to be extolled? Is it strange that the like effect is seen at this day in proportion as Romanism prevails, and its genuine developments are not modified, or cramped or put out of countenance by surrounding Protestantism! Is it strange that no such thing as a Romish Bible Society can exist; that if the having and the reading the Scriptures among the people be *permitted* in some places of the Romish Church, where the priest dare not draw the cords of the system to their legitimate tension and restriction, it is only permitted or overlooked; that such a thing as zeal for the circulation of the Scriptures, *in the Romish version even*, was never seen among Romish Priests, unless in a few individual exceptions, or except occasionally to keep the Protestant version from those who would have one or the other; that in the chief seats of the Romish power, in the city of Rome especially, it is almost impossible to find on sale a Romish version of the Bible; that such strong aversion is exhibited, and such fierce thunders of papal wrath have been hurled against the labours of Bible societies, and that, not only because they gave the people a Protestant version, but because they gave them the Bible? Who ever hears of such a thing as a missionary of the Romish Church, when he enters a heathen land, proceeding to translate the Scriptures into its language, or making any use of the Scriptures in the hands of the heathen for their conversion, or their sanctification when converted? Whence but from Protestant missionaries came the marvellous and glorious array of versions of the Scriptures into the languages of the heathen, which appear upon the lists of the British and Foreign Bible Society, and which so remarkably distinguish the present age of the Church?

It is generally supposed that all this on the part of the Romish Church is explained by the consideration that Romanism cannot abide the searching of the Scriptures, and therefore forbids or discourages it; and that the Scriptures are not with that church the rule of faith, tradition being necessary in conjunction with the Bible, as its authoritative interpreter, to constitute the rule. We grant that these are valid explanations, but they are not the most satisfactory. There is one which suffices of itself—namely, the doctrine which lies at the basis of, and rules throughout, the whole Romish system—*sanctification by the sacraments.* Not only must this doctrine create a perfect indifference to the circulation of the Scriptures and the promotion of religious knowledge beyond what is necessary to bring men to the Church and its ministrations; but it must create a positive hostility to all zeal in such a work among the body of the people, since such zeal is essentially the denial of the sacramental sufficiency, and proceeds upon the supposition of a value and efficacy in the word, independently of the sacraments, which the sacramental theory must resist or die.

Just in proportion as Tractarianism has developed its Romish theory of sacramental sanctification, it has manifested an indifference to the general reading of the Scriptures; a disposition to discountenance their general circulation, and a contempt of, and aversion to, all Bible societies. In the same degree, in every country has it grown in the development of a half-concealed contempt of preaching, except so far as it is necessary to hold up the sacraments. Hence the doctrine of "*Reserve*" in the teaching of the pulpit is no incidental shoot of that system, but a necessary development. If the Scriptures are not good or needful to be generally circulated, for the same reason all that they teach may not be good or needful to be generally taught. Keep the truth in many of its parts under the veil of the sacraments, as the Mercy-Seat and the Ark of the Covenant and the Golden Candlestick, were kept behind

the veil of the tabernacle, and you will increase the mystery of the sacraments, and thus the reverence of the people for them; you will make the office of the priest the more awful, and the value of his ministrations the more regarded; and we may easily add, the bondage of the people to his *dictum* the more absolute, and the return of the reign of superstition the more certain.

It is easy to see how under the sacramental system (*Sanctification only by Sacraments*, instead of through the knowledge of the truth as revealed in the Scriptures) "*the dark ages*" could come again upon Christendom. And it is easy to see, in the writings of such nominal Protestants as advocate that system, how those ages which are so proverbially known as the darkest periods since the Christian era, loom up before their vision as the very ages of the glory of the Church, emphatically "*ages of faith;*" when the so-called Catholic system was most perfectly carried out, and when, we may add, it received, by its fruits, the most perfect condemnation.

The foregoing Article exhibits the Protestant view of the all-important subject of the "Means of Sanctification;" and the importance of this point being brought clearly forth, and strongly impressed upon the popular mind, is becoming daily more and more obvious, from the industry and boldness with which opposite views—views violating the Sacred Scriptures, and fraught with the utmost danger to the souls of men—are being obtruded from the pulpit and the press, and inculcated from house to house. As a specimen of this system, we shall lay before our friends a letter that has just been issued by a Clergyman of the Metropolis, and delivered, as our informant states, from door to door:

TO THE INHABITANTS OF THE DISTRICT OF ALL SAINTS, ST. MARYLEBONE.

MY DEAR FRIENDS,—It is my duty as Incumbent of this District to inform you that the Lord Bishop of London will hold his Confirmations this year in the months of April, May, and June. And I avail myself of this opportunity to address to you a few remarks, not only upon the particular subject of Confirmation, but also upon the much misunderstood doctrines of Baptism and the Supper of the Lord.

I will treat of them in their proper order. 1. Baptism. 2. Confirmation. 3. The Lord's Supper.

BAPTISM.

1. *Baptism is absolutely necessary for Salvation*, where it can be had; for according to the Revealed Word, "Except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God."—S. John iii. 5. Every child of Adam, when first born of flesh and blood, is born full of original corruption; it is a "child of wrath," and an inheritor of eternal death. The Lord Jesus Christ, who came into the world to "*seek* and to *save* that which was lost," instituted the Sacrament of Baptism by Water and the Holy Ghost, in order through that means to cleanse the child by His own most Precious Blood, to infuse into its tender soul the *seed* of Spiritual Life, and to make it a real member of Himself, a child of God, and an inheritor of the kingdom of heaven.

With regard to the proper age for bringing children to Baptism, the Church of England exhorts parents *that they defer not the Baptism of their children longer than the first or second Sunday next after their birth.* This is sufficient to show how important it is not to delay the Sacrament of the New Birth any longer than is absolutely necessary.

It would seem almost incredible, except that experience proves it, that any Christian could imagine that Registration is a substitute for Baptism.

Baptism is a Life-giving Sacrament of Jesus Christ; *Registration* a mere matter of convenience, passed only a few years ago by Act of Parliament, in order to furnish the Government with a correct list of the Births which take place in this country.

I beg to remark, that in this District *no fee* whatever is required for the administration of Baptism. It is *always* to be had "without money and without price."

CONFIRMATION.

2. Confirmation is the second outward means of conveying inward grace to the Christian.

The *outward means* is the solemn Laying on of Hands by the Bishop, according to the example of the Apostles, who administered this ordinance after Baptism, under the infallible direction of the Holy Ghost, the Spirit of Truth. The *inward grace* is the confirmation or strengthening within the soul of that Spiritual Life which was first given by the free mercy of God in Baptism.

Baptism *quickens* the child with the New Birth; Confirmation *strengthens* and *expands* that Life: it gives vigour to what is weak, and fills up what was wanting. Baptism enlisted the child into the glorious army of the Church Militant; in Confirmation God gives it courage and power to perform its Baptismal vows, and to "fight manfully against sin, the world, and the devil."

Thus you see the first grace is *Life*, given in Baptism: the second is *Strength*, given in Confirmation. Both are gifts of the Holy Ghost, yet quite distinct the one from the other.

It is a cause of great grief to see how very little many persons think of Confirmation. Thousands, it is to be feared, there are who have been baptized, have grown up to be men and women, and who come regularly to Holy Communion, without even a *wish* to be Confirmed. Men have a very low, false notion of the exceeding great privilege and blessing which

that Sacramental rite conveys. Confirmation is thought by them to be simply the making a *public* profession of their Faith as Christians. But it is this, and something much more; it is, I repeat, a means of Sacramental virtue and grace, to confirm us in the Christian life, and to make us good soldiers of Jesus Christ.

Baptism and Confirmation can be received only *once* by the same person.

It is unlawful for any one to receive the Lord's Supper *before* he has been confirmed, or is desirous to be confirmed; and should any by mistake have thus violated the Divine order of grace and the laws of the Church, their obvious duty is at once to repair their error and immediately apply for Confirmation.

No person is too old to receive this holy ordinance.

Day of Confirmation.

Tuesday, the 23rd of April, is the day appointed by the Bishop of London for the Confirmation of candidates in this District.

Parents, Sponsors, and Friends are earnestly exhorted to see that all in whose spiritual welfare they are concerned, send in their names, ages, and residences to the Clergy, either to the Vestry at Margaret-street Chapel, or to 74, Margaret-street.

The age must ordinarily be *near* or above sixteen; but all persons hitherto unconfirmed should apply, *however old* they may be.

THE SUPPER OF THE LORD.

3. The Supper of the Lord has several different names: *for instance*, it is sometimes called "*The* Sacrament," the "Holy Communion," the "Eucharist," the "Sacrament of the Altar," the "Sacrifice of the New Law," &c.

In order of time, it follows Confirmation; but in dignity, in mystery, in fulness of grace, it is the highest of all the Ordinances of the Gospel. For it is "in the Lord's Supper" alone (to use the words of the Catechism) that "the Body and Blood of Christ are *verily* and *indeed* taken and received by the faithful." *Verily and indeed*, that is, not in figure, but in reality: *in the Lord's Supper*, that is, not in the mind, not in imagination, not in faith or hope only, but in the Lord's Supper itself. Oh precious gift of God!

Thereby ye dwell in Christ and Christ in you.—Listen to the Church, teaching and speaking to you in the Prayer-book: "If with a true penitent heart and lively faith we receive that holy sacrament, then we dwell in Christ and Christ in us; we are one with Christ and Christ with us."

It is also a cleansing of the soul.—Listen to her again, as she teaches you to pray, "Grant us so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him and He in us."

As without Baptism then we are children of wrath, and as without Confirmation we are weak in grace, so without the Holy Communion we are without the food of Life: for Our Lord Jesus Christ has said, "Except ye eat the Flesh of the Son of Man and drink His Blood, (that is, in the Lord's Supper, which He has ordained for *that* purpose,) ye have no Life in you."—S. John vi. 53.

Let me, then, as one that watches for your souls, ask if you are in the regular habit of feeding upon your Lord in this Sacrament? Do you answer, I am not yet, for it is an awful thing to go to the Sacrament? Yes, it is awful: but it is far more awful to disobey Jesus, and to live without it. You say, perhaps, I am not prepared. Well, but why do you not take immediate steps *to be* prepared? For remember, to be unprepared for the Sacrament which is necessary to Salvation, is to be unprepared for Death and Judgment.

Should you have scruples or difficulties of any kind, the Church bids you come to those whose office it is to guide the perplexed into the way of truth. I and my fellow-ministers will be ever ready and anxious to help you in that greatest of all duties—the preparation of the soul for receiving the Lord Jesus in His Sacrament. You have only to apply to us, and we are "your servants for Jesus' sake."

I think it right to add, that none should come to the Lord's Table for the *first* time without giving notice to the Clergy.

The Grace of our Lord Jesus Christ be with you all. Amen.

I am, your faithful Pastor,
W. UPTON RICHARDS.

74, *Margaret-street, March* 11, 1850.

Such, then, it is to be remembered, is the Theology which is being taught at this moment by the bulk of the Parochial Ministers of the first City of the civilized World, with the entire sanction of the "Lord Bishop" of London. Mr. Richards is not to be classed, therefore, with hair-brained, heterodox upstarts, stealthily issuing a spurious divinity, for which they are liable at any moment to be called to account, and, if found incorrigible, suspended or deprived. No! by no means; but the man thoroughly orthodox, in the Church of England sense of the term, and enjoying the full confidence of his Diocesan. Whoso heareth, let him understand!

JOY THE BELIEVER'S DUTY.

It is so because it is expressly and repeatedly enjoined upon us in the Scriptures. The duty is not that we shall rejoice when we have no occasion, nor that we shall entertain the joy of the self-deceiver, nor that we shall hold the mind above all physical hindrances to enjoyment (such, for instance, as threw a death-cloud over the religious experience of Cowper), nor that with social indifference we shall exclude the experience of pain or sorrow. "Sorrowing, yet always rejoicing," is a compendium of the true Christian life. As joy in God seems to be the product of all the graces of the

Spirit, had in vigour and harmonious proportions, the exhortation to "rejoice evermore" is comprehensive of all duty.

The first pages of Christian history were luminous with examples of that high state of enjoyment which attends the vigour of Christian life, even amid outward calamities. From the scene of Christ's ascension the disciples returned to Jerusalem with great joy, and thence were continually in the temple, praising and blessing God. After the Pentecostal scene they were found eating their meat with *gladness* and singleness of heart. When arraigned before the courts as criminals, they departed, rejoicing that they were counted worthy to suffer shame for the name of Christ. Covered with stripes, and made fast in stocks in a dungeon, they were heard at midnight singing praises. And to believers generally, at that day, Peter could say with truth, "Ye rejoice with joy unspeakable and full of glory." Joy was a fruit of the Spirit which was abundant in that day; and if it be not so abundant now, the defect of it may show us the defect of the vigour of Christian grace among us.

God has a marked complacency in those who find a rich enjoyment in his service. He delights to have us delight in his law and his methods of redemption. They who serve him with the mourning with which a slave goes to his task, or bears the lash, offer him the highest affront. Their example says to the world, "Be careful; religion is a painful drudgery; keep at a distance from it." But the songs of Paul and Silas in prison gave forth a testimony which made heathenism tremble.

This joy of the Lord, which is our strength, is not one of the accidents of the Christian life, nor one of the incidents of peculiar natural constitutions. It is an attainment to be reached according to settled Divine arrangements. Yet it is comprehensive of all attainments, and every Christian grace is a means of attaining it. And under the broad name of *sin* are included most of the obstructions to it. Whatever gives vigour to faith, clearness to our apprehensions of saving truth, depth to our repentance and humility, opens wider the fountains of our joy.

Spiritual joy finds its nutriment in Gospel truth. This is the "well of water, springing up into everlasting life." And there must be both a deeper love of truth, and a deeper and more familiar acquaintance with it, before the piety of the church will assume a more cheerful aspect. Next to this in importance are habits of large benevolence. The abounding joy of the primitive Christians was that of those who were exhausting themselves to enrich the world. In seeking the happiness of others they found their own. They took joyfully the spoiling of their goods; for in that being spoiled they divided the spoils: they exchanged the goods of earth for the riches of heaven.

Right views of the course of Providence are also an essential element of religious joy. If we look at the evils which mingle in human experience merely as evils, they will minister sadness. But if we see them all, under the hand of God, subserving a good design—if we see every disaster touching our interest, our persons, our families, our country, or our world, as but a wheel giving motion to other wheels in a vast machine, that is producing a grand and glorious result, our sadness departs. Happy is he who has formed the habit of beholding in all the chaos and convulsions of the present scenes, a controlling force directing every turn of events towards a final issue, that shall be glorious to God and blessed to his people.

Biography.

DR. WILLIAM BEILBY, OF EDINBURGH.*

Although our columns strongly testified to the worth of the late Dr. Beilby, on the appearance of the excellent Funeral Discourse of the Rev. Jonathan Watson, we cannot allow the present volume to pass without notice. The work, which is small, consists of two parts: a Biographical Sketch, by the Rev. John Angell James, and a selection from Addresses delivered by the Doctor at the meetings of the church of which he was a deacon. Dr. Beilby was a man of

* "Selections from the Papers of the late Dr. William Beilby, Edinburgh. Edited by William Innes. With a Memorial Sketch, by John Angell James." Hamilton, Adams, and Co.

none of the three kingdoms—or, rather, he was of them all. The address and polish of the Englishman, the fervour of Paddy, and the prudence of the Scot, all united in him, rendering it, to those who knew not the facts, extremely difficult to say of which country he was a native. He was born and bred in England—he entered early on the business of active life in Dublin, as a merchant, where he obtained the excellent partner of his prosperous and happy life, and where he remained till 1813, when he renounced business, and proceeded to Edinburgh for the study of the Profession, which he prosecuted with the utmost zeal and industry, and consequent success—making friends wherever he made acquaintances. At the close of his studies he was importuned by many to establish himself in Edinburgh, as a physician; but his noble spirit recoiled from the thought, since, in the event of his success, it must have been at the expense of his intimate personal friend, Dr. Anderson, who moved in the same circle. Dr. Beilby, therefore, determined to proceed to Macclesfield, where he understood there was an opening. After having written to Dr. Anderson for letters of introduction to be left for him at the post-office of that town, in the evening he actually proceeded to the coach-office, to take his seat for the next day; but he had scarcely left his own door, when he was met by a messenger from Dr. Anderson's family, requesting him to be in the way to attend any medical call that might be made on Dr. Anderson, who was taken seriously ill. The intended journey was consequently put off, and in a few days Dr. Anderson was no more; so that the path of Dr. Beilby was clear, and he at once stepped into a large practice. The following fact, which Mr. James records, will speak to all hearts, and show the spirit in which he discharged his professional duties:

THE DYING LADY.

On one occasion, having been called to attend a young lady in consumption, he embraced an early opportunity of informing her of her danger, and of the probability of her illness, ere long, terminating fatally. He begged her solemnly to inquire of herself, if she was prepared to die; and spoke seriously to her on the importance of being ready for the summons of death. During his conversation, she exhibited signs of displeasure and disrelish for the subject, and he was obliged to leave her without any good impression being apparent. On his next visit, he was received with great coldness by his patient, who could hardly be induced to answer even the ordinary questions he addressed to her concerning her ailments. Not knowing the cause of this he inquired of her friends in an adjoining room, "What makes Miss ——— so reserved and shy to-day; she will scarcely even speak to me?'—when he was told, "Oh, Dr. Beilby, she was much hurt by your speaking to her as you did yesterday; she considered it quite uncalled for, and begs that in future you will confine your conversation in her room to professional and commonplace topics, and avoid that of religion." On hearing this, he endeavoured to recollect in what terms he had spoken to her, and put the questions to his conscience—"Did I do right or wrong? If I were again placed in similar circumstances, should I act differently, or repeat the same conduct?" Having answered these questions to himself, as his high sense of responsibility dictated, he returned to the invalid's chamber, and after giving her some general directions with regard to her medicine and treatment, he prepared to leave the room; but, on reaching the door, he once more looked back, and ventured, in spite of his late rebuff, to say—"Is not that a blessed truth which God reveals to us in his own word, that 'The blood of Jesus Christ his Son cleanses from all sin?'" Then, without adding another word, he closed the door, leaving the young lady alone. The following day, to his joyful surprise, on entering his patient's room, he received a most cordial welcome. She stretched out her hand, and said —"Come in, Dr. Beilby; I am very glad to see you. I shall always be happy to see you now." He was pleased, but astonished; and asked her —"What had produced so marvellous a change in her mode of receiving him?" when she replied—"Ah, Doctor, when you spoke to me of death, I could not bear it, for I felt I had lived all my life for pleasure, and, in prospect of death, I had no comfort; but when you told me of a Saviour, who is able and willing to cleanse me from all sin, then my heart rejoiced, and I could look forward without fear." On every subsequent occasion of their meeting, till her death, seven weeks after, she expressed her peace in believing, and the absence of all terror in view of death.

The name of Dr. Abercrombie is familiarly known wherever the English language is spoken. At the time of that great man's death he was President of the Royal College of Physicians—an honour which Dr. Beilby subsequently enjoyed; and while occupying the chair in that capacity, he paid to his predecessor the following tribute, which possesses a special value from the bold yet wise blending of religious sentiment with scientific matter:

TRIBUTE TO THE LATE DR. ABERCROMBIE.

It may seem uncongenial with the tone of feeling which should pervade a meeting like this, to introduce any subject of a mournful nature; but I feel confident that an apology will not be deemed necessary by you, in the heart of every one of whom there is a chord that vibrates in harmony with my own deep sentiment of affectionate respect for the memory of our lately deceased fellow, and of undissembled grief for the loss we have so recently sustained.

There can be no association of medical men, in this city at least, that will not sincerely sympathize with us herein.

In our lamented '*confrère*' was seen a combination of qualities and acquirements rarely found united in one person. He was endowed by nature, or rather by Him who is the source of all good, with a mind of vast capacity, and of great acuteness. This was improved by good early training. He had the benefit of a sound and religious education. The desire of knowledge, and the love of truth, were essential features of his character. A resolute perseverance in the pursuit of these, and of whatever he engaged in, no less distinguished him. From this the ordinary tastes and pursuits of youth had little power to divert him. For low, frivolous, or unprofitable amusements, he seems never to have shown any inclination. He early acquired, and acted under, a deep sense of the value of time, and understood, in a remarkable degree, the art of economizing it. In his boyish days, I am informed, he was extremely diffident and retiring. Even to his latest hour, he was noted for a most unassuming disposition. The accumulated honours which graced his maturer years, were successively thrust upon him, rather than sought by him. The elevated position which he held in the Royal Society here, the honourable station to which he was elected by Marischal College, Aberdeen, the yet rarer mark of distinction which he received from the University of Oxford, and that conferred upon him by his Sovereign, were all *unsolicited* tributes to his character and talents.

What he was as a physician, it is almost needless that I should remind you. Most of you knew him well. It is, however, upon his character and conduct, *in this relation*; that we now feel ourselves disposed to ruminate with a mournful pleasure. Possessing, as he did, more than an ordinary acquaintance with the literature of his profession, he viewed each subject in its bearing on the great business of the *practical* physician. While giving earnest attention to everything connected with the advancement of medicine as a *science*, he regarded, with an especial interest, whatever tended to enlarge or rectify our knowledge of disease, and to augment or improve our prophylactic means, or remedial agency. He studied disease as he saw it, regardless of pathological theories, or nosological distinctions; and, at the bedside of his patients, displayed an almost intuitive penetration in detecting the nature and seat of the malady which he had to treat; and his treatment was prompt and simple. When he had to deal with acute disease, or when he apprehended danger, he felt and evinced great interest in his patient; and in such cases he never thought of himself. Whatever the station in life of the sufferer, his attention was unwearied, limited only by his hope of being able to benefit him. During the prevalence of alarming epidemics, no remonstrance could induce him to spare himself—so that, from bodily labour and mental anxiety, his own health has repeatedly suffered.

He acquired, at an early period, and in an almost unprecedented degree, the confidence both of his professional brethren and the public. For some time before the death of Dr. Gregory, he was gradually ascending to the exalted status of a consulting physician; a position which, as I believe, at that time scarcely any one, if even one, had attained, who had previously been in general practice, and had not been a Fellow of the Royal College of Physicians. On the vacancy occurring, which was occasioned by the death of Dr. Gregory, the eyes of the profession and the public were simultaneously directed to Dr. Abercrombie, "uno ore consentiunt populi primarium fuisse virum;" and he was at once elevated to a position at the head of the profession, which he has ever since maintained, with great honour to himself and benefit to the public,—retaining to the last the unabated confidence of his brethren, and the universal respect of his fellow-citizens.

Increasing prosperity and advancing years produced no diminution of the interest he took in his professional pursuits, nor any remission of his toils, till an illness, with which he was affected about three years ago, and which some of his friends attributed to his severe and unremitting labour, laid him aside for a time; and he seemed to regard it as a providential intimation, that it was now his duty to moderate his application to business and study.

It was during the height of his professional celebrity, and while going through an amount of labour, bodily and mental, to which very few would be equal, that he prepared and published those numerous contributions to pathological science, which have made the name of Abercrombie honoured wherever medicine is cultivated. The greater part of these works have been translated into most of the languages of Europe, and passed through multiplied editions in America.

It has not been, however, as you very well know, by the discharge of his professional duties alone, however efficiently and meritoriously these have been performed, that our lamented friend endeavoured to serve his generation. He never lost sight of the dignity of man's nature and his high destiny; and knowing that, in this transition state of existence, bodily health itself is only a means to an end, he felt himself called upon, by the very possession of those powers of which he was conscious, to make some efforts for the promotion of that end, by arousing his fellow-creatures, the youthful among them more particularly, to a thoughtful consideration of their solemn responsibility, for the right control and exercise of their intellectual and moral powers, and by directing them in the means of accomplishing this all-important object. Such was the high, the heavenly, aim of his last literary undertaking, which may be viewed as his dying legacy to us, it having issued from the press only a few days before his death. This admirable little work, which a talented friend of mine says, would have been appropriately entitled "The Philosophy of Personal Religion," was designed, as you are probably aware, as an introduction to a series of short treatises, intended for, and addressed to, educated young persons, but which may be read with pleasure and with great advantage, by persons of the most mature and cultivated minds. Could the contemplated series have been continued in the same spirit, and executed with equal ability, as we cannot doubt they would have been, if his life had been prolonged, they would have formed, in my judgment, a more valuable contribution to the great and important object of moral and religious education, than anything

which the English language can at present boast of. Not only in this, however, but in all the late writings of Dr. Abercrombie, we perceive the engrossing interest with which this subject occupied his mind — intently alive to everything affecting the moral welfare of his fellow-creatures, whether in his immediate neighbourhood or in the remotest parts of the world. Many of you, I believe, heard the animated and eloquent address which, as President of the Association for Medical Missions, he delivered at its last annual meeting.

No inhabitant of our own city will need to be informed, that his enlarged philanthropy, while steadily pursuing these higher objects, was by no means inattentive to the claims of the necessitous poor around him. He was the ever-ready and liberal supporter of every institution established among us, which had for its object the mitigation of the sufferings or the improvement of the condition of the poor. But the eye of Him that seeth in secret alone knows the vast extent and various modes of his charity, which, as I know, was in many cases exercised with the most noble munificence and the most refined delicacy.

But while this great man seemed to live for the public, and was observed to discharge, in no perfunctory manner, the duties arising out of every other relation, it was at his own fireside that his character shone with its brightest lustre. He never lost sight of the high and indefeasible claims of his own family upon him. He felt that this was a charge specially committed to him by Providence, which could not be disregarded without a sacrifice of their best interests, and endangering his own happiness. He ever showed himself a most affectionate and attentive husband and father; and since the death of his amiable and deeply-lamented wife, he has been, in an especial manner, the companion and friend of his children, in whose confidence and affection towards himself, and most exemplary general deportment, he has reaped a rich reward. To his children the loss is irreparable, except, indeed, by the special blessing of Him who is, and who calls himself, the Father of the fatherless. It will, I am sure, be a gratification to you all to know, that, under their sore bereavement, they are experiencing the value and consolation of those principles which their father, with such wisdom and assiduity, had instilled into their minds. How general has been the respect in which our lamented fellow was held, and how deep the grief felt at his death, was strongly testified by the appearance of the streets through which the mournful procession passed, which conducted his remains to their earthly resting-place. By us his memory will ever continue to be cherished with admiration, respect, and affection.

The second part of the volume, as we have said, consists of Addresses delivered by the Doctor at Church-meetings. These Addresses were carefully prepared and read from the manuscript. They possess a specific character, having about them nothing of the professional, and bear, on every sentiment, the stamp of business and of a knowledge of the world. There is one address especially to young men, which we should be glad to quote, but space permits not, and it must be reserved for the CHRISTIAN'S PENNY. It need hardly be said how cordially we recommend the volume. It will be precious to the multitude by whom the deceased was known and beloved—for the number was identical—and to those who, like ourselves, stand indebted to his professional kindness. In affliction, to hear his voice, was to receive comfort and encouragement. To spend a night at his hospitable board was to remember him for ever.

MRS. ELIZABETH COOPER.

MRS. ELIZABETH COOPER was early the subject of religious impressions and convictions. "I remember," she says, "when I was very young I was very fond of reading books of all kinds. Amongst the many which I read there were some good ones; and through the perusal of these, and other means, many serious impressions were made upon my mind." Referring to an after period of her life, when more favourably situated for attending to eternal things, she says, "I had more time to attend upon the means of grace, and for serious reading and reflection. Early in the beginning of the last year my mind became deeply impressed with the importance of religion. I felt that I could never be really happy without it. The Bible became a new book to me, and by reading it I received much instruction and encouragement; yet I could not feel that newness of heart which I was anxious to obtain. While I was in this state of mind, my brother died. When I saw him struggling upon his death-bed, I thought, they have too much to do that have God to seek upon a death-bed. I thought much of this, and often did I wish for some pious friend to whom I could have unburdened my mind, and who would have been able to give me the instruction I needed. I refrained, however, from speaking to any one, and my impressions gradually died away, till I became almost as careless as ever."

Those portions of her juvenile correspondence to which I have had access, constitute a fair index to her state of mind at this time. Thus, in writing to a friend, she says, "I have often heard that when persons feel convicted of their sins with a wish to be better, it is the striving of the Holy Spirit. Oh then, how often has that Spirit striven with me! Could I tell you how often I have been convicted, how often I have, under these convictions, resolved to serve the Lord, and devote my youthful days to his service; yet fleeting as the wind have been these impressions. I have again been careless, and again thoughtful. And what shall I do? Will you, my dearest, most confidential friend, instruct me? for I have yet to know the way to be really happy."

About this time she became deeply interested in reading the Gospel according to Luke. She read on to the end of the ninth chapter, and was much struck with these words: "No man having put his hand to the plough and looking back, is fit for the kingdom of heaven." "Then I thought," she says, "I am not fit, for I have

often looked back. Then I thought I would strive to be fit—I would repent of my sins, and try to serve God; but when I tried to repent, I could not—when I tried to pray, I could not—when I tried to do that which was right, something within prevented me. I felt as if there were two minds within me—the one constantly warring against the other." She was ultimately induced to seek an interview with her beloved father (the late Rev. John Adamson), and through conversations with him and one of the members of the church, she found peace to her anxious and troubled soul. She entered into the peace of the Gospel by at length coming, where she ought to have come at first—to the cross of Christ. She was enabled by grace to cast all the burden of her guilt, and all the burden of her pollution, on Jehovah Jesus.

As it was through faith in Jesus she first obtained peace, it was the same Jesus which was the burden of her song in all the subsequent period of her history. Thus, in writing to a friend, she says: "At one time I was tempted to think I had no share or part in the Blessed Redeemer, and that the home of the blessed would never be mine; but through faith I was enabled to see Christ as my *all in all*." In adverting to a sermon which she heard from these words, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," she remarks: "Thus you see it was not because we loved him that God sent his Son to die for us: no, in this 'God commendeth his love towards us, in that, while we were *yet sinners*, Christ died for us,' and devised a plan for making us his friends. Oh, dearest, will you not accept the love of God? You see he is offering it to you, and not only to you, but to all. Let not, then, slavish fear prevent you from partaking of the water of life freely. Trust not to frame and feelings. Trust the word of the Lord:

> 'The Gospel bears my spirit up;
> A faithful and unchanging God
> Lays the foundation for my hope
> In oaths, and promises, and blood.'
>
> 'Hence and for ever from my heart
> I bid my doubts and fears depart;
> And to those hands my soul resign,
> Which bear credentials so divine.'"

In writing to the same friend on another occasion, she says: "Let me entreat you not to despair. Look with faith and hope to Him who hath said, 'A bruised reed I will not break, the smoking flax I will not quench.' Yea, has he not given us promise upon promise, to encourage and assist? I would advise you to delay no longer."

Having such views of Divine truth, we cannot wonder that she sought for admission into the fellowship of the church. She was admitted on the 5th of August, 1842, being then eighteen years of age; and from that day to the day of her death, she adorned the doctrine of God our Saviour by a walk and conversation becoming the Gospel.

She was *an attentive hearer and reader of the word of God*. She did not hear and read for others, but for herself, and endeavoured to apply the great truths of Divine revelation to her own state of mind and character. She was in the habit of committing her thoughts to paper on the evenings of the Lord's day, and from them I give the following: "This day is the Sabbath. I have been permitted to attend Divine service both morning and afternoon. I often wonder, when I am going to chapel—yes, and while I am there too—how it is my heart is so dull and lifeless. I am sometimes surprised to find the thoughts I most wish to Christ vanish from my mind so suddenly, when any trifle has engaged my attention. Yea, sometimes I feel such a darkness within, that it leads me to inquire, Did I ever see light—the light of the Lord? This day I felt such a striving within, while I was trying to come with pure mind and feeling, and to fling earthly thoughts away. I feel as if these earthly hopes, and worldly fears, and worldly cares, and worldly snares, around my foolish heart so cling, I cannot break the chain." This is only a counterpart to the experience of the Apostle Paul: "For I delight in the law of God after the inward man: but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

"I have been reading," she writes on another occasion, "the history of Joseph. I always read it with pleasure. I also desire to walk in the same path. 'For the Lord was with Joseph, and he was a prosperous man.' Joseph, *a slave*, and yet prosperous! Joseph *in prison*, and yet prosperous! Yes, here I am told he was prosperous. Wherever his lot was cast—whether a prisoner or a slave—whether a ruler over the kingdom of Egypt, or a shepherd on the plains of Bethlehem: for the Lord did surely lift up the light of his countenance upon him, and blessed him, and guided him in all the paths which he trod. May the Lord also give me a heart to pray for the Divine directions. May He guide my feet in the way everlasting."

The following entry is deeply affecting, when taken in connection with the circumstance that it was written twelvemonths from the day on which her funeral sermon was preached. "This day is the last Sabbath in the year. May I be enabled to spend a portion of it in solemn inquiry as to the state of my own soul. Am I prepared for eternity, and the inheritance which is above, when

> 'This cottage of clay
> Shall have dropped to decay?'

The redemption of the soul is precious. Who can know it? How many are there who were last year spending their time in mirth and thoughtlessness, now in eternity! Yes, they have passed the solemn test—they have seen the King of kings and Lord of lords. There have been many instances lately of very sudden deaths. Yes, and who can tell but that mine may be the next youthful head to be laid within that

> 'Low and grassy bed,
> That cold and gloomy cell?'

Cold and gloomy indeed it appears when viewed by one that is looking forward to future years of happiness upon earth—gloomy to leave the loved ones and the bright prospects before us. Oh, if the golden bowl were broken, or the silver cord were snapped, how would the young heart yearn! This life would be a blank indeed, when the enjoyments of it could not be shared with the dear objects of our brightest hopes. We can love the creature, and we can love the Creator. If the Creator see fit to remove the

desire of our eyes, how happy is the portion of those who can kiss the rod, and bow submissively to Him who hath appointed it!"

Hers *was not a selfish religion.* It is always a delightful evidence of a renewed heart, when an individual feels a concern for the eternal welfare of unconverted friends. This was manifested by Mrs. Cooper in no ordinary degree. Her "bowels yearned" with compassion over such. When in conversation, I have seen the tears again and again flow profusely at the thought of their neglecting the great salvation. Her heart was emphatically benevolent, but she especially rejoiced when she saw or heard of the travail of the Redeemer's once sorrowful soul. Often and again did she ask me if I had any new "anxious inquirers" after salvation; and whenever I could say "Yes," tears of joy ran down her cheeks. She wrote many affectionate and touching letters to friends and relations, beseeching them to accept the "great salvation." She followed these epistles with wrestling and agonizing prayer, and often by word and actions said, "Come with me, and I will do thee good, for God hath spoken good concerning Israel." These efforts and prayers were not, blessed be God, altogether unavailing. Within the last few days I have received the following pleasing testimony. This person says, in speaking of her anxieties for the conversion of others, "I have had proof of this. As I am myself a living witness of her success in leading sinners to the foot of the cross. If ever I get to heaven, I shall have to bless God for the way in which I have been led. She was, under God, the means of bringing me to Christ; and I doubt not that when the great day of the Lord will appear, many others shall acknowledge the same influence."

Hers *was a holy and happy religion.* It was especially in the family her virtues shone. "She looked well to the ways of her household, and ate not the bread of idleness." Her husband, to whom she was devotedly attached, and other members of the family, retain vivid recollections of the happiness she often diffused amongst the family circle. Her husband, in her society, was encouraged and refreshed. "She opened her mouth in wisdom, and in her tongue was the law of kindness." His own testimony on this point has been given in few words. "She was," he says, "of the greatest use to me in reproving me, and in such a manner as I believe no other living being could have done; and in soothing me when irritated and chafed by the ills of life; and in exciting me to fresh exertions when labouring under depression."

There was one grand trait in her character, and the one which stood out the strongest and most legibly. That trait is *love.* She carried out that principle in all her actions. Her religion was essentially the religion *of love.* God seemed to her, indeed, a God of love. She had not that *fear* of God which some professors have. Did she fear to offend him? It was not lest she should be cast into hell, but because she *loved* him, and was most perfectly assured of his love to her. And this principle was manifest in all the relations of life. In the family she secured the affections of all who came into contact with her, by her gentleness and unassuming kindness: in the church she secured the love of all the members, by her humble and consistent walk: in the world she was respected by all who knew her; and the power of Divine grace in her was admitted and admired. I am led to these remarks, from a firm conviction that one great reason why we effect so little good in the world is, because we do not manifest the power of religion in our hearts, tempers, and lives, as we ought; we do not show forth the religion we profess in its true colours—as a religion *of love* and we do not let the world see (as we ought to let them see) that our religion makes us happy. It made her happy—happy in all circumstances—in prosperity and in adversity—in sickness and in health—in life and in death—in time—and now, I have not the slightest doubt, in eternity!

She took a deep interest in the spiritual prosperity of the church. She was amongst the first to whom I expressed a wish that prayer-meetings should be conducted by females themselves. At first her heart was too full for utterance, and then she said, "I shall be so glad." She gave utterance to a fear that, if commenced, they would not be continued; but, after twelvemonths had passed away, she said to me, "It is a year to-night since you proposed our prayer-meetings—they have been well attended, and I have enjoyed much happy fellowship in them. I hope they will never be given up." Two days before her death she asked a near relative if she had been at the female prayer-meeting, and who were there, and who engaged, and then urged her never to neglect them.

The last Sabbath she spent in the house of God was a day of "joy and rejoicing" to her soul. The subject of the discourse was one congenial with her benevolent spirit, "The conversion of the world to Christ." The address at the ordinance of the Supper was greatly relished, and she retired, saying she had enjoyed the services much. Her "fellowship had been with the Father and with his Son Jesus Christ." She spent some hours along with her husband at her father's before going home; and after tea she requested the hymn to be sung which had been sung at the ordinance. The last verse she sung with peculiar emphasis:

"Oh! tune our tongues, and set in frame
Each heart that pants to thee,
To sing hosanna to the Lamb—
The Lamb that died for me."

After singing several other hymns, she remarked "'Tis like a little heaven below." The sounds of her voice will no more enliven the domestic circle; but all regrets are hushed by the thought that her voice now swells the song of the redeemed in glory, and aids the triumphant song of Moses and the Lamb.

Of her last illness I need say little. Her end was peace. She was made to pass through deep waters. Yet, during her lucid moments, she manifested the utmost submission to the will of her Heavenly Father, and her ruling passion was strong even in death. On the night before she died, with great earnestness she exhorted those around her to prepare for a coming eternity; telling them how happy she had been in the service of Christ, and in walking in the ways of religion: and again and again, amidst feelings of high exultation, she requested and urged their attention to eternal things.

She was conscious that she was dying, but there was no fear, no doubt, no misgiving—all

was peace, perfect peace, "joy unspeakable and full of glory." She exclaimed several times, "O bless the Lord with me, let us exalt his name together."

She gave birth to a little girl in the midst of her accumulated sufferings. It only breathed this world's air for a short period, when its "spirit returned to God who gave it." Her friends feared to tell her, lest it might injure her feeble frame; but on the Friday she asked to see it; and when told it was dead, she received the tidings with the utmost composure, and then said, "I have now one jewel in heaven to adorn the Redeemer's crown, pure and unsullied as it came from his own hands. I shall soon go to join it. One little pledge in heaven. I shall soon, soon be there too; and oh! I will be so happy—so happy!" She is there now, and, along with her little one, singing "Worthy is the Lamb!"

The following lines were written by the deceased after a severe illness; and they are so appropriate, that no apology is needed for introducing them here:

"I'll go to my Saviour; Oh! sweet happy thought!
Salvation for me with his life-blood he bought:
I'll go to be crown'd with the angels on high;
For Jesus declares I shall live in the sky.
Then farewell to sickness, and farewell to pain—
For ever *farewell;* you'll not hurt me again:
In those blessed regions all trouble shall cease,
And nothing shall bloom but the roses of peace."

Mrs. Cooper fell asleep in Jesus on Saturday, the 15th December, 1849, aged twenty-five; and was committed to the grave on the following Wednesday, amidst many tears, but in "sure and certain hope of a joyful resurrection."

R. W.

Charlesworth, Derbyshire, Jan. 1850.

MR. EDWARD FLEMING.

The late Mr. Edward Fleming, a deacon of the church at Hoxton Academy Chapel, was born at Leytonstone, Essex, on the 29th January, 1786, of pious parents; but his father dying when he was about two years old, he was left to the care of his mother, whose training and constant solicitude for his eternal welfare, was, by the grace of the Holy Spirit, much blessed to him in after life, and became the basis of that sincere and unostentatious piety for which he was remarkable. He was educated in the Blue-coat School, first at Hertford, and then in London. In youth, as is too frequently the case, he was of the world worldly, "living without God and without hope in the world." He was, however, in the habit of constantly attending, with his mother, the ministration of the word at the Tabernacle, up to the time of his marriage. Subsequently he attended Hoxton Academy Chapel, and continued several years a hearer only, without coming to any decision. No doubt the subject pressed itself upon his attention, and was put aside in reserve for a more convenient season. Happily that season came at length. The Holy Spirit, who will not always strive with men, did strive with his spirit of procrastination and indecision, and finally triumphed, by inducing him to "cast in his lot with the people of God." This he did in the month of January, 1815, when he and his dear partner were added to the church in that place. It does not appear that the decision then manifested was the result of any particular sermon, or circumstance, or sudden impulse, but was rather the gradual yet progressive growth of the principles of Divine truth implanted in his heart; but when or how those principles were so implanted, there is no evidence to prove. The Lord of the vineyard has said, "By their fruits ye shall know them," and by this text our friend must stand or fall. As a son, he was eminently dutiful and affectionate—as a husband and a father he was most devoted in promoting the happiness and welfare, temporal and spiritual, of those so near and dear to him—and as a Christian, he was humble, sincere, and progressive. "His delight was in the law of the Lord, and in his law did he meditate day and night." He loved all the ordinances of religion, and always hailed the approach of the Sabbath, that he might "go with the multitude that keep holyday," with feelings of unaffected joy. The eternal salvation of his children was a matter he desired with earnest and unremitting solicitude. It was the burden of many a fervent prayer at the footstool of Divine Mercy, and his children know not how much they are indebted to him for those intercessions at a throne of grace—"for the fervent and effectual prayer of a righteous man availeth much." It is a pleasing fact, that of the thirteen children which God gave him, four are now in heaven, having died in infancy, and six are at this present time members of Christian churches, and, it is to be hoped, "adorning the doctrine of God their Saviour."

Our dear friend cultivated very much the habit of private devotion. In the morning he used to rise a long while before any other member of the family; and in the evening he would retire from the family circle, that in the quiet solitude of his own closet he might hold intercourse with heaven. This passing encomium is not intended to hide the fact that our dear friend was a sinner before God—"for all have sinned"—but no one knew better or more deeply deplored the wickedness of his own heart than he did. Nevertheless, he had peace with God, through faith in the merits and mediation of Jesus Christ.

About eighteen years ago, our dear friend was elected deacon of the church, and many know what his going in and out had been among them. He dearly loved the people of Hoxton; and was ever ready to sympathize with all in their experience of either joy or sorrow.

For several years he had been afflicted with asthma. Rather more than two years ago he had a severe attack, which it was thought would have terminated in death. He was, however, raised up again; and on removing to West Ham, the scene of his early childhood, he renovated so surprisingly, that hopes were fondly cherished that his life might be spared for some years. He passed through the winter of 1848 favourably; but on the approach of the present winter, it being more severe, his health declined, and he was obliged to remain at home. He became much worse, and his case was almost hopeless. But on a favourable change in the weather, he again revived and returned to business on the 26th February last, after an absence of about ten weeks. His return to business, together with the very favourable indications of returning health, excited in the mind of his family many pleasing expectations; but He

"Whose thoughts are not as our thoughts," was pleased speedily to destroy them all. In eight days from that time our dear friend was advised by his medical man to discontinue his visits to the City for a day or two. He reluctantly assented. Unfavourable symptoms supervened; still there was no cause for alarm until the morning of the day in which he died, when, about two o'clock, his dear wife was awoke by him moving. She perceived a strange peculiarity in the respiration, and a violent convulsive agitation of the chest, which much alarmed her. A light was instantly procured, and then it became too evident that Death had begun his sad work. The faculties of sight and speech, and the power to swallow, were entirely gone. The medical man was then sent for, who lost no time in coming, but he came too late, for the case was past recovery.

Those of his children who were living at a distance were immediately summoned, and they had the mournful satisfaction of meeting all together around his bed previous to his departure. He was conscious of their presence, and could hear and understand what they said, by the signs he made at their request. He suffered no pain, nor any mental disquietude. All was calm and composed, excepting difficult respiration; and he entered "Jordan" evidently fearing no evil. Towards the last he sunk rapidly; and without a sigh or groan our dear departed friend "fell asleep in Jesus" on the 8th March, in the sixty-fifth year of his age.

For the consolation and encouragement of those who have yet the valley of the shadow of death before them, but whose spirits quail under the thought of passing through it, it is pleasing to remark, although our dear friend had been all his lifetime more or less in bondage through fear of death, yet when death came he appeared to have literally no fear. So true is it that dying grace is given for dying need.

As our departed friend spoke but little during his illness, and then chiefly in reply to the questions of others, little is known absolutely of his views and feelings on approaching near to the eternal world. But what is known is quite satisfactory. On one occasion his youngest daughter had been conversing with him respecting his illness and the probable issue, and expressed a desire to be present at his departure. He said, "Mary, I should like all my children to be with me at that time; but should you or any of them be absent, be assured I shall go to heaven, not for my righteousness, but through the righteousness of my Redeemer." He had the privilege, at his decease, of having all his children with him—his faith was steadfast to the last—all around him was the serenity of peace, and he died "knowing in whom he had believed."

April 8, 1850.

Wives and Mothers.

HINTS TO WIVES.*

We should like to know who this Mother is. We rather question the sex. But if the writer be in very deed a Mother, she is worth knowing; and, should she ever sink into poverty,—for we presume at present she has enough and to spare,—she will far better deserve a pension than "Bessy Moore." This is a really business book—a thing thoroughly English throughout. Every paragraph has an object. There is no trifling, no writing for mere writing's sake. It starts with the Wedding-day, descanting on Personal Piety—The Importance of Female Character in Married Life—and then sets forth the General Duties of a Wife—Duties of Wives in various Situations of Life—Conduct to Family Connections—Domestic Management—The Mistress—Society and Recreations—Outward Circumstances—ending with Widowhood. We need hardly say that the span of this little "bow in the cloud" of woman's history is interspersed with a vast variety of light and shadow. We consider it, indeed, an exceedingly valuable performance. There are not many books which may more properly be presented to a young wife; for should she have sense enough to take it, and not skim it and throw it aside, but read it chapter by chapter, page by page, and read it again and again, thoroughly conning it, till its main principles become inworked with her instincts, the book may turn out a blessing to her and hers, such as it were difficult, impossible to describe.

Where all is good, selection is difficult; but Chapter V. is one of special value. Classes of wives are there selected for a lecture; and first comes the Gentleman's Wife—then the Professional Man's Wife—next, the Minister's Wife—and lastly, the Wife of the Tradesman. The importance of a class very mainly depends, after all allowance is made for position, upon its number; we shall therefore extract the last:

THE TRADESMAN'S WIFE.

It is the duty of every married woman to conform herself to the calling and circumstances of her husband; and in every way in her power to promote his interests, which are indeed identified with her own. Nothing can be more ridiculous than a woman who is ashamed of her husband's trade; and nothing can present a more fearful presage of approaching ruin A

* "The Young Wife; or, Hints to Married Daughters. By A Mother." Tract Society.

sensible young woman, before she enters into a matrimonial engagement, will satisfy herself that the individual is worthy of her esteem and affection; and that his circumstances and engagements in life are such as she can conform to, and with which she can make herself contented. Having done so, she must never admit a murmuring or contemptuous thought, but remember that she is wedded to her own choice, and endeavour, in every possible way, to concur in the plans and endeavours of her husband.

If the business is of such a kind as to render her personal assistance, or superintendence, constantly or occasionally useful, it will be much to her honour to qualify herself to render such services, especially in the absence of her husband. No woman degrades herself by being seen behind the counter, or in the work-room, from which the support of herself and family is expected to be derived; and nothing tends more to secure credit and confidence among customers, and fidelity and propriety of behaviour among persons employed, than the mistress being prompt, attentive, and intelligent in receiving orders, or giving directions, and in exercising proper vigilance in the absence of the master of the establishment. Two young tradesmen started about the same time, in the same line of business, and with equal prospects. Seven years afterwards, the same newspaper contained advertisements, and the same walls were placarded with handbills, one stating that on such a day would be sold by auction, the stock-in-trade, household furniture, and other effects of A. B., a bankrupt; and another, returning to the numerous friends and customers of C. D. his grateful thanks for their liberal support, and announcing his removal to commodious premises, in the most eligible part of the town, where he hoped to enjoy a continuance of their favours. The principal cause assigned for this difference of success, under circumstances very similar, was the different disposition and conduct of the two tradesmen's wives. The wife of A. B. was above her station; she fancied herself degraded by her connection with trade. She was never on any account seen behind the counter; and when passing through the shop, which, for the lack of a private door, she was obliged to do, she drew herself up with a scornful air, and hastened on without condescending to notice the customers, and as if she really imagined herself polluted or disgraced by having anything to do with the vulgarity of trade. She was, however, willing enough to be supported by the profits of trade; but her pride and extravagance rose to such a height, that they soon proved inadequate: besides that, some of the best customers took offence at her haughty manners, or at the neglect they experienced, because in case of the master's absence they saw only an apprentice-boy. The workmen, too, when their master was necessarily absent, as they were perfectly secure from being overlooked by their mistress, found plenty of opportunities of wasting time, and embezzling or wastefully consuming materials; and thus, by little and little, a really deserving tradesman was brought to ruin.

The wife of C. D, on the other hand, considered it her duty, and made it her pleasure, in every possible way to be useful to her husband. Some parts of the business came regularly within the female department; of these she soon qualified herself to take the entire superintendence, and by so doing effected a great saving both of material and time, and sent out the work performed in a superior manner, and to the satisfaction of the customers. Each morning it was a part of the breakfast-table engagements, to inquire of her husband who was likely to call, and what answer was to be given in case of his absence. This was carefully noted down, and crossed out when attended to. According to her husband's movements she regulated her own: if he was out, she made a point of being at home, and either in the shop, or within a moment's call of it. She frequently assisted in keeping the books; and on one occasion, for several weeks, entirely managed the concern, during the illness of her husband; and all this, without neglecting her domestic duties as a wife, a mother, and a mistress. It is true, she was sometimes almost overdone with fatigue; but a clear plan and orderly method vastly facilitated the accomplishment of work. She found her energies rise with the occasion; and, encouraged by the success of her endeavours, by the approbation of the customers, by the composure of mind and freedom from anxiety, which greatly promoted the recovery of her husband, especially sustained by an approving conscience, and by that strength from on high which is never withheld from those who honestly and humbly exert themselves in dependence on it, she persevered until she received an ample reward. Young married females in similar circumstances, go and do likewise.

The tradesman's wife should accommodate herself to her husband's circumstances and resources, both in expenditure and appearances. The former should be so regulated as not to cramp him in his business, still less to expose him to embarrassment; the latter, so as not to excite invidious remark, as though she attempted to vie with those in a higher station. The dashing, high-flying wife of a tradesman, even if all her expenses were sustained by her own resources, would do him incalculable injury by the very appearance of the thing. Many a good customer has been offended and driven away by the conclusion, however just or otherwise, that he was taxed to support the pride and extravagance he witnessed. It is right and wise to attend, not only to such things as are just and honest, but to such also as are suitable, becoming, lovely, and of good report.

Trade is always fluctuating, and the young woman who marries a tradesman should calculate accordingly, and prepare her mind to meet reverses. By the blessing of Providence on diligence, discretion, and integrity, there is a prospect of their rising, which they may lawfully cherish; but which they ought not to act upon, or calculate upon, until it is fairly realized. Their scale of expense and expectation should be rather below than above their actual gains for the first year of starting; and, even when matters are promising, they had better rather delay than hasten to let their success appear in their expenditure. But success does not uniformly attend the best endeavours; there is a possibility of disappointment; and a wife ought to stand prepared, without murmuring or reproach, to descend with her husband to a lower sphere, if such should be their lot. She should patiently submit even to many privations, and endeavour to soothe, encourage, and assist her husband by her affectionate solace and discreet

counsel, and still indulge a humble and unrepining trust in Providence that brighter days may yet dawn upon them. It is a mark of a great mind, and is generally the evidence and effect of genuine religion, to bear vicissitudes in life with resignation, calmness, and dignity; and to feel that, though in a smaller dwelling, in meaner attire, and in a more subordinate station, the mind is unchanged, the same domestic affection enjoyed, and the same reliance on God cherished. On the other hand, a vain and little mind is soon elated by prosperity, and in adversity is overwhelmed with despondency. Such circumstances peculiarly display the female character, and prove to some husbands that they possess a treasure of which they never before knew the value; or painfully convince others, that the pretty plaything with which they were once so delighted, is but a useless encumbrance. Some affecting instances are on record, of females brought up in affluence, luxury, and splendour, discovering admirable constancy and humility in circumstances of reverse and privation, and supporting a husband and family by their own persevering industry; and a remarkable blessing has been seen to rest on their noble and self-denying efforts, either in restoring them to that prosperity which they were so well fitted to improve, or in making them peculiarly happy in a lower sphere, in family harmony and in religious enjoyment. Their children have risen up to call them blessed; their husbands also, with fulness of heart, have praised them. They have received of the fruit of their hands, and their own works have praised them in the gates, Prov. xxxi. 28, 31.

But the case may be supposed, in which a tradesman experiences a high and almost unvarying tide of prosperity and success; so that he who began life with but a few pounds, perhaps only a few pence, in the course of a comparatively short career in business, becomes the possessor of thousands. To the wife of such a man, a hint or two may not be without use. It has already been suggested that it is not wise to enlarge expenditure and display appearances to the full extent which every occasional instance of success might seem to justify. Let it be remembered, that success is fluctuating, and prosperity fleeting. Riches often make to themselves wings, and fly away. It is, therefore, not wise to depend upon their continuance, or to form notions and habits of expense, which a change in circumstances might render very inconvenient. The influence of a wife has much to do in stimulating, restraining, or regulating these matters. Persons who have acquired property, and to whom the consciousness of possession is new, have especial need to be cautioned against the pride of wealth; which may be seen alike in the lavish and ostentatious display of expense, that seems to proclaim, "See how much we *can* spend;" and in niggardly grudging for the sake of amassing a store; which estimates wealth, not by the benefits enjoyed or dispensed through its instrumentality, but by the size of the heap to which it accumulates; a heap which, for any real good resulting from it, might as well be of pebbles as of guineas. Let the wife of the prosperous tradesman guard her own heart, and exert her best influence in guarding the heart of her husband, against these sordid dispositions.

There is another danger incident to the circumstances supposed. Extraordinary success in business sometimes fosters a disposition to exalt self, and to exult over others who have been less successful, as though they must have been less clever, less industrious, or less prudent. It is really disgusting to hear such people boast of their wealth and their success, which they evidently suppose bear an exact proportion to their merits. Self, and the exploits of self, form the one engrossing theme; or if the name of a neighbour is brought forward, it is only as a foil to set off their own superiority. These are the common boastings of a vain and vulgar mind, elated by success and prosperity. A sensible woman would be incapable of them; and most keen would be her mortification, if she should perceive in her husband a disposition thus to render himself contemptible in society. A pious woman would, or ought to feel, far more acutely, the sinfulness of such a spirit, and frequently recall to her own mind, and the mind of her husband, the admonitions of Scripture, "Beware, when thy silver and thy gold is multiplied, lest thine heart be lifted up, and thou forget the Lord thy God, and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. Who maketh thee to differ from another? and what hast thou that thou didst not receive?" Deut. viii. 11—18; 1 Cor. iv. 7. It should never be forgotten, that success is no test of merit, and no certain indication of the favour and approbation of God. "The race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill," Eccles. ix. 11. It is possible, child of prosperity, that the neighbour of thine, over whom thou art inclined to exalt thyself, who is continually struggling with care, anxiety, and disappointment, knows more of access to God, and communion with him, in the midst of his straits, than thou in the midst of thine abundance. It may be that his bread of sorrow comes with a blessing; while thy bread of fulness may prove a snare and a curse. Therefore, glory not in worldly possessions, but cultivate a spirit of humility, sympathy, and dependence on God.

The wife of a prosperous tradesman is especially called upon to remind her husband, and habitually to act herself, upon the recollection of their obligations and their responsibility. She should devise and suggest liberal things. "Come," she should say, when he tells her of his success, "let us honour the Lord with our substance, and with the first-fruits of our increase. Let us consider ourselves not proprietors, but stewards; and apply, according to the directions of the Owner, our superfluity to supply our brother's need. God has dealt thus bountifully with us, not merely for our own gratification, but that we may do good, be rich in good works, ready to distribute, willing to communicate. Never let our riches be corrupted and cankered by our selfishly withholding them from the service of God, or the wants of our fellow-creatures." Such a disposition insures the true enjoyment of prosperity, and directs to its proper use and improvement.

The wives of prosperous tradesmen sometimes err in their eagerness to retire from business, and live what is called a life of ease and independence. If enough is realized to meet all the moderate requirements of the parties, and suit-

ably and properly to provide for the education and outfit of their family, it is certainly not worth while to toil on, merely for the sake of amassing money which they do not need. But whether or not they can afford to leave business is not the only consideration. There is another question of at least equal importance. Are they fitted to enjoy and improve leisure? Many persons, having confined their attention to the first inquiry, have retired to close their days in listless wretchedness and uselessness, for want of the mechanical round of employments to which they were habituated, and of that cultivation of mind, and that spirit of enlightened and active benevolence, which would have qualified them to form new and useful habits, and furnished them with agreeable employment, congenial with the new sphere on which they had entered. Should the wife of a tradesman perceive such indications of growing prosperity as lead her to think of the probability of a retreat from business, she will do well to direct her own attention, and that of her husband, towards a preparation for it: not merely, or principally, by attempting to catch the manners of fashion and gentility—an attempt which is often most awkwardly overdone, and completely fails—but by cultivating the mind, by enlarging the round of observation, by collecting valuable information on general subjects, and especially by familiarizing the mind, and heart, and hand, with acts, and habits, and plans of benevolent usefulness. If, as is probably the case, the early education of either party, or of both, has been defective and circumscribed, endeavour to supply the deficiency, by cultivating a taste for reading, and by a judicious selection of books, such books as really tend to enlarge and elevate the mind. And then, in looking forward to a retreat from business, do not let the retreat and the leisure contemplated be those of indolence, luxury, and self-indulgence; but let it be the leisure for self-improvement and active benevolence, the opportunity more extensively and uninterruptedly to gain good and do good.

The wife of a prosperous tradesman is called upon to exert a judicious and salutary influence with her husband, as to the education of their children. There are two opposite mistakes incident to parents who have risen in life. Some undervalue the advantages of a regular education, and penuriously withhold, or, at best, but grudgingly bestow them on their children, triumphantly appealing to their own success as a proof that learning is unnecessary. "I never learned a rule of grammar; and what am I the worse for it? Who has succeeded better in trade? At ten years old I was getting my own living. Why should my boys be wasting their time at school? My school-learning never cost a pound. Why should I spend hundreds on the education of my children?" Other parents suppose, that in the business of education, everything may be had for money; and, as they can afford to pay for everything, they wish their children to learn everything that the schoolmaster or the governess professes to teach; whether or not they have any taste or ability for the pursuit, and whether or not the attainment is likely in any way to be useful to them. The items are set down in the school-bill; the bill is paid; and the parents are satisfied that they have given their children a good education. It is the part of good sense to guard against both these errors; and as the wife is generally supposed to have great influence in the matter, it is mentioned here for the sake of entreating her to employ it.

The wife of a tradesman has frequently charge of young men and lads, as assistants or apprentices. This is no small addition to her cares and responsibilities. It is sometimes felt to be a great interruption to social domestic intercourse, and calls for the exercise of no ordinary degree of good temper, discretion, and self-possession, to guard at once against anything like haughty moroseness, and unkind indifference, on the one hand; and impertinent, tattling familiarity, on the other. The following paragraph, from a volume entitled "The Women of England," well deserves the attention of the parties addressed:—"Many chapters might be filled with the duties of tradesmen's wives towards the young people employed in their husband's affairs, and the responsibility attaching to them for the tone of moral character which such persons exhibit through the whole of their after lives. Of how little value, in this point of view, is the immense variety of accomplishments generally acquired at school, compared with the discrimination and tact that would enable a woman to extend her influence among the class of persons here described, and the principle that would lead her to turn such influence to the best account! How many a mother's heart would be made glad, by finding, when her son returned to his home, that he had experienced something of a mother's kindness from his master's wife; and how many a father would rejoice, that his child had been preserved from the temptations of a city life, by the good feeling that was cherished and kept alive at his master's fireside!"

The volume has our very emphatic commendation. It is one of the best books the Tract Society has issued for a considerable time.

MAXIMS FOR MOTHERS.*

THERE are few things to which the celebrated adage of the Ancients, "Know thyself," is more applicable than to literature. For a man to know the true character of the talents assigned him, and to use them so as most to promote the Divine glory, is a mighty object. Such a discovery the ingenious Author of this Volume seems to have made: there is really genius in the very idea of the book. Here, under thirteen chapters, we have a vast amount of very appropriate instruction. Here the ignorant, the careless, the imprudent, the too easy, the indolent, the gossiping, the passionate, the intemperate, the intelligent, the anxious, the thoroughly good Mother, and the Mother who wishes to see her children happy, are all portrayed truthfully, touchingly, instructively, and religiously. To

* "Portraits of Mothers. By the Author of 'The Happy Family.'" Ward and Co.

these are added a chapter of "Maxims," which we record for the benefit of our maternal readers. These "Maxims," twelve in number, are calculated to do more good than all the homilies and nostrums which, during the last twenty years, have been dribbled out from the Tractarian distillery:

MAXIMS FOR MOTHERS.

And now, British Mothers, in closing this unpretending volume, allow us to place before you, for your safe and uniform guidance, a few simple and obvious Maxims which are in accordance with sound and enlightened principles, and which may prove of material service to you, in the performance of your domestic duties, the fulfilment of your ever-recurring maternal obligations, and in carrying out your maternal plans and arrangements. We present them before you under the influence of the best feeling, and the deepest solicitude for your happiness and usefulness. We do not dictate, but only seek to counsel you with blended wisdom, fidelity, and kindness; and assured of this, that our suggestions may be observed by some who bear the hallowed name of Mother, and be useful not only to them, but permanently beneficial to their children.

I. *Contemplate your character.*

It is no less than that of *the Mother*—the Mother, perhaps, of a numerous family—all whose interests for time and eternity are bound up with your instructions, your habits, your arrangements, your conduct. Seriously, then, reflect on your character—and let its dignity, its claims, its importance, be appropriately regarded. What character can be more elevated, more truly honourable? What character can be more momentous? What relation can be more solemn and responsible, in all its aspects and bearings?

Let, then, your character, in all its weight, dignity, and significance, be ever before your mind. And let the views you form of it be as discriminating and vivid as possible.

II. *Cherish the heart of the Mother.*

We mean, the heart of the true, the kind, the enlightened, the affectionate, the beloved, the honoured mother. Do not be cold, frigid, insensible. Let it be seen by your children that you have *emotions*; that your sensibilities, while not too easily awakened, are delicate, tender, and lively, and that

"The well of a mother's love
Is deep and pure."

What is a mother worth *without heart*? Some mothers are as cold and unimpressible as marble: how can they win the hearts of their children?

III. *Be Domestic.*

A mother, instead of being a blessing—a rich and priceless blessing—to her children, proves even a *bane*, if she be not domestic in her character and habits; if she dislike home; if she prefer almost any society to that of her husband and children. Where is the true excellence of the mother—where is the exquisite and peculiar beauty which a mother's character should unfold, if regard for what is quiet, retiring, and domestic, be forgotten or disdained? We earnestly counsel you, mothers, to be *domestic*. Let it be practically exhibited, in all your arrangements, habits, conversations, and purposes.

IV. *Form and adhere to wise plans.*

Do not be the creature or creatures of irregularity, uncertainty, or mere impulse. Do not act like many mothers, who form no plan whatever, by which to be regulated from day to day, in relation either to themselves or their children: as the unavoidable result, they *never advance*. They are no helpers, no blessings, to their offspring. Irregularity and confusion pervade their homes. Form an enlightened and judicious plan in reference to all your domestic concerns, and adhere to it uniformly; make your arrangements with regard to the hours of rising and retiring to rest—the general management of the family—the education of your children, their daily exercise and amusements, and everything connected with their physical and moral progress. Let these arrangements be judiciously framed, and carried out with regularity and wisdom.

V. *Watch over your temper.*

You cannot be too careful, habitually vigilant, on this point. Your children soon observe, soon learn, soon imitate. Your disposition, if undesirable—your temper, if pettish, unlovely, violent, may speedily be communicated to them, and unfolded by them to others. If not, consider how you will mar their happiness, and interfere with their permanent comfort. A kind, affectionate, sweet temper on the part of a mother, is invaluable from hour to hour. It is more precious than rubies—there is scarcely anything which should be more prized.

VI. *Keep your place.*

Let your children see this, and see it continually. Prevent any *undesirable* liberties being taken by your offspring, by which your influence would be impaired. Not that we advocate coldness, or undue stiffness. By no means. Be kind, endearing, affectionate; still, maintain your *appropriate authority*. Let not one of your children see that anything can be said or done to their mother. The influence of many mothers is not only shaken and diminished, but it is perfectly *neutralized*, by a want of attention to this important maxim.

VII. *Attend to your own health, and that of your children.*

Your health is most valuable, your life is most precious to them. Employ those means by which, under God, you may be preserved in the enjoyment of health and vigour for years to come. How many mothers kill themselves by palpably neglecting the laws of health! They never observe them; and, as the result, they pay the penalty.

And let your *children's health* be regarded. This is a sacred duty devolving on you. You are bound to study their constitutions, to mark their physical, their constitutional peculiarities, and to use those simple and appropriate means by which they may grow up to be sound, active, and vigorous young men and women. This is often forgotten by mothers, and the consequence is, their children habitually suffer, and numbers come to an early grave.

VIII. *Carefully regard the education of your children.*

You cannot, in this respect, be too vigilant.

It is *all-important*—the *early* education of your offspring particularly; then seeds may be dropped which may be bearing valuable fruit during the whole of life. Much will depend on you. Your children will learn from you their *earliest* lessons. They will gain from you their earliest impressions. You, by your interesting and beautiful mode of procedure, may be, will be, inducing the primary habits. And, mothers, as your children grow up, pay special regard to their culture. See that the mind is well informed—that the memory is replenished with sound and valuable knowledge—and that all the faculties are well disciplined and brought out.

IX. *Endeavour to make your children happy.*

This is often grievously neglected by mothers; but how unkind—how unfeeling—how cruel—indeed, how disgraceful! How many children have nothing but the harshness, the sternness, the inflexibility of the mother to experience! A kind word is never offered. An affectionate inquiry is never proposed. An expression of love is never furnished. Their lives are associated with nothing but discomfort and misery. Poor children, how we pity them, having mothers so unfeeling—so heartless! Your children's happiness, mothers! should always be near your hearts.

X. *Take care of your children's companions.*

See that they are of the *right kind;* that, in a moral sense, especially, there is nothing unobjectionable, nothing undesirable. Do not permit your elder children, on any account, to form improper associations, to cultivate acquaintance and companionship with those who are frivolous, vain, frothy, fond of nothing but pleasure and gay parties, arrogant, unamiable, and proud. You are, mothers, responsible, to a great extent, for the companions of your children, and you must habitually remember this. The mother of George Herbert would often say, "That, as our bodies take a nourishment suitable to the meat on which we feed, so our souls do, as insensibly, take in vice by the example of, or conversation with, wicked company;" and would frequently add, "That ignorance of vice was the best preservative of virtue, and that the very knowledge of wickedness was as *tinder* to inflame and kindle sin, and *to keep it burning*." For these reasons she endeared her valued son to her company, and continued with him, in Oxford, *four years*.*

* See Walton's Life of Herbert.

XI. *Pray for your children.*

Never, under any circumstances, *forget this*. It is of prime and inexpressible moment. If you would have a blessing yourselves in passing through life, and in the prospect of eternity, and would wish your children to realize invaluable advantages continually, do not, on any ground, neglect solemn and fervid prayer for your offspring. If a mother do not pray for her children affectionately and habitually, who ought, who will? On whom does it so naturally, so immediately devolve, as on you? And how can your children be fitted for life, be prepared for affliction, be fortified in temptation, be sustained in the hour of death, if you do not pray *for* them, and pray *with* them, and teach them to pray for *themselves*, and remember to do all this *while they are young?*

XII. *Always anticipate a meeting with your children in a future world.*

Yes, and under circumstances peculiarly, ineffably, inconceivably solemn and momentous. You die, and leave them, or they die first and leave you; but you and they will meet again, and that meeting will be in *eternity*—that meeting will be at the bar of God. Always anticipate this, and act under the influence of those sentiments and convictions which it should awaken and continually deepen. How awful to meet your children eventually on the *left hand* of your and their tremendous Judge, clothed with omniscience, omnipotence, and infinite purity! How blissful to meet them in paradise, perfect in knowledge, consummate in holiness, swallowed up in joy, and you and they to participate in celestial glory and tranquillity during immortality—

> "Drinking in, beside the eternal throne,
> Bliss everlasting and unknown!"

Be governed by the above maxims, British Mothers! and, whatever your duties, you will be aided; whatever your difficulties, you will be guided; whatever your weaknesses, you will be succoured; whatever your trials, you will be comforted; and your children will rise up to be amiable, ornamental, useful, *Christian* members of society; and in the most emphatic manner they will pronounce you blessed, while your memory will ever be rich and fragrant.

Essays, Extracts, and Correspondence.

ANTI-STATE-CHURCH ASSOCIATION.

"I love
My country's good with a respect more tender
Than mine own life."

TO THE MEMBERS OF THE ANTI-STATE-CHURCH ASSOCIATION.

We have no reply for those who, to serve a purpose, whether of pique or of party, may deem it decent, at the expense of truth, to represent us as hostile to the Anti-State-Church Association. Whatever may be our judgment as to the expediency of its continuance, we have no hostility to the parties composing it—none whatever;—much to the contrary. The Second Triennial period of the Association having just expired, it becomes, we conceive, our duty to those in the

provinces, whose confidence it is our honour to enjoy, and whom, at the outset, we ventured to address on the subject of the Convention, to lay before them our views, on the present occasion, as to the expediency or otherwise, of renewing the Association. That the judgment of the less informed portion of our readers may be more complete, it is necessary that their minds should be led back for a moment to the period when the Convention was called, now six years ago.

On April 17th, 1844, then, we ventured to address the "Nonconformist Ministers of England," through the columns of the *Patriot*, on the subject of the Anti-State-Church Conference, then proposed to be held, stating that, in our humble judgment, no evil could possibly come out of the assembling together of good men to take counsel as to what might be best to be done under the then circumstances of Dissent and of the country. We also intimated, that although personally we declined to be upon the Provisional Committee, or in anything whatever to be identified with it, we designed to attend the Conference. We did so, but took no part in the proceedings; we sat silent spectators and listeners till the close of the third day, when, at the call of the audience, we uttered a few words. But if silent, we were, at least, attentive hearers and careful observers, and at this distance of time record, with pleasure, that we heard and saw very little that did not command our sincere and hearty approval. When the Association was formed, having been placed upon the Committee, we rendered such aid as it was in our power to yield, which, however, was chiefly by means of the Press, and yet, on that account, not the less, but the more important, to the then struggling cause. In this way we had it in our power to do more than fell to the lot of any of our favourable Contemporaries, or all of them united; and that power—at no inconsiderable sacrifice of valued friendships, and something more—was cordially exercised for the advancement of the object. Our Committee attendancies, during the whole of the six years now last past, have, indeed, been few and far between. We also uniformly declined to appear on metropolitan platforms, or to go on provincial deputations, conceiving that our duty lay in a different direction, and having neither time nor taste for this species of effort, for which there was no want of suitable agency, that could only be available in this line, while we could otherwise serve it. We went all length with the Association in approval of its various labours from the Press; we, moreover, wished well to its platform efforts—how slender soever our hopes from them—whether in town or country, and once and again, its request for the use of our own chapels for public meetings was promptly complied with. In this way no other London ministers rendered it such services. It had access to none other of the large and respectable edifices.

Such was our course as to action; but, from the first, we frankly avowed our solemn conviction, that no great or permanent effect would, or could by possibility result from any such organization, as will appear from the following paragraph of our aforesaid Address:

"The separation of Church and State must, in the end, become a legislative question; and the business of the Conference will be, by the diffusion of knowledge, to hasten on that time. When once every Congregation of every Dissenting Community shall have become an Anti-State-Church Association, carrying on the work of illumination calmly, kindly, perseveringly, and prayerfully, as a part of their duty to Christ, and an act of true friendship to real ministers of the Gospel, and genuine Christians in the Establishment, it will be a sign that the end is at hand. *The mighty work never can be done in any other way.* ARTIFICIAL SOCIETIES, APART FROM CHURCHES, NEVER CAN ACCOMPLISH OUR DELIVERANCE; AND THE PROMISE OF IT IS A DELUSION."

From this it will be seen, that our expectations from ORGANIZATION were very moderate. We were, moreover, far from sanguine as to speedy success with any instrumentality, and have often listened to Anti-State-Church orators with the utmost astonishment, as they prophesied of Bishops awaking and preparing to flee, of Clergy cowering and capitulating, and a forest of ten thousand steeples vanishing away! We endeavoured to look at all sides of the subject, and listened very patiently to the voice of opposition. We were far from insensible to the weighty arguments which were urged against the movement.

The proposal of a "direct attack," by a separate out-standing organization, was opposed by men both wise and good, on a variety of grounds. In effect they said, "The result of a direct attack on the Established Church of these lands,

may be anticipated from the experience you have had in the *indirect* attack made through the Church-rate question. When opposition to Church-rates began, the time seemed peculiarly favourable. The spirit of the nation was aroused. The friends of freedom were flushed with victory from the recent carrying of Reform of Parliament. The conduct of the Bishops and Clergy on that measure had excited a wholesome feeling of indignation, both in the Church and in the world, against them; the Ministry of the day seemed sincerely to sympathise with Dissent and its wrongs. Mr. Spring Rice actually proposed a plan by which the country might be spared the infliction of Church-rates, and even Lord Melbourne looked complacency. But all your hopes have been blighted; the Ecclesiastical Courts have furbished up their rusty armour, and drawn the sleeping sword from its scabbard. The Civil Courts replenished, from the highest Bench to the portico, with Churchmen, are prepared to defend the Ecclesiastical to the uttermost, and the ninety majority of Sir Robert Peel, at once extinguishes all hope of relief from the Legislature. The consequence is, that parishes in the lump have submitted to the impost, while the more enlightened and resolute few are worn out and irritated into sulky submission. You have not only failed in abolishing Church-rates, but have actually strengthened the cause of the Establishment, alarming her into sobriety, into union, into organisation, and persecution, as far as the laws of the land will suffer her! You have, also, aroused the fears of the Aristocracy, who are devoted to the Church, as the vestibule through which they pass to the Temple of Mammon, as their strongest and most efficient ally in defending and upholding every abuse in these realms, and, as the hope of rapacity and misrule in every Colony attached to the Empire. Your gains have been *losses*, additional *indignities*, and *aggravated wrongs!* You have exposed your poorer tradesmen to the hostility of their Episcopal customers, who have done what in them lay, by exclusive dealing, and otherwise, to ruin them and to drive them from their abodes! You have also cut off all accession to your numbers from the ranks of those who look upon the Establishment principle as of more importance than the "communion of saints;" they will rather sacrifice your preaching, which they preferred to their own, than bolt your *ultraism*. You have everywhere severed them, to a large extent, from your Sabbath-evening services, which were the prime occasions of conversion from their ranks, and of consequent addition to your own.

"All this, and more," it was said, "you have done; but, if such have been the result of an *indirect* attack, when Dissenters were largely combined, the House of Commons favourable, and the Ministry not adverse, what may be expected from a direct attack under present and much altered circumstances? How many generations must pass before the House of Commons contains a majority of Dissenters or Anti-State-Churchmen,— before the Lords abandon their patronage, the Bishops retire to their dioceses, the clergy let go their hold on the national property, the Crown read its coronation oath on your interpretation, and the members of the Church of England forego their civil superiority? If you have been so worsted by the gnat of the Church, how will you contend with the camel of the Constitution? Be not deceived; only think what separation implies! By a political struggle only can the Church be separated from the State; or by the sword; politically, you are impotent; you abjure civil war. Draw your own conclusion!

"Again," it was asked, "Are you in a fit state to enter upon such a contest with such a foe? Your people, were their numbers tenfold, are politically indisposed for it, on the ground of religious tastes and sentiments, while the very religion of your adversaries is but a refined and selfish form of ecclesiastical politics! But your numbers, were each a host, are comparatively small; and, while the bulk of your people are not wealthy, the more influential portion of them are, and will remain, opposed to such a movement, which, in their case, will interfere with many of the cherished relations and associations of life. Your people are busy, having most of them to earn their bread by the sweat of their brow; your opulent adversaries have leisure for the fight. *Your* contest is for truth alone; theirs is mainly for something far more powerful in this lower world. Throughout the 10,000 parishes of England, the parson and his lady, from the mansion of the first nobleman or gentleman down to the next candidate for the Workhouse, can exercise a control all but unlimited; they can bring agriculture and trade, day-labour and

household service, with the whole united mass of gifts, bequests, bounties, and charities to bear upon the buttressing of the steeple-house. Small and great, all have their price, and the Church has the means of purchase. Yes! let not your pride be wounded; your people, as a whole, are poor, and, to their praise be it spoken, in many cases their poverty is the fruit of their principle. With less conscience they would have more eloquence. As it is, they have enough to do to support their own Institutions, which, in many instances, constitute a burden which they are but ill able to bear. Your enemies command the wealth of England! Your people have among them neither Magistrates, — with here and there an exception, that renders the rule more striking, — neither Generals, nor Admirals, nor Chancellors, nor other great Law Officers, nor Nobles, nor Princes,—the Corinthian capital of the State is exclusively Episcopal! Amongst you, moreover, there are many, and these chiefly among the opulent and influential, who are but half weaned from the Established principle; they are, on this matter, the subjects of a prejudice which nothing can overcome. Not so your foes; they are unanimous and hearty in defence of their system; nowhere is the slightest leaning towards Dissent or you. In this contest, moreover, you will have the Wesleyans opposed to you; their Colonial conduct renders it clear as demonstration, that nothing but the presence of the Nonconformists in England prevents them from receiving State support at home. Were true Dissent to be extinguished, the Wesleyans would accept, if not actually sue for, State bounty!

"Such, then," it was argued, "is your condition; be so kind, therefore, as to tell us—taking counsel, however, with reason, not with passion—what are your real prospects? So circumstanced, for you to expect, within one, or even three generations, by any organization that you can form, to separate the Church from the State, is just about as rational as for a few hundred fur-clad subjects of the Czar to organize themselves into an Association, in mid-winter, by the aid of fires of charcoal, to melt the snows, to thaw the rivers, and free the frost-bound soil of all the Russias! You can have no warrant for confidence of success within the life-time of the last survivor of you, in the absence of a special communication from Heaven. If you can but get hold of the Rod of Moses, up! advance! apply your matches, and shout—victory! But first, inquire of your Urim and Thummim. Be ye well assured, that when you have done your best or your worst, you will all die off, and leave things very much as you now find them, if not worse—perhaps incalculably worse. It may be, it probably will be, that when you have spent much time and much labour, expected much and promised more, you will try hard, in spite of facts, to persuade yourselves that you have realized something great or wonderful. Well, make your experiment; chronicle your triumphs; and we shall then examine the record.

"Meantime," said the Counsellors, "you may do well to inquire into the immediate consequences of your conduct upon your own people. In the great towns you may, perhaps, safely experiment at pleasure; if you do little good, you may, perhaps, do little harm; but it is much otherwise in the smaller towns, and in all country places. You will expose your poorer pastors, with their flocks, to the increased jealousy and hatred of the dominant sect, and thus subject them to a sad increase of suffering and sacrifice, without any reasonable prospect of ultimate success in their day, and with nothing for the present that can compensate for their aggravated afflictions.

"Under these circumstances, then," said they, "we insist, that you ought to consider well before you begin a strife, the end of which must of necessity be both distant and doubtful, and the entire consequences of which you cannot foresee. Your power is your piety—not your gregarious, piebald, organizations; in proportion as your members increase, your zeal burns, and your graces shine, you will tell upon the understanding and the consciences of the adherents of Establishments; your policy, therefore—apart from higher considerations—as the shortest and surest method of severing the Church from the State, is, to promote the triumph and reign of true religion in the land. Politically, we again remind you, you can effect little by the Organization which you contemplate. But your object necessarily implies political action, and hence the preposterousness of your contemplated proceedings. What has been done can only be undone by the Legislature. Our wisdom, then, is to labour on for the salvation of men, teaching, in its due proportion, at all times and in all places, the spirituality of Christ's kingdom, and denouncing all Church and State alliances. Truth demands this, and

you will never teach the doctrine of the separation of the Church from the State, with a tithe of the effect, if you sever it from spiritual considerations. The secular view—the view which affects liberty, legislation, equality, peace, and good neighbourhood, and the fearful misappropriation of the nation's substance,—these are, doubtless, great considerations; but in your hands they will not go for much until your numbers are increased at least tenfold. We, said the Remonstrants, hope as confidently as you, that the severance will be effected, but it will be by other and very different means from those you propose to employ. A change may possibly come over the spirit of the Legislature, and that influential portion of society which creates it, which may give an earlier turn to the whole affair; but it is not very probable. The Church herself will perhaps have a large share in the work. Experience teaches that her selfishness will listen neither to reason nor to justice, while her arrogance spurns counsel, and resents warning. Her pride and her rapacity will press on her destruction! There is something also to be hoped from the possible distress and perplexity of the nation. The Church and the Aristocracy are so interwoven, that they must stand or fall together, and to that result everything is contributing. The wide-spread poverty of the millions, accompanied by the just conviction that, to some extent, it results from class legislation, chiefly upheld by her; the attempt of the Church to regain her influence, accompanied by growing infidelity, and the revival of Romish principles in both her Universities, from which incipient Popery, as a stream from a fountain, is floating forth to deluge the pulpits of her ten thousand parishes—these, and other forces, are all working to one grand result — the downfall of the Anglican Church. Have patience! Let tyranny and rapacity have time to swell to their full dimensions. Let that be done, and then all past history is an old almanack, if the down-trodden millions do not avenge themselves! From that strife you may safely stand aloof. The agencies are abundant in number, power, spirit, and purpose; and all is ripening for the catastrophe! If anything for a little can stay the progress of those events, and add, for a season, strength and stability to the Establishment, it will be such a moment as that proposed by the formation of an Anti-State-Church Association, which will unite the unopposed sections of the Church in defence against you their common foes, augmenting, at the same time, the activity and political influence of the whole hierarchy. It will thin your own ranks, and render you less fit for the high post that will be allotted to you when the great and eventful day shall arrive. Ecclesiastical systems must and will be destroyed; not, however, by those they have continually oppressed, the suffering witnesses, but by the very powers that consented to give dominion to the 'Beast.' In this work, the quiet process of reason and of truth will go for nothing. Means of another character will, in the retributive justice of God, be used to destroy the ill-assorted fabric, and scatter its shattered fragments to the winds! You have but to wait the appointed time, and your eyes shall see with joy the triumph of him who is Head over all things to his Church. Why will you not read history? Was it not by the hand of Cyrus, and not by his own, that the captivity of Jacob was turned? Was it not by other powers than those of the Church that the horn of Imperial Rome was broken, and the ten persecutions succeeded by rest and advancement? Be not impatient to do something wonderful,—something to effect a result infinitely beyond the reach of your puny hands! Be not uneasy, and unbelieving, under the present revival of Papal influence; remember, that the means whereby, in all probability, the system is to be overthrown, are such as you cannot, in your sacred character, employ or advocate. This is not the time, and you are not the men. Yet take courage!—the days of the Establishment are numbered! Its overthrow is simply a question of time."

Such, in substance, we believe, were the views held, and such the counsels which, had they spoken, would have been given by Dissenters opposed to an Anti-State-Church Association. Thus they prophesied and reasoned; there has now been time enough to test the truth, both of the prediction and of the argument. If the former have proved false, and the latter unsound, it ought to be shown; but, if the facts be otherwise, a question of high practical moment is involved, and must be dealt with. It is, then, we submit, proper that you should now inquire into the effect of your labours, and the lessons that have been supplied by experience. The authors and abettors of the foregoing views still abide by the general outline. Six long and eventful years have since passed

away,—a period nearly as long as that which sufficed to break the power of England, and to work out the liberties of the United States of America.

An ample experiment has now been made, and the result, in our judgment, has not been such as to furnish any solid reason for a continuance of the Association, but much to the contrary. It has, in our view, been a utter failure; there seems no rational ground whatever for believing, that it can, in any possible way, ever contribute to the accomplishment of the assigned object. This, we presume, will clearly appear from a glance at the subject, through the medium of a few questions.

After a period of six years, then, *what is now the position of the Society* in relation to the Nonconformist Body? Has it materially advanced, either in London, or in the provinces? We do not hesitate to avow, that it has not in either. In the metropolis, where are its acquisitions? The mass of the Ministers are still opposed to it, and no chapel, so far as we know, has been opened for its service, that was not opened at the first; and even some of those are closed. Nor is there the slightest prospect of advance, but much the contrary. Matters stand precisely the same as to the Provinces; with a very slight exception only, there has been no conquest of influential men. All the great towns and cities are still indifferent, or hostile to the movement. A return upon the subject would be a curious and decisive document. Public meetings are no test whatever upon such a point. The announcement of two or three noted names, will always command an audience anywhere upon any subject. The theme, moreover, is captivating on other grounds than those of religion. It makes provision, in the hands of a certain class of advocates, for the rich gratification of some of the worst passions of the human heart. The roasting of a Bishop, too, amid the blazing fires of a fervid rhetoric, is a rare pastime to the populace. An analysis of such assemblies, even the most numerous and enthusiastic, would show that personal weight, worth, and piety, make a small portion of the compound. Men of sagacity, both in town and country, clearly see that no rational hope whatever can be entertained of the movement ever commanding the general confidence and co-operation of the Nonconformist body. No power of persuasion can bring them into it; no combination of circumstances can force them to join the rank of any such Association, unless some such persecution as now-a-days is out of the question. We submit, therefore, that it is folly to persevere with the so-called organization. Did it embrace all the leading men, both ministers and laymen, in all the great towns and cities, —yea, every pastor of every Church, great and small, everywhere, of the entire community of Dissenters,—still we should deem it a forlorn hope; but with only an insignificant fraction of men, however worthy, to go on is, in our view, the height of infatuation. A lengthened experiment has now been made, and, although more has been done in this way than was ever done before, still the result is such as utterly to extinguish all reasonable expectation of success in this way alone, for centuries to come.

The Organization, after all, is, and was from the first, very much an affair of a name. The "Council," which was to cover England, turned out to be little more than a thing of paper. It is, indeed, all but impossible to combine the Nonconformist Churches for anything, and altogether impossible so to do for this. The organization comprises but a few, a very few elements,—a few hundred pounds and a few individuals; these pounds and those individuals withdrawn, there would be an end of the concern. We speak not this, by any means reproachfully, nor do we know that it is just matter of lamentation: the wonder is, all things considered, not that so little, but that so much, has been realised. Nothing but energy, skill, and perseverance, such as are seldom brought to any enterprise, could have accomplished so much. The organization, however, we repeat, is much more a name than a thing. Deducting the zealous itinerant labours of Mr. Kingsley, and a few Deputation movements, what remains of the labours of a year? Absolutely nothing. Were the Churches to take the thing up, they might do five hundred times the work, at a trifle of expense, and without giving any of the alarm which has been produced by a mere picquet with clang of trumpets, without a host to meet the advancing foe. Is this doubted? Let us, then, look to the matter more in detail.

What, where, and how many are the triumphs of the Organization? We have no sympathy with those who say it has done nothing, or nothing but mischief. The good, we think, it has done in various quarters has been considerable. By

means of its tracts, we presume, a number of individuals have been taught more clearly to understand and appreciate their own principles,—a thing, however, which ought not to have been necessary, and which was no part of its function. We think, also, it has been of considerable service on several public questions and occasions. But, in strict speech, these are not the points to be inquired into. Men of sense ask, What has been done to advance the one great object of the separation of Church and State? Tell us that! And if plain and fearless Truth, without restraint, be suffered to speak, she will reply, "Nothing! And, if you proceed at the rate of the last six years, six centuries will be required to make any palpable and hopeful impression in behalf of the object you desire to accomplish. Your Organization is an utter failure. Your territory is but a speck in the map of Nonconformity. The mass of your own people are not with you. The Methodist million are dead against you. The countless myriads of the Church of England never even heard of your existence, and those who have, laugh you to scorn! During your six years of purpose and endeavour, where have been your converts in Universities, in Parish pulpits, or among Episcopal laymen? Would the number of them suffice to occupy the chairs that surround your Committee table? Have you made one? Where is he? Sure it is, you have made no way, and it is not less sure that your prospects are not brightening. On the contrary, the probability is great, that darkness will speedily gather around you. Your hold on the piety of the land has, from the first, been very slender, and the little is in the way of speedily becoming less. Your leaders have all but lost the small portion of confidence they may have had among the thoroughly religious and really spiritual part of the community, and they will never regain it. The Churches have now ground for a double dread. They have much to fear on the score of doctrine, and more on that of order. Under the circumstances, even were continued Organization expedient, and success probable, the Churches would abjure the leadership of the apologists of Pantheism, and the apostles of Anarchy."

But *what is the spiritual and the ecclesiastical state of the Nonconformist Churches as compared with what it was at the commencement of the Anti-State-Church movement, six years ago?* Will any competent witness testify to it as very materially improved? It is no part of our business to contend that there has been no retrogression; it is enough to make good the assertion that there has been small advance. Six years is a large portion in the mature life of man. We will not, with some, go the length of saying that the Anti-State-Church Association has contributed to the general depression of piety in the Churches; for this, unless it may be in individual cases, its power was far too insignificant, and its action far too limited and local—it is enough to show that it has not, in any way whatever, contributed to advance it—and that, as to spirituality, it has been a pure negation; but it thus appears, that, while it has entirely failed for its own object, it has not brought with it any collateral advantage of a religious character, to compensate. But this is not all; there are not wanting intelligent and devout men who maintain that the effects have, in many cases, been, on this ground, highly injurious.

Again; *what would have been the issue as compared with existing facts, supposing the Organization had never existed?* Some good Tracts might have been unwritten, some good lectures undelivered, some good and many bad speeches unspoken. This, we conceive, is literally about the sum of the matter; and we consider it to be very little. Had none of these things been done, their absence would have been utterly imperceptible in the vast aggregate of Nonconformist affairs. As to the great question of the Separation of Church and State, it would not have been a hairsbreadth further from triumph than it is at this moment. Nay, many far-seeing men contend, that it has been indefinitely thrown back by the movement; but this opinion has not our concurrence. The assumption seems to us most absurdly to magnify the importance and power of the movement, which, as bearing upon the Church of England and the Government of the country, is just—nothing. For the purpose of separating Church and State, the "Charter," supposing it to be carried, is the thing that holds forth the only hope of speedy and certain success. Let the "Charter" be carried, and the work is done It will, therefore, be the wisdom of all who desire a speedy separation, *and who are willing to take it on such terms*, eschewing all such organizations as that in question, to labour and shout, from "smiling morn till dewy eve,"—the "Charter!" This course will be

clear, distinct, and intelligible, and infinitely less Utopian than the project of an Anti-State-Church Association.

But, were circumstances as hopeful as we consider them desperate for the success of direct attack, if the choice lay between extending the true Church of Christ, and separating the mixed multitude, the so-called Church of England, from the State, we submit, that not one moment need be spent in determining the comparative claims of the two movements. The importance we attach to separation is incalculable; but, to the revival and extension of true religion the importance we attach is infinite! All things considered, then, we think the great work of the day ought to be the REVIVAL OF RELIGION IN THE MIDST OF THE CHURCHES, AND ITS EXTENSION THROUGHOUT THE WHOLE LAND. Population, on all hands, is multiplying; multitudes on every side are hourly perishing, while the means of salvation come most lamentably, most alarmingly, most culpably short of the necessity! It therefore appears to us, that the time is come for suspending, if not altogether surrendering, all Organizations seeking the separation of Church and State by direct attacks, and for the combination of every element of power, spiritual, moral, physical, and pecuniary, that the Churches can command, in one grand effort for the revival of religion, and the multiplication of the means of Gospel diffusion in order to the salvation of our perishing countrymen. The experiment of the propriety and efficiency of direct attack has now been made—made not briefly, not rashly, not feebly, but throughout a period of six long years, with the utmost care and well-directed effort, and the result is failure, as complete as ever attended any human endeavour! Were it not worse than folly, then, to persevere in such a course, wasting life, time, and money in a project so utterly hopeless? Since the experiment has thus been fairly and fully made; may not all who have had to do with it now retire with honour, and betake themselves to the service of the Gospel in a way which, because divinely appointed and divinely commanded, is not only hopeful but certain of success?

The extraordinary changes which have arisen within the last few years, have most materially altered the aspect of Church Establishments. Never, since the days of Cromwell, has the light of so much hope rested upon it. Even were the strength of the Dissenters fifty-fold what it is, they might do well to take a little breathing time, and wait the developments of these antagonist forces which are now breaking forth.

The time has come for all good men to concentrate their thoughts, cares, and labours upon the preservation and improvement of the Church of CHRIST in these realms. The question is not now, whether that Church is to be separated from the State, but whether it is to be preserved in the midst of the world? The question in every land, at present, is not so much one of the Churches' extension as of the Churches' existence. Whether the eye be exercised at home, or cast abroad to distant climes, the signs are equally alarming. Everything everywhere seems preparing for the reign of Popery, Infidelity, and Anarchy, against which nothing can protect, but a strong, a speedy, a general, and an all-pervading revival of the spirit of true godliness.

Our concern has been greatly increased by the receipt, within the last few days, of documents from the American Board of Commissioners for Foreign Missions, a mighty Organization, which comprises nearly the whole of the States, and which, although abounding in money, is threatened with being brought to a speedy stand for the want of men. The sum of the communication, of which more hereafter, is, that the number of pious young men in the colleges is less than in former years, and that of those actually entering, a much larger proportion is going into other professions than the ministry. As a reason for this, it is fearfully added:

"The *number of young men* who have been gathered into our Churches, during the last eight or ten years, has been *comparatively small*, and, of this diminished number, a smaller number than formerly have been disposed to consecrate themselves to the work of the Ministry."

It is further added:—

"For several years past, the number of young men offering themselves for the Christian Ministry has been *continually and alarmingly decreasing;* and, if this goes on but a little longer, the effect will be disaster, *not only on the cause of Foreign Missions, but on the cause of Christ throughout the country.* A famine of the Word will spread itself over all our land."

And again, referring to the cause of this state of things, it is said:

"First and chief of all, is to be recognised the long-continued absence of Re-

VIVALS, and the *withholding of the special influence of the Holy Spirit from our Churches, and the consequent fewness of conversions, and the general low state of religion in the community.* The fact here referred to is unquestionable; it is a fearful omen, and it speaks with trumpet-tongue to all ministers, and to all the friends of CHRIST, and to human souls, to awake out of sleep, and cry mightily unto GOD to come and save us, that we perish not."

This is a state of things for which, perhaps, the bulk of our readers are not prepared, and we doubt not that it will fill them, as it has done ourselves, with deep dismay. Truly "it is time to awake out of sleep." It is time to "strengthen the things which remain, and are ready to die!"

But if such is the aspect of matters in the United States, it were worse than folly to conceal from ourselves that it is, to say the least, by no means better in Great Britain. They whose knowledge is the most extensive, and whose positions enable them to make the widest survey on this subject, will be the foremost to confirm our mournful augury.

Such, then, is the state of things in this serious hour; and from this mainly arises our determination respecting the position we have taken up. Our appeal is to the sound-hearted and the wakeful portion of the Nonconformists of our country, of every class and denomination. So far as they concur in the soundness of our conclusions, and the propriety and necessity of our resolutions, we ask of them co-operation in enabling us, with effect, to lift up a standard against the ungodliness of the day, and all the foes with which our common Zion stands surrounded.

THE ORKNEY ISLES.

Progress of the Gospel and Congregationalism in Orkney during the last Fifty Years.

IT was in the year 1797 that several brethren—ministers and laymen—stimulated by ardent zeal in the cause of God, travelled through the length and breadth of Scotland, proclaiming salvation by Jesus Christ. Nor were the adjacent islands neglected. It was in the autumn of that year that Mr. James Haldane and Mr. John Aikman visited Orkney with the view of promoting the knowledge of the Gospel. A revival of religion had just commenced when they reached their destination. It began by the labours of some ministers of the Antiburgher connection, but was greatly promoted by the itinerant exertions of Messrs. Haldane and Aikman. The islands of Orkney, which then contained a population of upwards of 24,000, had been, for a period beyond the memory of any man then living—except in one or two instances—as much in need of the Gospel, as far as regarded the preaching of it, as any heathen country. For a long time before the revival began, the Orkneys had justly been considered more destitute of evangelical preaching than almost any of the Scottish isles. Parishes originally too extensive had been annexed; churches had long been lying in ruins, and consequently public worship had, in some instances, been entirely suspended; yea, in one parish, before the incumbency of the minister then officiating, the Lord's supper had been dispensed only twice in fifty-four years. A sermon, two, or three, or four times a year was all the religious instruction which many of these islands enjoyed—no man seemed to care for the souls of the people, who were perishing for lack of knowledge. I say nothing but what was admitted as truth by the pious in the Establishment at the time, when I state that the majority of the parochial clergy not only came far short of what might have been expected from them as religious instructors, but, in many instances, they administered poison instead of wholesome food to their hearers—a full and pure dispensation of Divine truth from their pulpits was in most cases unknown. On one occasion the two brethren, Haldane and Aikman, heard a sermon, a few miles from Kirkwall, on Psalm xcvii. 11: "Light is sown for the righteous." The minister supposed men to be first righteous, and then somehow they enjoyed benefits by Christ. He asserted that the good principles of morality, justice, and love were naturally implanted in our hearts, but clouded by prejudices. Such is a specimen of the delusive errors then taught in the Orkney islands. And very rare were the instances in which the two itinerating brethren met with genuine Christians during their tour. In Stromness, a populous village, they found a friend of the truth, who told them that he could not find any person in the town to join him in a meeting for Christian conference and prayer.

They arrived in Orkney at the time of the autumnal fair, when the people assemble in Kirkwall from the different islands. During the time the fair lasted (ten days) they preached regularly morning and evening in the court of the old palace. Their audiences amounted to between two and three thousand persons, and on the two last days to upwards of four thousand. In their journal they say,—"We have much reason to remark the goodness of God in disposing the people the whole time the fair lasted to continue with regularity in their attendance." There were many who believed, and not a few were deeply impressed with what they heard. One cannot but be struck with the similarity, to a certain extent, of the gatherings at Kirkwall with those that took place at Jerusalem in the beginning of the Gospel. When Peter preached, there assembled an exceedingly great multitude from various parts, many of whom afterwards returned to their homes, carrying with them the glad tidings of salvation. So at Kirkwall, the islanders assembled and heard the Gospel, and then returned to their families and friends and told them what they had heard at the fair from two strangers. Thus the Lord prepared a way for the entrance of the Gospel into many parts.

After visiting the parishes on the mainland,

the brethren separated and went to the isles. One took those which lie to the right, and the other those to the left. In most of the places they had large meetings. They visited even those islands that contained comparatively few inhabitants,—such as Fairy Island, where there were then only about fifty persons, thirty of whom attended sermon, when two women were much affected by what they heard. After they had visited the greater part of the inhabited islands, and preached to the people the word of life, they returned to Edinburgh.

They were not then Congregationalists, but members in the Establishment; and as their object was not the formation of a party, but the conversion of souls, they advised those who had derived spiritual benefit from their labours in Orkney, to join themselves to the Antiburgher Church in Kirkwall. This they did, because more of the truth was then exhibited—though without pointed appeals to the conscience—than in the Establishment; and because the Antiburghers as a body had preserved the knowledge of the doctrines of free grace, where otherwise they would have been forgotten and unknown.

In the summer of 1799 Messrs. Haldane and Aikman again visited Orkney, and had by that time adopted Congregational principles. On this tour they were accompanied by Mr. William Innes, who had just left the National Church of Scotland, of which he had been an ordained minister at Stirling for some years. The brethren, Haldane and Aikman, had the unspeakable satisfaction of seeing that their former labours in Orkney had not been in vain. They conversed with a number of persons, who gave the most decided evidence of having been brought, by their instrumentality, to a saving knowledge of the truth.

These three brethren laboured for some time diligently and successfully, and then crossed the Pentland Frith to Caithness, where they laboured for a time, and then returned to Edinburgh, preaching in the towns as they went along. Some to whose souls they were made useful continue to the present time, but most of them have fallen asleep. No other preacher of the Congregational body visited Orkney for the next three years. At length one was sent (in consequence of the intreaties of the people), but he soon embraced Baptist sentiments, and left for Scotland. Mr. Black, now pastor of the church at Dunkeld, succeeded him, and laboured diligently among the people for six months.

In 1804 the late Mr. Hercus, of Greenock, and Dr. Henderson, now of Highbury, visited these isles, and itinerated among them for some weeks. Mr. Hercus was a native of Orkney, and felt deeply interested in the spiritual condition of the people. Some years afterwards he writes:—"We were then both very young, and but ill-qualified for the important work of preaching the unsearchable riches of Christ; yet I trust we had the glory of God and the salvation of souls at heart; and in point of attendance we met with much encouragement, and the people seemed to have lively impressions on their minds of the visits which had been paid them by brethren Haldane and Aikman.

It was not till the year 1805 that a church was formed at Kirkwall on Congregational principles. A meeting for prayer by a few pious individuals had for some time been held there, which resulted in its members agreeing to give to each other the right hand of fellowship, that they might observe all the ordinances of the Gospel in conformity to New Testament directions. The members of this small church met with considerable opposition, chiefly from those of the Antiburgher connection, who grossly misrepresented their principles, and used dishonourable means to prevent people from attending their meetings, and from hearing their preachers, while they themselves did little or nothing for the enlightenment of those parts where the Gospel was but little known. In the Congregational church at Kirkwall evidence of the possession of Christianity was the only qualification for membership, and they admitted none to their fellowship but those who gave evidence of having been received by God. Mr. David Ramsay, after labouring for a time in this church, became its pastor, and was ably assisted in his itinerating exertions by Mr. George Robertson, who had resigned the pastoral care of a church in Paisley that he might labour in Orkney.

These two brethren (Ramsay and Robertson) directed their attention for a time chiefly to the parishes of Harra and Rendall, one of them preaching at Kirkwall always on Sabbath. They continued preaching without intermission in the open air, not only in summer, but during all the inclemency of the winter, till the year 1817, when a chapel was erected, chiefly by the exertions of the people themselves, in Harra; and, in a short time thereafter, one was also built at Rendall. From time to time individuals, who were brought to the knowledge of the truth, united themselves to the church at Kirkwall, although at a considerable distance from them. But the number of believers having increased, they were, in 1823, formed into distinct churches at their own respective places of worship, Harra and Rendall, and had pastors from Scotland ordained over them, who did not confine their labours to their respective churches or localities, but extended them through various parts of the mainland and the adjacent isles.

Mr. Hercus repeatedly visited his fatherland, spending not less than six weeks, preaching almost every day. Respecting his sixth visit in 1819, he writes: "Towards the end of my tour I frequently addressed six, seven, or eight hundred on week days, and a thousand or fifteen hundred on Sabbaths." He visited on this tour seven islands, and preached forty times in seventeen different parishes to several thousand attentive hearers. In reporting a visit in 1824, he says: "It is no uncommon thing to see from 300 to 500 most attentive hearers before me on a week day at noon, and from 600 to 1500 on the Sabbath-day. There were several who repeatedly travelled twenty miles to hear sermons at these different stations. In going from one island to another the preacher is followed or preceded by a fleet of boats, each striving which shall be first at the next station; and after he has preached thrice on the same day, the thirst of the people to hear, after all, is scarcely satisfied." The labours of Mr. Hercus, during his visits to Orkney, were not in vain. Unquestionable evidence was given of many having received benefit to their souls. A person wrote to him thus:—"I bless the Lord that you were permitted to visit Orkney last summer, to speak a word to a guilty sinner. You were the

instrument in the hand of God that first conveyed the precious truths of the Gospel to my mind. Oh! it was a happy time when the word was first brought home to my conscience with power, such as I never felt before!"

Mr. Aikman, whose heart was much set on Orkney, as a most important sphere of usefulness, paid his third and last visit to it in 1817; and was accompanied by that willing and faithful labourer in the Gospel, the late Mr. Francis Dick. To both Mr. Dick and Mr. Aikman this tour was a source of much gratification. Besides the opportunities enjoyed by both, of proclaiming salvation by Christ to numerous and attentive audiences, the latter enjoyed the high gratification of revisiting the scenes of former labours, and reviving former friendships, and seeing how the seed which he had sown had, in many pleasing instances, sprung up, and was bearing fruit to the praise and glory of God.

Mr. McNeill, of Elgin, also visited these northern regions on two different occasions, and there laboured for six weeks each time; and, speaking of the great labour that had been bestowed on Orkney, he says: "In the strict and impartial judgment of Charity, good has evidently been done to many souls."

The pastor of the Harra church, in addition to his usual services at home, kept up sixteen or seventeen stations in the districts around. These he went over every five or six weeks, and had not less than 1000 hearers, of from 10 or 12 to 150. Almost all these places are situated on the borders of parishes, in secluded spots, some of them six or seven miles from his residence.

The Rendall pastor had nine stations, at which he met with many hundreds of the poor and widely-dispersed inhabitants, proclaiming to them a free salvation. Both pastors occasionally visited some of the smaller islands; in one of which the people themselves erected a house to meet in, and which is attended, even on week-days, by the whole population. Of two individuals, who had been admitted to church-fellowship at Harra, one was from a distance of eighteen miles; while, between the two, the extreme distance was not less than thirty miles. This of itself shows something of the extent of travel and labour on the part of both preachers and hearers.

The pastors of these churches, in their report to the Congregational Union of Scotland, in 1849, speak still the language of encouragement regarding the effects of their labours, and their future prospects. One of them says: "I have had an opportunity of preaching the Gospel in twelve or fourteen farm-houses, and the people have come out well on those occasions—so well, indeed, that they could scarcely be accommodated. Two apartments have sometimes been crowded, some of the people standing in a third well-filled, while they were addressed from the middle of a passage leading along the front wall of the house. I desire," he adds, "to give God all the praise, if in any measure he has been pleased to bless my efforts in these islands of the sea." At the time he wrote he occupied eleven preaching-stations, which he visits in rotation with the word of life.

The people in these parts have ever been poor; and now, from certain circumstances and changes, are even more so than formerly; so that the Congregational Union of Scotland has been obliged to assist the churches to support their pastors, and has wholly borne the expense of their itinerancies. Surely the zealous, self-denied, and useful labours of these servants of Christ—seeing that they are in a great measure supported by the Union—will sufficiently plead its importance and utility, and procure for it the continued liberality of those Christian friends who have hitherto contributed to its funds.

The Orkneys are in a much better condition, spiritually considered, than they were when first visited by the brethren, Haldane and Aikman. More of the ministers in the establishment now preach the Gospel than then. The Free Church and the United Presbyterians occupy, of late years, a large portion of the field, and proclaim the truth; but still there is abundance of work left for Congregationalists in Orkney. Many of the humble cottagers and hardy peasantry, in the more sequestered parts of it, continue to sit in moral darkness, and thousands are perishing in the regions of spiritual death, who can only be reached by the self-denied itinerant.

The strength of Congregationalism in Orkney has in a great measure been weakened by the disruption which took place in the Establishment a few years ago. The number of members in the churches have not been diminished, but the number of their adherents are considerably affected by it. The churches, however, stand firm to their principles, and hold fast what they have learned to be the will of their Lord; and they feel more and more the importance of holding up to view practical submission to Christ, by receiving into their fellowship, and retaining in it, only such as give evidence that His laws are written in their hearts. The language of the brethren is, "If Christ is preached, we therein do rejoice, yea, and will rejoice;" for they know it is the doctrine of the Cross alone that can make the Orkneys "like the garden of the Lord."

Edinburgh. R. KINNIBURGH.

THE DEAF AND DUMB.

No. II.

Human calamities call for active benevolence.

THE evils of life present opportunity to imitate the Divine mercy. As the inevitable results of sin they are ever to be contemplated as distinct expressions of the holiness and justice of God; and therefore a proper reason for humility and godly sorrow. But we do well to remember that the sufferings of the present time are not always to be regarded as positive punishment to all who are appointed to endure them. Indeed they have been generally more severely experienced by the righteous than by the wicked. No man's character is legible in the circumstances of his life. One event is common to all men—"He who is born of a woman is full of trouble." To each of the calamities inflicted on our race, the language of the Lord Jesus respecting blindness is applicable: "Neither hath this man sinned nor his parents, that he was born blind." The sufferers have, therefore, the stronger claims to universal sympathy. It, indeed, requires self-knowledge, candour, and reflection, to cherish compassion for those inconsiderate and degenerate ones; and the number is not few, who visibly plunge themselves

into distress. But he is unquestionably destitute of humanity who is not ever disposed to sympathize with all others who are appointed to endure the natural evils of this world. The Deaf and Dumb have peculiar claims on the compassionate feelings and exertions of all classes. Whether more are not born with this infirmity than any other may be an interesting subject of investigation. The number known is great, and the calamity is much to be deplored. Who can look on the family on whom it is inflicted without deep commiseration? How do the first signs of it agonize the souls of the parents every time they look on their helpless one! What distressing emotions are produced by its silence when they eagerly address it, or when they think on its present destitution, and imagine its future destiny in this world of selfishness. They see it almost wholly separated from the world of mind; its mental powers dormant; and the governing power scarcely superior to animal instinct. Its moral sensations seem those only which arise from natural affection; and by consequence its life cannot be expected to rise much above that of the lower animals. The isolated being is hurried or carried along by its almost uncontrolled appetites, affections, and passions; and appears, according to the constitution of mind and body, either as a gentle lamb or a fierce lion. The kindness of its associates spread peace and gladness over its spirit, and represses its evil propensities; indifference, neglect, or injury, induces despondency or despair, or impels to violence, outrage, or destruction. Its spirit is tranquil as the sea in a calm, or agitated and ungovernable as the billows in a tempest. The uneducated deaf and dumb have no moral rule beyond their own feelings, imaginings, and the morals legible in the actions and manners of those around them. How uncertain, variable, and changeable, such a rule, even in relation to this life! But it enables no one to ascertain his relation to God, obligation to love him, responsibility, or what he has to hope or fear from him. It exposes not the sinfulness of the heart, gives no notice of Divine mercy, the necessity of a renovated mind, the existence of a holy community, or of the resurrection and eternal judgment of future punishment and reward. Who can calmly reflect on the melancholy case of the deaf and dumb, and refrain from crying, "Is it possible to relieve them,—to elevate their nature, alleviate their circumstances, awake in them new aspirations and desires for a spiritual and heavenly life? Can they be made partakers of the mental and spiritual provision which God hath prepared for man? Can they be made sharers with their race in mental, moral improvements, spiritual enjoyments, and fitness for heavenly society?" Alas! how many generations have treated them as if they were born without mind, incapable of instruction! Inconsideration, or ignorance of their condition, may plead as an apology for this unnatural conduct of our fathers. But the times of this ignorance are passed, and Providence calls on all men to repent, and bring forth fruits meet for repentance. Most appropriate means to restore the Deaf and Dumb are known, and their efficiency has been tested. Many of these sufferers have been prepared for a life of usefulness, and they and their families have rejoiced in the Divine goodness. Not a few of them have found their place in society, obtained the blessedness of intellectual improvement, renovated minds, and the joyful expectation of eternal life. Let every reader inquire, "How shall I minister for the restoration of all who labour under the sad infirmity of incapability to hear and speak?" Open thy mouth, and plead for them with God and man. Cherish for them the tenderest compassion; for they are bone of thy bone, and flesh of thy flesh. Open your hearts and hands to support those Institutions destined to instruct them, for the performance of the duties of life, and for living to the glory of God, and for the good of the human race. Time is short. Comparatively little has been done in this work of benevolence. Finish it with all thy might. Buy up lost time by double diligence. This is a work which must be done now, or neglected for ever. It belongs to this life. If not performed, how shall we answer to Him who delights in mercy, justice, and judgment, and who will render to every one according to his works?

I close by a quotation from a letter by the late Rev. Dr. Chalmers:

"A provision for the Deaf and Dumb is one of the best subjects for a bequest that can well be imagined,—an observation which occurs all the more readily, that fortunes have lately been devised for charitable objects, ample enough to have raised and supported an Asylum for the Deaf and Dumb of all the poor families in Scotland. What a blessed memorial would this be for any testator! and how much in the pathway of our Saviour's example, who, when the maimed, and the halt, and the lunatic, and the dumb, and the afflicted with sundry and sore diseases, were brought to him, looked to them, and had compassion on them, and healed them all."

*** Statistics of the Deaf and Dumb in our next.

MARTIN LUTHER ON "HOLY ORDERS."

SIR,—It is not impossible that the Church of England, in its present yearning after Popish forms and follies, may treat with contempt any one who should venture to bring forward Martin Luther as an authority on an ecclesiastical question. However, I will run the hazard of a prelatic sneer, and proceed to inform the adherents of our Act-of-Parliament religion what was Luther's opinion on the indelibility of "holy orders," for that is a point of some interest just now. M. Michelet, in his Life of the great Reformer, tells us that Luther, in the year 1519, addressed a letter to "The Christian Nobles of Germany on the Amelioration of Christianity," in which we find the following striking passage:—"We have all the same baptism, the same Gospel, the same faith, and we are all equal in our capacity of Christians. It should be with the spiritual minister as it is with the civil magistrate, who, during the exercise of his functions, is above his fellow-citizens, but *on resigning his office becomes, as he was before*, merely one among them. INDELIBLE CHARACTERS ARE A CHIMERA."

What will the Bishop of Exeter say to that? and what would Luther have said to a law which gives the Bishop of Exeter power to imprison and persecute a clergyman who, possessing a conscience, has had the courage to obey its dictates in the face of spiritual tyranny? I

can hardly think that Luther would have advocated the union of Church and State, if such a gross infringement of religious freedom was to be its consequence. For the sake of the Anti-State-Church cause, I regret that Mr. Baptist Noel, and one or two others I could mention, have not been incarcerated for secession from the Episcopal Establishment. A few more martyrs like Mr. Shore would awake the slumbering energies of Protestantism, and ensure the success of the Clergy Relief Bill now pending in the House of Commons. FRANK GRANT.

Review and Criticism.

India and the Gospel; or, An Empire for the Messiah. By Rev. WILLIAM CLARKSON, Missionary in Western India. With Prefatory Remarks by Dr. ARCHER. Pp. 330. Snow.

THE Author has been nine years in the foreign field, and is just about to return, to consecrate to it, his Master permitting, the rest of his days. It is a matter of great moment to have it filled with men of such intelligence and such spirit. The views of Mr. Clarkson are large and luminous, expressive of just and laudable conceptions of the work to which he has devoted his talents and being. He has produced a volume that will transmit his name to the generation following; but this, we verily believe, is no part of his concern, for he has throughout manifested that utter oblivion of self, so beautifully characteristic of the writings of missionaries, beyond those of all other travellers, among whom we often meet with the vain, the inflated, the fantastic, and the ambitious—vices of which Missionary Literature supplies few examples. The book is one of a special character; every page has an unmistakeable bearing on the great object of the writer—to promote the evangelization of India. The two great ideas, "INDIA AND THE GOSPEL," which head its title, are never for a moment lost sight of. It is appropriately dedicated to the Churches of Christ in Britain; on whom it presses the fact of their relationship to India, and the obligation which thence arises; while it sets before them, in terms full of force and tenderness, the several aspects which relate to its evangelization. It comprises six lectures; the first exhibiting India historically and descriptively, in which we have vivid glimpses of Indian civilization, and inquiry as to the causes of the civilization, the national decline, the political history, and the hope for India which arises from British rule. On this last point we offer the following examples:

> The press of India, Native and European, is free. Courts of judicature are conducted in the vernacular languages. Slavery is abrogated. Suttee is abolished. Hospitals are built. Medical colleges for the instruction of youth have been established. Steam-vessels already ply along the whole extent of the peninsula. Railroads are already planned, and will very shortly be constructed. Peace, never experienced within the range of history, pervades the land. Marauding hordes no longer spoil villages, and burn up the produce of their fields. Towns are no more sacked. Tens of thousands of unoffending people are no longer put to death in cold blood. Above all, Britain brings with her the Gospel of Christ. Her sons, with energy and perseverance, have already studied the languages of India; and have conveyed into them the life-giving truths of Scripture. They bring to bear on their work a vital energy, which the Hindus have not before witnessed. They develop motives to which India has been hitherto a stranger. They carry with them a "demonstration" of spirit and power, which is unknown to the carnal systems of her selfish priests.
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> The religious faith the missionaries have carried to India is one that has always conquered, when vigorously proclaimed. The truths they propound have always triumphed over heathen error. They preach the message of reconciliation to the masses of the people; they teach their rising generations, and amongst all classes they circulate the word of God.
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> Whilst, on the part of the government, elements are beginning to work in India which are calculated to bless and elevate the people, in all their civil and social relationships; on the part of the Church of Christ, others of greater moment and potency are also at work to enlighten, sanctify, and save the masses of society, hitherto debased by superstition, and enthralled by a wicked priesthood.
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> How far those elements shall work—what progress they shall make—what issues they shall produce—is a question resting, under God, on the British government, on the one hand; and on the other, on the churches of Christ in Great Britain.
>
> If Government be faithful to its high responsibilities,—if it appreciate its solemn charge, and endeavour perseveringly to carry out the beneficial ends for which Providence has subjected India to its control—that country cannot but become a mighty, peaceful, and happy empire, rich in her own resources, and enriching her governors and benefactors.
>
> If the Church understand the day of India's merciful visitation, and her own solemn duties to embrace the opportunity it holds out for the evangelization of the people,—that mighty country cannot but be converted to Christ. The

light of the Gospel shall irradiate its wide expanse,—the life of the Gospel shall be enjoyed by its unnumbered myriads.

This may be taken as a faint specimen of the general strain of the work, which is strongly marked by a spirit of peculiar earnestness. This is the distinguishing feature of the volume—great praise in such performance! It is a book which may be most beneficially studied by young men who contemplate offering themselves for the work of evangelizing India. They will here see stated, with clearness, fulness, and force, the object in all its length, breadth, and bearings. They will here be taught to view it as arduous, yet possible, as involving much trial, and yet full of real glory. It is precisely the sort of book for infusing into the mind the spirit of Indian missions—one of the best services that can be rendered to the cause of Christ amid a population of some two hundred millions of immortal souls. Had Mr. Clarkson done nothing else, or were his labours now to cease, he would not only not have lived in vain, but have performed a highly important part in the mighty enterprise. It is therefore greatly to be desired, that this publication should, as extensively as possible, be spread throughout British families; and to meet the case of those whose small means may interfere with the luxury, it should have a place in all Congregational Libraries. The Letters of William Ward, of Serampore, in their own way, were exceedingly valuable. The recent volume of Letters, by the Rev. William Buyers, of Benares, also published by Mr. Snow, ought to be a hand-book among the friends of missions in India; and the volume before us is a worthy supplement to it, less various, less systematic—in fact, constituting an impressive and eloquent application of the principles therein contained. These books are, indeed, properly speaking, the only practical books on the subject which have yet been given to the British public. There are some half-dozen more works of various merit, but possessing very little of the practical bearing which so essentially marks Buyers and Clarkson. Dr. Duff's "India" is a book of great power, and incomparably the most copious and eloquent production of its class; but it may not for a moment be compared with the two volumes we have just mentioned, for the all-important purpose we have been specifying.

We may here take the liberty of making a suggestion as to one very efficient mode of promoting the great object of Mr. Clarkson, and extending the usefulness of his admirable Lectures. Here are six discourses—really lectures. What, then, might hinder their being delivered, at the rate of one a week, to a meeting specially convened for that purpose by the pastor, or some competent person selected by him? Or what might hinder their being read at the weekly prayer-meeting, at the rate of half a lecture each night? Or what might hinder both these things being done? It would be both profitable and pleasing; and, while it would vary the general cause, it could hardly fail materially to further the object of the enterprise.

Objections to the Doctrine of Israel's Future Restoration to Palestine By EDWARD SWAINE. Second Edition. Jackson and Walford.

ONE of the first friends religion brought us, nearly a quarter of a century ago, and one of the most valued friendships we have been permitted to form during that long period, was that of the Author of these Letters. Than Mr. Swaine there are few abler men, worthier citizens, or truer patriots: but as if there were to be no end to the illustrations of the incompatibility of *all* excellence, he has formed what we must deem very erroneous notions on the subject of the Return of the Jews to Palestine. From the extreme acuteness of the author, the general soundness of his logic, and the vigour of his understanding, together with the prudent patience which characterizes his speculations, we really shrink from stating a difference of judgment so entire as that which we have formed on this question. In 1828, when the volume first appeared, we gave it a most careful consideration, and reached conclusions which time, with a vast augmentation of inquiry, has only tended to confirm. The matter, indeed, seems to us so clear that, even if space and time permitted, we could scarcely prevail with ourselves to enter argumentatively into it. Those, however, who have still to examine the subject, who wish to know what can be urged against it, will do well to procure these twelve letters; which, to say the least, are so clear, according to the Author's system, that he who runs may read.

At the very outset, Mr. Swaine boldly propounds his reasons, which are the following:—The literal return is opposed because unsupported by the New Testament—at variance with the genius of Christianity—the allusion in both Testaments are opposed to it—there are phrases, terms, and passages in the Old Testament, that cannot be taken literally—there was only one prophet, Malachi, after the last Reformation of Nehemiah till the Christian Era, and he does not predict any future deliverance of the Jewish nation—the doctrine is encumbered with difficulties not necessary to be encountered, because obviated by an interpretation more simple, and more in harmony with the general tenor of the word of God than that upon which the said

doctrine is built—the doctrine is fruitless of good and prolific of bad effects on the public mind in general, and on the minds of the Jews in particular.

Now we should find some difficulty in framing a body of propositions more thoroughly baseless than we deem the bulk of these. None of them are self-evident, and we consider none of them are capable of proof. It really strikes us, that the stupendous miracle—for we can deem it nothing else—of the preservation of the Jews throughout such a long line of centuries, to be at last converted, and, as a people, annihilated, by being melted down among the Gentiles would be a most impotent conclusion of a wondrous premise.

It very much concerns us to find ourselves compelled so entirely to differ from so able a man; but our trouble is increased by finding, that even Mr. Jay, in writing to a friend, inquires after the Author of these "Objections," which appeared anonymously in 1828, and says:—"Whoever was the Writer, the work is masterly, and cannot be easily answered; it falls in with my own views, which have never altered, on that subject." But this is not all. Mr. Jay, having ascertained the Author, writes again to the mutual friend, thus:—"I believe I thanked you for the discovery and present of the Letters I so wished to see. The work is well written, and the point well argued. I should be glad to see a New Edition, and would do what I could, orally, to notice and recommend them, in private and in public." This is enough to keep our Author in countenance against a score of Reviewers. Such praise, from such a quarter, will enable him to maintain his equanimity under the scowls of a hundred critics. Well, we cannot help ourselves; such is our notion; we deem the thing utterly untenable. That it is "well argued," as Mr. Jay says, we dispute not; but this must not be taken as a proof that the conclusion is sound. All things taken together, it will be found, that the wrong side of cases is generally well argued;—better, indeed, for the most part than the right;—just because argument is more necessary. Very little, practically, depends upon the question, either way, else we might be tempted to go into it; however, it is one of those things on which much has been written, and, as we judge, conclusively, by the others. We could wish that Mr. Andereon, of Glasgow, who, by the way, has just issued a very valuable book on "Regeneration," would take up Mr. Swaine, and present the other view in a volume of letters about the same size and price; for, than he, we know not a fitter man for the work.

Three Essays: The Re-union and Recognition of Christians in the Life to come; the Right Love of Creatures, and of the Creator: and on Christian Conversation. By JOHN SHEPPARD. Jackson and Walford.

MR. SHEPPARD is already most favourably known by his devotional works, Volumes on Evidence, and other minor productions of great merit. Our readers, conversant with his writings, need not be told, that, as a man of education and highly-cultivated powers, all his productions are stamped with a philosophical character, which somewhat removes them from the level of the many; but, in the same proportion, renders them more suitable to a large section who are by no means so well supplied with intellectual provender, dressed and got up to meet their taste. For all such, Mr. Sheppard is pre-eminently adapted. The subject of the first Essay is one that will interest all. From the title it might be supposed, that the Author assumes the life to come; but it is not so: he enters at large into the presumptive argument for it; and having at length established this, he proceeds to contend for re-union and recognition. Having thus exhausted the lights of philosophy, he avails himself of Revelation, setting forth, with great earnestness and beauty, the Scriptural grounds for belief in re-union and recognition, subjoining inferences, meeting objections, and diffusing practical lessons. This essay forms about half the volume, and presents a deeply interesting, instructive, edifying, and salutary view of the subject, admirably blending the highest philosophy with the dictates of Inspiration, correcting and perfecting the results of sanctified reason. We remember no other work of the kind with which to compare it. It abounds in learned reference indicating a thorough acquaintance with the literary and philosophic history of the subject.

The second Essay, on Love, its Subjects and Regulations, is, in its way, excellent; and of the same character as that we have already described. The range through which the thought—starting with pristine happiness—sweeps, is vast, including all countries and all time of which we have any record. Mr. Sheppard dwells at length on Idolatry, and Idolatrous passions; manifestations of the Deity; divine judgments; the views of ancient believers who loved God; the view taken by other beings of the human redemption, setting forth the checks to the sentiment of love to God. In this walk, Mr. Sheppard has had many predecessors and competitors; but, by casting the whole thing afresh into his own intellectual mould, he has presented a combined, harmonious, highly philosophic, and edifying view.

The last Essay, on Christian Conversation, is of quite a different character from the foregoing, and would form a very valuable separate tract. Those who have read Barrow's "Evil Speaking," and Mrs. Opie on "Detraction," together with several tracts and minor pieces by various authors, on the Government of the Tongue, and, above all, those who have reflected on the language of the Apostle James, have carefully observed society, and watched over the tendencies of their natures, need not be told, that this is one of the greatest subjects to which the attention of Christians can be called. It is the chief section of social morals. This conviction seems to have been powerfully present to Mr. Sheppard, when he wrote this Essay, which developes, with great closeness, the evil as it obtains at the present time, and we fear has obtained at all times; for this is not to be viewed as a vice of our own day. Conversation may, perhaps, be described as a science, and, certainly, as an art; and, of all arts and sciences, it is the most valuable. The subject is discussed on Evangelical principles, and many important practical suggestions supplied. The subjects of idle words, unbridled words, a right vivacity, strictness, the duty of aiming at usefulness, the best means to be studied, charity and so forth, are all amplified. Conversation,

as delineated by Mr. Sheppard, might be converted into a great instrument of mutual good —an instrument for the diffusion of useful knowledge. But mankind will require some time to bring them up to the state of things depicted by him, and it will be a glorious day when it shall arrive. Such Essays as these are certainly much calculated to hasten it on. We very cordially commend the book as one singularly calculated to be useful.

Brief Memoir of Edward Stanley, D.D, Bishop of Norwich. By JOHN ALEXANDER, Pastor of Princes-street Chapel, Norwich. Jackson and Walford.

WE had occasion to set before our readers the main facts of the life, labours, and character of Bishop Stanley, at the time of his decease, from a Memoir of him which appeared in the *Norfolk News*, as we intimated, from the pen of a man whose praise is in all the Churches throughout Norfolk—the Rev. John Alexander, Independent Minister of Norwich. That beautiful and instructive narrative is now republished with some additions and corrections, and appropriately dedicated to Mrs. Opie, as "A Memorial of a regard for Bishop Stanley, and as a token of esteem for herself as a poet, a moralist, and a Christian." Here there is moral beauty, which excites pleasure, yet pleasure not unalloyed with pain. When will an English Bishop, or even a common Clergyman, do such a deed as this for a Dissenting Minister, whatever his talents, genius, virtues, or worth? Alas! the tendencies of Churchmanship are not in that direction. South and North, all the liberality is on the side of the despised, the oppressed Dissenters. More than thirty years ago, Dr. Wardlaw commemorated the worth and labours of Dr. Balfour, one of the Established Ministers of Glasgow, on the death of Dr. Chalmers; Dr. Alexander delivered and published by far the best discourse called forth by the mournful event. On this side the Tweed, when Thomas Robinson was called to his rest, his memory was embalmed with a truth, a beauty, and an eloquence, such as only Robert Hall could impart, and when the Bishop of Norwich fell, the best, most truthful, and copious tribute paid him was by a Nonconformist Minister. These are but a selection of cases. The sketch before us we need not characterise. With such a subject as Edward Stanley, and such a writer as John Alexander, the reader who knew both would be prepared for just such a narrative as is here supplied—truthful, clear, tender, and edifying.

The History of Mary Queen of Scots. By JACOB ABBOTT, Author of the "Young Christian," &c. Simms and M'Intyre.

IT would seem as if there was never to be an end of the story of this beautiful, unfortunate Princess. Oratory, poetry, painting, have all been called forth to celebrate her beauty, her folly, her wrongs, and her sufferings. The subject has long since been exhausted, but exhaustion seems to have no effect. Few years pass, without some individual trying his hand afresh on the theme, and as if foreigners were envious of the privileges exercised by Englishmen, our American brethren have betaken themselves to it. Mr. Abbott has furnished an elegant, copious, affecting narrative, which bids fair to be a great favourite among young people.

History of Charles I. of England. By JACOB ABBOTT, Author of the "Young Christian." Simms and M'Intyre.

THIS is a book of the same size, stamp, and character, as the foregoing, which takes up one of the greatest chapters of English History, and details the facts with that vivacious, bewitching style in which Mr. Abbott has few equals. It may be presumed by our readers, from these two works, that he means to go on, and we have the pleasure of informing them that such is the fact. They may expect, health and circumstances concurring, from the same pen, Alexander the Great, Hannibal, Queen Elizabeth, Charles II., Julius Cæsar, Richard I., Richard II., Alfred the Great, Darius, William the Conqueror, and Xerxes. It will be seen that the matter has taken quite a biographical turn, and that there is no plan in the object beyond that of general instruction. We wish that Mr. Abbott had proceeded upon some more systematic method, and that he had kept nearer Europe, nearer England, and America. The Saxon might have supplied him for the next twenty years, with abundant materials relative both to men and things, upon which to have exercised his busy pen.

Temperance Tales. Green.

OUR northern friends beat us wholly in their temperance zeal, and in the variety of instruments they have created for the furtherance of their object. The present Tales are eminently calculated to explain principles, to excite proper feelings, and to confirm young persons in that which is right, and inspire them with a salutary horror, in these days of ruin, infamy, destruction, and death, through which such multitudes of the rising race are being continually led away.

Rachel Cohen. By MRS. KEMP. Nisbet.

THIS is evidently a tale, and as a tale it will be read; but, for our own part, we have such an aversion to religious fiction that we feel uniformly almost constrained to term it irreligious. After all that has been said in its behalf, and allowing for the claims presented, as grounded on the occasional benefits which have resulted, we must still protest against it as a most roundabout way of making believers, and turning mankind to God. And the time consumed in dreaming over such trash cultivates the imagination at the expense of the understanding; and hearts have been filled with the mere creations of fiction, whereby an indisposition all but unconquerable to study sober truth, and prosecute solid knowledge has been engendered —thus the taste is vitiated, the mind is enfeebled, the reasoning faculty lies dormant, and nothing is done towards cultivating spiritual perception, but the very contrary. We should rejoice, to-morrow, if all the religious fiction were collected on Salisbury Plain and made a bonfire of.

Inner Life: Its Nature, Relapse, and Recovery. By OCTAVIUS WINSLOW. Shaw.

NOT many men have written so much, and so well

as Mr. Winslow; and it is somewhat remarkable, that while his theme is always substantially one, in his hands it presents a continued variety, always beautiful, true, and devout. The work before us is highly experimental; and we must say that we consider it singularly seasonable, just such as the state of the church general demands. Having opened with a discussion on the manifestations of the Life of God in the soul of man, he proceeds to treat of relapse, its requickening in conjunction with penitence and prayer, and renewed unction from above. This is followed by a valuable chapter on Sanctified Trial, and an edifying disquisition on the Resurrection of Christ in its relation to the life of the believer. The work is eminently calculated to be useful, as much so as anything that has yet proceeded from the able and pure pen of Mr. Winslow.

Hints and Suggestions on the Revision of the Liturgy. By PHIL-ECCLESIÆ. Bath: Binns and Goodwin.

THIS writer has gone into his subject at considerable length, and has brought to it an adequate amount of Literature. There can be no doubt that most of his suggestions would be real improvements, and that something of the kind, sooner or later, must come. There is much in the Liturgy that is admirable, and to those whose habits from youth up have been such as to enable them to pray with a form, it may conduce to edification; and for such as possess and enjoy a Liturgy it is surely desirable that it should be divested, as far as possible, of whatever tends to obstruct devotion.

A Charge delivered to the Hon. and Rev. Baptist Noel. By Rev. JAMES SHERMAN. Hamilton and Co.

MR. NOEL, with a discretion which does him honour, yielded a homage to the usages of the community into which he has entered, by a special service connected with his recognition as a Nonconformist Minister; and on the occasion, the Rev. J. Sherman was selected for the most prominent part of these engagements — the "Charge"—a task to which he brought all the sympathy, single-mindedness, and evangelical unction, which uniformly distinguish his public as well as his private appearances. Here there is no elaboration, no ambition, nothing recondite, nor any attempt at the far-fetched or the original. It is one of those clear, touching, and devout effusions for which he is so remarkable, and to which, instrumentally, he owes his immense success as a London Pastor, and his wide-spread popularity with the multitude of the faithful in Christ Jesus. It is just such a lesson and such a lecture on the general duties and minute proprieties of the pastoral function, as he might have been supposed to address to the humblest pastor in a rural village. In truth, had Mr. Sherman been requested to delineate his *own* ministry, and to give it to the public through the press, he would, unless checked by modesty, have done just something of this kind. Such is the charge given by this humble man, to the eminent Seceder from our British Babylon, to whose kindred spirit and godly simplicity it does no inconsiderable honour, that he "earnestly desired" to have this unpretending and pious Address published. So far, all is good; but, on such an occasion, we could have forgiven Mr. Sherman, had he stripped, and buckled to his desk, for the production of something special, for an *event* in itself so special. We think this would not only have been proper, but that it was altogether necessary, adequately to discharge the high and honourable function assigned him on that important day. Yet we do not wish one page of this Discourse withdrawn. We only wish that Mr. Sherman had added to it thirty more. What is here is *common* to the ministry of the Gospel. What we should have required, would have been something *specially adapted to the occasion*—one which is not likely soon to occur again. In these matters there is a mighty power in adaptation, and it is a pity it should be overlooked.

Hints for the Earnest Student; or, A Year Book for the Young. Compiled by Mrs. FISON. Seeleys.

MRS. FISON, well known by the former and respected name, "Miss Ritchie," amidst all the cares of a minister's wife, still retains her taste for Letters, and she has very worthily gratified it in the volume before us, which fills a chasm in our good literature. The book is especially intended for those who have completed their education, and are now depending on self-culture, rather than upon the assistance of others for their future mental progression. To such persons, most of the plans here set forth cannot fail to be useful. The fair writer, indeed, confesses that she owes many of them to the beloved parents in whose happy system of home-education they found a place; and she is now desirous to impart to others that which she found so beneficial to herself. Amidst the multitude of things contained in the thick and closely-printed volume, the objects of study—studies historical, philosophical, the mind, language, the cultivation of taste, the Fine Arts, drawing, music, accomplishments,—all these are matters contemplated through the lights of true Christianity, and comprising a valuable assemblage of the best thoughts of the best writers; indeed, the Authoress modestly confesses that she has availed herself of "all the resources of an excellent library;" and, using the motto of the French moralist, she adds, "I have here made a collection of culled flowers; I have brought nothing of my own but the string that unites them together." To the very useful work is added a large selection from the letters of Christian parents to their children, which is one of the best features of the book. Commencing with the letters of the Rev. Henry Venn to his daughter, in 1780, it gives letters from Swartz, the missionary; Thomas Scott, to his son at college; Cecil; Wilberforce; Buxton; Lord Teignmouth, to his sons, on Study; Legh Richmond, to his daughter; and subjoins selections of Sacred Poetry; closing with what will be ever acceptable to many, a copious and well-chosen list of books suited to the use of Young Students, on Biblical Study, Ecclesiastical History, Natural Theology; Practical and Devotional Works; Devotional Poetry, Mental Philosophy, Taste, Language and Composition; Natural History, Philosophy and Science, Geography, History, Biography; Works on Study, Sacred Music, and other subjects.

First Class-Book of Physical Geography. By William Rhind. Simpkin and Co.

We are glad again to meet Mr. Rhind, who has furnished an excellent book of its sort, which will not fail to command the patronage of the better class of schools. In this much-condensed production, there is a large amount of very important matter; and, as it is intended merely for a text-book to the pupil and the teacher of science, we can with great confidence recommend it, as admirably adapted to promote its object.

The Three Patriarchs. A Series of Scripture Stories. By Margaretta. Longman and Co.

Margaretta deals in stories, and she tells them well. We are not much enamoured, however, of her dedication to the Lord Bishop of Lichfield; otherwise the book has our hearty approbation, as comprising a number of stories of patriarchal times and events, clearly, simply, touchingly, and instructively told.

My Old Pupils. By the Author of "My School-boy Days," &c. Hall and Co.

The author of "School-boy Days" has a heart that will never grow old, and it is probable he will remain a favourite with his pupils so long as he is above ground. If an individual could be found to learn these chapters by heart, as a Bard of old, without book, to recite them as stories, he might enchant all the assembled school-boys of the land. He states that he was encouraged to proceed, by the favour with which his previous attempts have been received. We venture to assure him, that the present will obtain still more favour, and therefore hope that this is *not* "the last time" the philosopher will venture to appear. With him we concur in recommending the book "to every school-boy in the kingdom." If we greatly mistake not, while it instructs in a high degree, it will captivate every boy into whose hands it comes; and few will be able to lay it down till they have devoured the 164 pages of which it is composed.

The Morning of Life. A Memoir of Miss A—— N——, educated for a Nun; with original Letters from Dr. Doyle. By her Friend, M. M. C. M. Nisbet.

This work tells a tale which will touch many a heart, and, it is probable, draw some tears. Bessy made a narrow escape of spending her few brief days in the dark recesses of a nunnery; but a good hand was over her, which enlightened her darkness, burst her fetters, and made her twice free. The beautiful and highly intellectual portrait prefixed to the volume, represents the superior intelligence with which she was endowed. And when we tell our readers that the late celebrated Dr. Doyle put forth upon her all his powers, to restrain her within the Papal fold, it will be seen that she required something more than ordinary to bring her forth, that she might walk at liberty in the Church of God. There are here many letters of that most eloquent and eminent man, which, allowing for the deadly errors of his system, do him great credit; and the fact that such a man could correspond so largely with such a girl, shows the estimate in which he held her talents, and his desires to retain her within the Church of Rome. The book is, emphatically, one for young ladies.

Pleasant Pastime: or, Drawing-room Dramas for Private Representation by the Young. Hall and Co.

We have no objection to such "pastime" as this, by itself. The only fear is, that it may lead to something worse; just as dancing amongst children leads to dancing amongst men and women, so the acting of such dramas as those before us must be fraught with imminent danger. Its tendency will be, where there is dramatic talent, to excite vanity, and tempt a recourse to the stage; and in the case of others, it may present the kindred temptation for them to repair to the theatre. It is, therefore, a species of book, which, notwithstanding the purity and innocence which characterise these dramas, we cannot approve.

A Collection of Spiritual Poetry. By the Rev. James Smith. Simpkin.

Mr. Smith's name is sufficient guarantee for the purity and the piety of this volume, which will prove highly acceptable to all Christian families and individuals. It is an excellent selection. We hardly know where, of its class, to find a better. It will be alike welcome in the poor man's cottage, and the rich man's mansion.

Forty-eight Melodies for Youth, for Two, Three, and Four Voices. Composed by Silcher. Adapted to English Words, for the use of the Junior Singing-classes in the Pestalozzian Schools, Worksop, by Francis L. Sopер. Novello.

Although this publication was meant only for a private seminary, it has sufficient claims to entitle its author to look for a larger audience. He has, therefore, done well to present it in the present form—a judgment which, we doubt not, the public will confirm.

Monthly Review.

The Christian watchman, who has eyes to see, and ears to hear what is passing around him, even within the space of one short month, may find on the surface of this great globe much matter for serious reflection. Thus viewed, the events of every day are full of instruction, and may tend to edification. All things may be classed under one of four heads:—Creation—Providence—the Church—the World. The two great ideas to be ever prominently brought for-

ward are, God, and his creature, Man. All human action may be in some way connected with Christ and his several offices of Prophet, Priest, and King. In all goodness and happiness, we see the Gospel in its power—in all sin and misery, the want and the need of it, as the only instrument whereby man can be raised up, his nature changed, and the human family formed into one great brotherhood, whose delight and whose business shall be to promote one another's welfare.

ENGLAND.

Peace.—Among all that is dark and ominous in these days of trouble, there are still a few bright rays descending through the apertures of the canopy which overspreads Europe, and among these, the chief is, the spirit of peace, which now so distinguishes the diplomacy of even the most powerful nations. The cruel and insane game of war ceases to be fashionable. For some time past, differences have obtained between the Government of England and that of Spain, the grounds of which were, as usual, a thing of naught, a thing of which two well-trained children would have been ashamed. However, the matter was gone about peacefully, and without expending an ounce of powder, or shedding a drop of blood, it has passed away; and now the Spanish Government is heaping praises upon the British Minister. The Greek quarrel, also, is brought to an end, through the mediation of France, whose Minister has very much reduced the demands of the English Government on the score of damages for injuries done to British subjects. The tone of England, in this matter, was very high; and the petty power of Greece, which, of course, never thought of resistance, yet showed an obstinacy amounting to infatuation, in which it was believed to be sustained by Russia. The British subjects, on whose behalf the quarrel was taken up, appear to have made the most of their position, since one individual, M. Pacifico, demanded no less than 12,000,000 francs, which the French moderator has reduced to 17,000. The question of the claims of British subjects of the Ionian Islands, is also settled, so that an affair which, at one time, threatened the peace of Europe, is brought to an end, a matter for congratulation on the score of humanity, and still more, of religion. Hitherto, indeed, little progress has been made, in the way of Evangelical labours in Greece, or its Islands. The only efficient Missionaries labouring are those of the United States, whose reports are of the most disheartening character, showing at the same time, a peculiarity in the state of the Grecian intellect which distinguishes it from any other, and shows that it retains much of the attribute which marked it in the days of Demosthenes. It is the same curious, impassable, atheistic thing it ever was, bidding defiance to all human attempts either to move or to elevate it.

Education.—The subject of Education continues to excite the public mind both in Scotland and in England, but the variety of sentiment which prevails, interdicts all hope or fear of anything Legislative being done. The Government is clearly in a fix, between the Church and the Dissenters, and the various classes of Dissenters and Scotch Churchmen, are alike at variance amongst themselves. The Established Church of Scotland and the Free Church are quite at variance, and the Free Church itself is much divided, while the genuine Voluntaries again differ from both. It seems every day becoming more clear that it is needless for people to wait the arrival of something "National." The wisdom of all the friends of light is, each class, to do in their own way the utmost in their power for the establishment of schools on the principles which most commend themselves to their own judgment. In the meantime, the work is advancing in the hands of the Congregational Board of Education, which is every day more and more confirmed in the soundness of its principles, and of the utter impossibility, as well as danger, of any attempt to establish a National System. A few days ago, it issued an important protest against the Bill of Mr. Fox, which it considers fraught with danger, and to the hearts of both teachers and pupils, contending that free education is the only safeguard of political and religious liberty, and free unfettered competition of the schoolmaster, and the Educational Society is the best guarantee for improving the systems, and creating a demand among the people for the best instruction. It will appear to every thinking man that such is the undoubted fact, and that it is with an extremely bad grace, that a Free Trade Government should interfere with the principles of free trade in education—an error, however, which arises from their all pervading interference with matters of religion. For the full development of the Free Trade principle would finally separate between Government and the Church, as well as between Government and the school, as a matter with which they can neither wisely nor justly have anything to do.

Ravages of Death.—Death and affliction have of late been laying hold on the Ministry of the Gospel, both in and out of the Establishment. The celebrated Rev. Canon Bowles, Author of the "Sonnets," and father-in-law to the late Robert Southey, is no more. In him, genius and taste have lost an ornament—the Gospel, nothing; but to him must be added the names of Dr. Byrth, Rev. T. R. Grimshawe, and Rev. Mr. Bickersteth, whose praise was co-extensive with the Church of Christ, speaking the English language; and now we regret to add, good Mr. Craig, the worthy Minister of Pentonville Chapel-of-Ease, well known, and much loved in Scotland, where, as one of the Episcopalian Ministers of Edinburgh, he laboured most of his life. These gentlemen were the principal ornaments of a bad system; Mr. Craig more especially distinguished himself by his resolute and manly conduct in relation to the Bishop of London, in the case of the worthy and much wronged Mr. Shore. His Letters, on that occasion, did him honour. Thus then, Mr. Noel is out of the Establishment, and the above Ministers out of the world. Except Mr. Jordan, of Enstone, who remains, of the late little shining band, men of a kindred spirit in the Church? But Dissent is not without its share in tribulation. Several of the pulpits of Bristol are rendered vacant through affliction. That zealous, estimable, and useful minister, the Rev. Thomas Haynes, who, for fourteen years, has occupied the pulpit of Brunswick-square Chapel, has been

compelled to resign, and has retired to Cheltenham, his congregation having presented him with a very handsome testimonial on the occasion. For that place then, a minister is wanting, as also for the Chapel in Lodge-street, and several more excellent stations, forming appropriate spheres to efficient men.

LORD JOHN RUSSELL'S VISIT TO MANCHESTER.—The Prime Minister, during the holidays, has wisely accepted an invitation to visit Manchester, where he met with a very cordial reception from the Authorities, and received some discreet and grateful Addresses expressive of public feeling in these parts respecting his Lordship's character, and past services. To these Addresses the Premier made suitable replies, indicating the interest which he felt in the mighty system in the midst of which he was then placed, for the first time, since his seventeenth year—some forty years ago. The following is expressive of right feeling upon the subject, and shows a disposition to place things on their proper foundation—the intelligence, activity, and virtue of the people—propounding a truth which mankind have much need to learn,—that they should look more to themselves, and less to Statesmen:

"I am glad to have the opportunity of more correctly estimating—although by a short and cursory inspection—the magnitude of the interests which are connected with the borough and neighbourhood of Manchester. There are two modes in which a Government can foster and promote trade and commerce. The first, which is the least direct, but the most powerful in its effects, is by securing to every man the impartial administration of law, and the enjoyment of personal and political freedom; the other is by the removal of restrictions and monopolies affecting trade, agriculture, and manufactures. It has been my endeavour to promote, humbly, but earnestly, in both these ways, the great interests of labour. But I cannot give the chief place to the efforts of statesmen, even far more effective than mine, for the advancement of these objects. The free spirit, the independent mind, the patient industry, the inventive skill of the people of this realm, have been the main causes of growing population, increasing wealth, and augmented power."

LOSS OF THE "ROYAL ADELAIDE."—An awful event has occurred in the course of the month, on the coast of Kent, where the *Royal Adelaide*, Irish steamer, was lost with her crew and passengers, amounting to some 250 souls, fearfully showing, that the briefest voyages may be fraught with as much peril as those which cross the Atlantic, or the Indian Oceans. In this case, the loss is the more remarkable, from the fact that it is doubted whether one vessel in ten thousand that passes through the same channel is wrecked, showing the hand that superintends all things; and that there is no necessary uniformity of results which does not admit of an occasional deviation. The bulk of the passengers were poor people from Ireland, many, or most of them, on their way to emigrate.

EMIGRATION.—Emigration becomes increasingly a subject of attention among all classes. Parish Unions are wisely turning their attention to it, considering that the sum that would be necessary to maintain a poor family for only two or three years, would suffice to transfer them to a colony where they might obtain labour, bread, and every comfort; whereas, by remaining at home, they must continue permanent and increasing burdens upon society. The promotion of emigration seems now to have become a duty in all those who aspire to reform society; and we are not surprised that companies should be formed to promote the same object. In the vast majority of cases, what is a man's duty is also profitable, and hence we have no doubt, as it is a duty to promote emigration, it may be made profitable to those who judiciously undertake it. It seems quite feasible that capitalists should employ their funds in acquiring large tracts of land in our untenanted colonies, and seek to locate on them persons who cannot find employment at home. The latter may, by a judicious direction being given to their exertions, while they are for a season supported, be put in the way of most amply producing for themselves, and the former gain much by so directing their exertions. We will not, however, venture to say for any company that it will be judiciously managed. We certainly think the object of the Universal Emigration Company to promote emigration and make it profitable, feasible and attainable.

THE CLERGY.—There seems the utmost reason to believe that an unassociated, but widespread and rising dissatisfaction among the clergy will, in the end, assume a practical shape. No fewer than 118 clergymen of the Diocese of Lincoln, have, through their own Bishop, petitioned the Archbishop of Canterbury on the subject of an address to Her Majesty, to issue a Royal License to the Convocation, empowering them to deliberate upon the appointment of a proper tribunal for determining all questions of doctrine. The Archbishop, of course, declines having anything to do with the matter; but such declination is not extinction; and the feelings which prompt the petition will live. The Archbishop's reason is good; he sees the consequences, and has sufficient knowledge to perceive, that in exact proportion as the Clergy increase in power, the Church, as an Institution, will increase in peril. The *English Churchman* is wroth with his Grace, the Archbishop, declaring that—

His Grace might just as well introduce a Bill for the perpetual abolition of all Synods of the English Church. "Our fathers have eaten sour grapes, and the children's teeth are set on edge." Come what will—Heresies, Schisms, Corruptions, Perversions, Persecutions—the Church may be rent in twain—the children of Antichrist may sit in the chief places of the Church,—yet her Convocation is not to meet, for "the annals of former Convocations" are "a lion in the way!" As well might we say that, because certain Primates of the English Church have tacitly or openly sanctioned Heresy, or promoted Heretics, therefore the annals of former Archbishoprics justify us in not filling up any future vacancies in the See of Canterbury.

Certainly after the experience of the past, and the more recent experience of the Synods and General Assemblies of Scotland, no Government of the present day will ever submit to the restoration of the Convocation.

MISS SELLON AND LORD CAMPBELL.—Henry of Exeter's Nunnery is up in arms against the Lords of the Privy Council, "The Lady Superior," as Priscilla Lydia Sellon, Matron of the Orphan Home, at Plymouth, calls herself, has fallen upon the Lord Chief-Justice Campbell, who has hitherto been among the Subscribers of the Orphan Home, *alias* Nunnery, and also, at least nominally, on her Committee. The Lady Superior will no longer suffer his Lordship to enjoy the honour. The Chief-Justice receives the

intimation of his doom with most exemplary humility. It is not a little amusing to witness the cold, steel-hearted lawyer plead that, if possible, the stroke may be averted; and that, if it must fall, he may once more be restored to favour as soon as he may be considered purged from the guilt of his transgression; at the same time, his Lordship assures her, that the Privy Council have given "no opinion contrary to hers upon the doctrine of Baptismal Regeneration," and that they were only called upon to "construe the articles and formularies of the Church."

SCOTLAND.

Dr. Thomson.—The Thomson Testimonial' very mainly through the influence of that admirable man, Mr. Makgill Crichton, advances rapidly into the North, and we are pleased to see, that its claims have not been forgotten by some who have now been summoned from our sphere. The executors of the late Mrs. Martha Cragg, of Erpingham, Rutland, have remitted to Dr. Thomson the sum of nineteen guineas as a legacy. These are lovely things, and present an example which deserves imitation. It now admits of no doubt that something respectable will be done in Scotland, and to doubt England were to sin against all truth and all history.

Cheap Edition of the Works of Dr. Owen.—The great project of Messrs. Johnstone and Hunter, for the cheap publication of the works of Dr. Owen, has succeeded much beyond expectation: a fact we are glad to record, as it will encourage publishers to engage in similar undertakings for the good of the Church. We hope this will only be the commencement of a series by the present spirited men, to whom our thanks are so justly due.

IRELAND.

The Lord Lieutenancy.—Matters in Ireland remain much the same. The removal of the Lord Lieutenant, however, has excited great displeasure among the people of Dublin, more, it would seem, on commercial than on political grounds, since the impulse given by the Castle expenditure will be withdrawn, which, to a portion of tradesmen at least, will be a serious consideration. Perhaps, this is the only real loss the arrangement will create. The result will certainly be, to unite the two countries much more closely, dissipating the cloud that obscures Irish vision, preventing Irishmen from seeing things in England, in their just lights, true colours, and fair proportions. The system, hitherto, has acted most injuriously, by keeping up on this side an English view of Ireland, and on the other an Irish view of England, both equally bad and erroneous, and in their effects, mischievous. The sooner that Ireland comes to be, virtually, just the next county to Lancashire, the better, blending all interests, all passions, pursuing the common objects, and seeking the common weal in the common way—each man pressing forward to promote his own interests, for it will turn out in the end, that he who does much for himself, at the same time does much for his neighbour, and his country. Ireland wants nothing but peace and deliverance from Popery and Prelacy to raise her into a great and glorious nation. There are all the materials of a potent metropolis within her reach. The seat of a learned, stately, and opulent university, —the head-quarters of a Commander-in-Chief, —a city with a Lord Chancellor, with a Lord Mayor, a Zoological Garden, a College of Heralds, twelve judges, swarming with lawyers, alive with attorneys and wine-merchants, teeming with doctors, a first-rate School of Surgery, abounding more than any other European capital with scientific, literary, convivial, and charitable institutions, with all sorts of clubs and associations, brotherhoods and sisterhoods, worldly and unworldly,—a city not more celebrated for her natural situation and scenery (river, sea, and mountain), than for her festive tastes and hospitable dispositions,—renowned for her markets and her tables,—we are not to be told that such a city will sink into torpor, and become a prey to incurable despondency, from the day that the Lord Lieutenant is transformed into a Secretary of State. Let nobody believe it. Some people, no doubt, who now deck themselves with feathers, and gird themselves with swords, to make a figure at court, much against the intentions of nature, and the proprieties of their stations in life, will have to submit to the grievance of having no court to shine at; but this will do no great harm, perhaps some moral good.

THE COLONIES.

The Cape of Good Hope.—All that are interested in Missions or in mankind in new countries, will rejoice to hear of the settlement of the convict question at the Cape of Good Hope. The head of the Colonial Office has had for once the good taste and sense to do homage to the feelings of an awakened and an exasperated population by revoking his decree consigning convicts to that Colony. The arrival of the intelligence produced the most agreeable commotion throughout the Colony; a special Meeting of the Anti-Convict Association was held in the Town Hall on the 14th of February, when resolutions were passed expressive of gratitude to the Most High for the "happy deliverance of the Colony from the convict struggle." The people having carried their object, wisely and honourably returned at once to their proper allegiance, opening up the usual intercourse with the Government departments, and throwing aside all the signs and badges of public mourning which had previously been exhibited in the shops and stores. It was, moreover, determined that a general illumination, and a dinner among the members of the Association, should take place on the day that the ship *Neptune* took her departure. There was something rational in the dinner, but, perhaps, the oil and candles might have been spared, and the money thereby saved expended in a public dinner to those who could less afford to have one at their own expense. The immemorial folly of illuminations is coming to an end in England, and it cannot too soon cease in the Colonies. It belongs to the preposterous system of blazing away gunpowder in honour of Bishops and all sorts of great people, who cost the public enough already. In this one direction, Mr. Hume recently showed that a vast number of thousands is annually expended. Every man to his own taste. While the mixed multitude of thoughtless people shouted, feasted, and burned candles, the religious bodies very properly appointed days for public praise and thanksgiving.

West Indies.—In the West Indies, things

begin somewhat to look up. After a long and dreary night, the Morning Star, at least, of a better day, seems to be setting in; and, there can be no doubt, that, ultimately, things will resume their natural condition; and that the general destruction will prove a soil out of which a Society more simple, pure, orderly and just, will arise; and that the afflictions which recent distresses have brought upon the Missionaries and their Churches will pass away. Things begin to wear a brighter aspect in agricultural pursuits in Jamaica. Cotton cultivation still continues to occupy public attention. Active operations had commenced for the purpose of producing cotton in the parish of St. Dorothy. The weather had been cool and pleasant. In various parts of the country there had been a great deal of rain, and at St. Thomas's in the east, the weather was so boisterous that the mills were compelled to be stopped, which would very much retard the present crop.

THE CONTINENT.

ROME.—The matter of the Popedom is now settled: he entered Rome, amid the acclamations of the brutish rabble, on the 12th ult. The Jesuits, with the dexterity which distinguishes them, took the precaution to forbid that which, there was great ground to fear, would not be forthcoming; they interdicted any public demonstration of joy on the approach of the Pontiff, and recommended the supplication of his blessing. This is a good stroke.

Religious Intelligence.

DURHAM AND NORTHUMBERLAND CONGREGATIONAL ASSOCIATION, SUNDERLAND.

THE anniversary of this Association was held in Bethel Chapel, Sunderland, on the 1st, 2nd, and 3rd of April instant. On Monday evening, the Rev. A. Jack, of North Shields, preached the annual sermon, which was followed by the observance of the Lord's Supper. The meetings for business were held on Tuesday, when a large number of ministers and delegates from the two counties attended; and the Rev. S. Goodall, of Durham, presided. At the public meeting, in the evening, very cheering statements were made respecting the various stations aided by the Association; and the tokens of Divine favour during the past year, both in the aided and self-sustained churches, were felt to supply a loud call to increased effort and contribution. Robert Wight, Esq., presided. The Rev. J. G. Rogers, B. A., of Newcastle, read the report; and the meeting was addressed by the Revs. A. Jack, treasurer; S. Goodall; C. Pedley, Chester-le-street; S. Luvin, Hartlepool; D. F. Sunderland, Amble; A. Scales, Rothbury; and J. Hardman, Barnard Castle. The anniversary was closed by a "National Conference," on Wednesday morning, when petitions against Sabbath postal labour and church-rates were adopted: and very interesting papers were read by the Rev. W. D. Knowles, B.A., of Berwick, on "Christianity and the Literature of the day;" and by the Rev. Samuel Lewin, on "The best means of promoting Revived Piety in our Churches." The publication of both papers was requested. It is not too much to say, that signs of great promise are now resting upon the Congregational churches in these northern counties; whilst the principles of Independency seem to be gaining an increased command of the affection of its supporters, and the respect of other communities.

CONGREGATIONAL CHAPEL, LOWTHER-STREET, CARLISLE.

THE seventh anniversary of the opening of the above place of worship was held on Sabbath, the 24th ult., when three sermons were delivered by the Rev. H. Wight, of Edinburgh, the former pastor of the Church. Collections were made after each service, in aid of the debt-fund. The annual tea-meeting was held on the Friday following, when upwards of 400 of the church and congregation, and friends of other denominations, sat down in the large room of the Athenæum. The Rev. Thomas Hind, the pastor of the church, in the chair. After tea, addresses were delivered by the Rev. J. Hind; J. Smith, of Brampton; G. Young, of Wigton; H. Wight, Edinburgh; J. Mann, Dumfries. The nett proceeds of the tea-party and collections will amount to £22. The contributions, &c., on account of the debt, during the year, amount to £87 10s. 4d. Since last anniversary the debt has been reduced by the sum of £900, received from a building society, which has just terminated. There still remains a debt of £1,220. Towards the wiping off of this serious incumbrance, two or three members of the church and congregation have, with extraordinary liberality, offered to contribute the sum of £600 in three years, provided the rest of the church and congregation would pledge themselves to raise £200 in the same space of time. That this will be done, there seems to be no doubt. To clear off the £420 which will still remain, it is proposed at once to take four shares in a building society.

ORDINATIONS.

ON Friday, March 29th, 1850, the Rev. S. Dyson, of Lancashire Independent College, was publicly ordained pastor over the church assembling in Ebenezer Chapel, Upper Mill, Saddleworth, Yorkshire. The Rev. J. Reeve, of Morley, introduced the service by reading and prayer. The Rev. S. Davidson, D.D., LL.D., delivered a discourse on the nature of a Christian Church. The usual questions were asked by the Rev. Reuben Calvert, of Hyde. The Rev. J. Sutcliffe, F.S.A, of Ashton-under-Lyne, offered the designation prayer; and the Rev. Robert Vaughan, D.D., gave the charge to the minister, and the address to the people. Appropriate hymns were given out by the Rev. Messrs. Roberts, of Stalybridge; Pickersgill, of Marsden; Hodgson, of Oldham; Shaw, of Ovenden; Bedell, of Manchester; and Day, of Hyde.

The Rev. Messrs. Howard and Clarke, of Stockport, were present, and numerous friends from neighbouring churches.

Cowper, Rev. B. H, ordained minister of the Independent Church, Moreton-in-Marsh, Gloucestershire, Wednesday, March 20. Rev. J. A. James, Professor Watts, Rev. J. Morris, T. Bliss, J. W. Percy, J. West, and J. Smith, taking part in the service.

Withers, Mr. G. L., over the Independent Church, Foleshill. Rev. Dr. Bennett, of London; Rev. Messrs. Delf, of Coventry; Hilyard, of Bedworth; Percy, of Warwick; Sibree, of Coventry; and other ministers, took part in the service.

REMOVALS.

Rowe, Rev. D. W., from Buckingham, to the church in Fisher-street, Carlisle.

Davies, Rev. Thomas, from Hollingworth, to Bethany Newtown.

GENERAL INTELLIGENCE.

Trinity Chapel, Sudbury.—The debt of this chapel, erected at an expense of £1,500, has been extinguished within the space of ten years, without any extraneous aid.

Bushy, Herts.—The foundation-stone of a new chapel was laid last month by J. W. Gilbart, Esq., of London, and addresses delivered by the Rev. J. Houghton, John Vine, and others.

Neath, Glamorganshire.—The debt of the Independent Chapel was liquidated, and the event celebrated by a tea-meeting of nearly 500 people, on the evening of Good Friday.

Whitworth.—On Good Friday the new chapel was opened by Dr. Raffles preaching. Revs. J. Bruce, of Bamford; Hemett, of Rochdale; and Poore, of Manchester; taking part in the service. Drs. Stowell and Halley preached on the morning and evening respectively of the next Sunday; and the Rev. R. Robinson, Pastor, in the afternoon.

Dorset Association of Independent Churches held its annual meetings on the 2nd, 3rd, and 4th of last month. The Conference was largely taken up with the subject of improving the Sabbath-school system; in which periodical meetings of teachers and superintendents for conference and prayer was approved; but a formal union of Sunday-schools deprecated, from its tendency to sever the schools from the churches. Rev. J. R. Stallybrass preached; Rev. J. Smith presided at the Communion; while addresses were delivered by Messrs. Foster, Cecil, Conder, and others. Rev. R. Chamberlain, the secretary, who has sustained his office with great acceptance for eleven years, on the score of health leaves the country, and consequently resigns his office of secretary.

Surrey Mission.—The fifty-third meeting of this society was held on Tuesday, the 9th, at Surrey Chapel; Mr. Sherman presiding. About thirty ministers, of various parts of the county, were present; and altogether the meeting was a very gratifying one.

Potton, Beds.—A new Congregational Chapel has been opened in this place by Dr. Harris and the Rev. J. Sortain, where a good congregation has been collected of nearly 200 children.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

TWENTIETH ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION.

On the last page of the Wrapper of this our present Number will be found a full and detailed announcement of all the proceedings as arranged for the approaching Twentieth Assembly of the Union. The times, places, and persons engaged for the various meetings are there all set forth. Referring our readers to that Advertisement for information on all these points, we therefore here invite attention to some thoughts of general and vital interest.

1. Admission of Church Members by Ticket as Witnesses of the Proceedings of the two Morning Sessions.—This course had been adopted, with more or less of strict order, at the three autumnal assemblies held in York, Leicester, and Sheffield. The results were gratifying. Interest was excited and extended. Order was promoted and upheld by the presence of eyes and ears that must be respected. No ill effects have been complained of. Denominational interest and spirit require to be diffused among our people. The Union has no objects which secrecy and seclusion can promote. Our cause must live by the light, and work by the many. The way to disarm jealousy is to invite inspection. If opportunity be wanted for the utterance of thoughts too immature and confidential for meetings in which members of the churches freely assemble, then the assemblies of the Union have been all along too open and promiscuous for the purpose. A company limited in number, and formed of earnest minds mutually acquainted and confiding, is alone the scene for confessions, purposes, and prayers of the character supposed. Moreover it is likely that the plan now adopted will eventually effect a separation that ought to be maintained between the members of the Union, and others present in the Assembly. On entering, the card presented is that of a member—"That is your recognized place"—or it is that of a visitor—"That is your recognized place." And as members, by personal contribution, or by the pastorate and delegation of contributing churches, increase in number—and as occasions arise in which a regular and defined suffrage of the Union is needful—it will become increasingly needful that all present in its assembly should

have an acknowledged right of entrance, and a recognized place and part orderly occupied. It is hoped the Assembly will confirm and sustain this new regulation adopted by the Committee with much thought, and with a strong persuasion of approving sympathy on the part of the friends of the Union generally.

2. PAYMENTS BY CONTRIBUTING CHURCHES AND PERSONAL MEMBERS.—These are earnestly requested at the approaching meetings. All trouble and risk of remittance are thus obviated. A great number of small payments can be in this way easily dispatched. The contributing constituency of the Union is receiving constant accessions. The plan will answer, and build up the confederation safely, firmly, and freely.

3. THE NEED OF UNION was never greater than now. How, in these times of distraction and struggle, does the true heart ask earnestly with whom can I unite, commune, and co-operate? Where can I at once repose and inspire confidence? Who will think with me, feel with me, and work with me in Christ's good cause? Where can I find a faithful band of brothers? Where is there a company of such as are of "one heart and of one mind?" Can I discern a refuge of peace and unity? Is there a body bound together in truth and love, knowing its principles well, and prepared to stand by them, and to be valiant for them, with which I may join myself though it be but as Gideon's three hundred? Surely in these feeble, shaking, and divided times, unity among churches so agreed as our's in doctrine, discipline, object, and spirit, must be at once our wisdom and duty, our strength and safety.

4. The SPIRIT that should now animate the friends and members of our Union. All around them is controversy. We know too well the causes and the uses of such struggles either to wonder or to stagger at them. Some men are rising up to seek for truth, and to advocate liberty. Other men struggle for gainful, popular, and seductive errors To expect that truth and good will ever prevail in this world without clash, and offence, and strife, is vain. But as differences pervade almost every other religious body, can we hope for their entire absence from among ourselves? Hardly. What is to be done? Shall we disperse and grow shy of each other? Not at all. Let us meet, and speak and hear the truth—or what each thinks the truth—in love: our end Union—our means manly fairness, mutual respect, and wise forbearance. If we have no controversy, then are we blessed in our agreement. If we have difference, then shall we be blessed in bearing and using it wisely. Our free principles and our free spirit—the absence from among us of all presumption and control—if now the bond of our peace and love, will be nobly vindicated, as being the genuine temper and true law of our Great Master's heavenly kingdom.

5. The WORK to be now done by united wisdom, prayer, and action. This is first to promote the life and prosperity of religion among ourselves. There should be a spirit of humiliation. Evils and deficiences should be humbly acknowledged. There is wanted the spirit and desire of advancement. Power and meekness; devotion, zeal, and self-sacrifice—are low. The Spirit should be invoked and sought. Every one should bring, every one should obtain, some new impulse. Meetings are wanted, such as will make it felt long after that it was good to be there. Energy and life should be carried from them into many a study, many a pulpit. Aggressive efforts can be effectually made only by prosperous churches. They who go forth to struggle and labour for Christ, should be in health and in heart for the great warfare. Feeble, dejected, and declining churches can send forth no conquering hosts to vanquish the world, and overthrow the kingdom of Satan.

6. Our WORK abroad at large in the world is manifold. BRITISH MISSIONS demand at this time peculiar care and effort. The Irish Branch is in serious difficulties. The Treasurer and Secretary of the Colonial Missionary Society retire from office. Wise appointments and adjustments are required. The Home Society is attempting something for great London. Money is wanted. Men are wanted. Prayer, zeal, and power are wanted. No one can be satisfied with our past or present efforts and successes in this great work. May the approaching assembly prove an occasion of powerful impulse to British Missions! Then there is the EDUCATIONAL WORK—rising in importance and urgency every year. Here we have to defend as well as to work our sacred principles, and to defend them by working them. Among other desiderata we urgently want some well-digested Educational statistics. We want precise and very accurate returns for various well-selected specimen localities. We ought to know how many children in such places—some rural, some manufacturing, some mixed, some in medium towns—are educated, and how many not — and why? what hinders education? And this information will soon be needed. Parliamentary inquiry should be demanded—but not till it is prepared for—not till we have ready statements that will stand the scrutiny of a Committee of Lords or Commons. No greater service could be done to the cause of General Education in England than to bring the real truth concerning it into clear light. We have an important part to perform in this necessary work. Fallacies and Falsehoods respecting it abound. Now returns have been made to inquiries of the Board on some subjects to a very encouraging and gratifying extent, and it is not to be doubted that the source now suggested might be effectually accomplished with most valuable results by accurate answers obtained to well-considered schedules. Then the purchase of HOMERTON COLLEGE for a normal establishment—a work so commenced that it can hardly fail of speedy and successful accomplishment. Such leaders have come forward in this effort that if they be not followed, this proposal will prove as much our shame as we may make it, by prompt liberality, our honour. Further, the still more important and difficult work of providing an adequate regular income for the Central Education Board. The sum ought to be Five Thousand Pounds a year. With this amount raised and wisely expended, we could "speak with the enemy in the gate." We could do a work of great power in this educational conflict—train teachers—procure books—sustain feeble schools—carry on visitation—accumulate statistics—challenge observation—and prove the adequacy of voluntary zeal for this and every other department of religious and mental progress. How is such a sum to be procured? By the mode-

rate, united efforts of all. In no other way. Not by the splendid gifts of a few: praised and not imitated. But by every church sending every year a fairly assessed and reasonable contribution. This would supply the means without overburdening any.

COLONIAL MISSIONARY SOCIETY.

ESTABLISHED 1836.

SOUTH AUSTRALIA AND ADELAIDE. — The following letter from our dear brother, Mr. Strongman, sends good tidings, and well deserves perusal. On two points it is very instructive. The first relates to the working of our ecclesiastical system—the second to the *practical*, in connection with emigration: and on neither subject can we have more trustworthy testimony than that borne by our intelligent ministers on the spot, who know "whereof they speak, and what they affirm." On the first of the two subjects mentioned they are best informed; on the second they are well-informed, and most impartial.

Now it is indeed cheering, that so auspicious a commencement has been made in public services connected with the settlement and ordination of our ministers. These are the occasions on which our principles have always come out into view in the most distinct and impressive form. If we are a wise people, we shall never cease to maintain such services in the highest possible efficiency. They avail no less to maintain the soundness in the faith and the spiritual life of our churches, than to exhibit and commend to all candid observers our scriptural order and simplicity. Well, on the far shores of South Australia, three such solemnities have been observed with gratifying success. Can we be indifferent to such a fact in these days of rampant Puseyism, and active Romanism? Every day the public prints, and private information, are disclosing the activities of the advocates of these systems. As their zeal for propagandism increases, their claims and errors rise in full proportion. Salvation by the priests, the communion, and the sacraments of the true church, is asserted with a dogmatism wearing the aspect of a faith, and calculated equally to astonish and to appal. Even in this age of light and liberty, we pause to ask — Are we advancing or retrograding? Are we on our way back to the middle ages, or forward to the millenium? If we cannot answer this inquiry by speculation, let us answer it by exertion; by spreading our Bible truth, our Bible worship, our Bible churches, our Bible salvation, all the world over.

Then as to emigration. Hear Mr. Strongman. Read his words. They testify to the oft-repeated advice, that none should emigrate but those who can work, and those who have capital: and even of these two classes, none but those who have brains likewise—men and women who can adapt themselves to new circumstances, and meet new difficulties. But if Congregationalists, possessed of all these three requisites—who have money for use, hands for labour, hearts for God, minds for truth and liberty—will but in moderate numbers make South Australia their country, she will place them among her chief citizens, and so become the New England of a future Australian Empire. They too will be pilgrim fathers, and on easy terms.

Kensington, near Adelaide, Nov. 14th, 1849.

MY DEAR SIR,—In my last, dated July 6th, I communicated some information as to Men and Places. Since then we have had some delightful services in furtherance of our common cause.

Our chapel at Kensington being now completely fitted up with pews, at an expense of £120, we have been engaged very busily during the last two months, in an extra effort for liquidating the debt, which, I am happy to say, has been accomplished. On the 25th and 26th of September, the ladies of my congregation held a fancy bazaar in our school-room, which being well attended, through their laborious and persevering exertions, realized upwards of £60—no small sum, with our present scarcity of money. On the following Sunday, being the first anniversary of the chapel, I preached special sermons, and collected £10, which, with donations from three of my people, covered the whole cost.

On Wednesday, October 3rd, we held a public recognition service, which, being the first held in the colony, excited such interest, that our chapel and school-room were crowded the whole time of the services. The Rev. C. D. Watt, of Hindmarsh, opened the afternoon service with reading the Scriptures and prayer. The Rev. J. B. Austin, of Macclesfield, described, in a lucid but simple manner, the nature of a Christian church. The Rev. W. H. Newland, of Encounter Bay, asked the usual questions, and offered the Designation Prayer. The Rev. T. Q. Stowe, in an impressive and eloquent manner, from 2 Cor. ix. 11 and 13, addressed pastor and people upon their mutual duties and responsibilities. The Rev. T. B. Titherington (Baptist) closed with prayer.

After tea, a spirited public meeting was held, W. Peacock, Esq., in the chair, when various resolutions were moved and seconded by the Rev. Messrs. Stowe, Baker, Newland, Long (Primitive Methodist), Hall, Pinkerton, and myself, together with Messrs. Roberts and Ashton.

Altogether the engagements were of the most gratifying nature, affording us a fine opportunity, in the very seat of episcopacy, of publicly avowing our principles, and asserting the validity of our ministry. There were present twelve ordained voluntary ministers, and many friends from other congregations, who rejoiced with us on this auspicious occasion. All the speakers and visitors departed, evidently delighted with our position and prospects in this important and rising township.

On the following evening a similar service was held at Hindmarsh, to recognize Mr. Watt (lately connected with the London Missionary Society) as pastor of the church in that place. Messrs. Newland, Stowe, and myself, took the principal parts of the service. Here there is a church formed of nearly forty members, mostly of the labouring classes. The neighbourhood is very populous, and many of the emigrants reside there for a period after landing.

October 17th.—The new chapel at the Port, capable of seating 150 persons, was opened in the afternoon. I commenced the service, and Mr. Stowe preached from 1 Cor. xvi. 9.

The building cost about £200, as labour and materials are very dear in this locality. A debt of £80 remains. Mr. Hodge, late of Wivelscombe, has taken this station, which, with Albert Town, distant about one mile and a half, is a fine sphere of usefulness. He has formed a

church at the Port, and administered the Lord's Supper to about twenty-five persons. You will thus see that Hindmarsh and the Port are separated. Neither is a large sphere, or self-supporting, but no one minister could attend to them efficiently when united.

Mr. Nichols, late of Langport, is settled over the congregation at Brighton-on-the-Sea. His prospects are very encouraging, and the people have arranged to raise him £120 per annum.

November 7th.—We held a service at Glenelg, two miles from Brighton-on-the-Sea, to ordain Mr Hall, late of Van Diemen's Land, as an Evangelist among the people, and in that neighbourhood. By request, I delivered a discourse on the validity and order of our ministry, and asked the questions. Mr. Stowe delivered a charge to the minister, from 1 Tim. iv. 16. Messrs. Nichols, Pinkstone, and Hodge engaged in the other parts of the service.

Mr. Pinkstone, of whose movements Mr. Stowe has written, is still preaching on the Lord's day at Gauler Town and Lyndoch Valley, at which latter place the people are erecting an Independent chapel.

Such is an account of our movements of late. We are about forming ourselves into a Congregational Union for the province. Recently all the Voluntary ministers have signed a protest against the State Grant, which you will receive when printed. Our Bible meeting was held on the 31st of October, the Governor in the chair. Dr. Short, Messrs. Farrel, Draper, Curry, Watt, and myself, were the ministers who addressed the meeting. Up to this time the meeting had been held in one of the chapels, and opened with prayer; but the committee, in deference to the wishes of the Episcopal Bishop, held the meeting in the Exchange, and commenced and closed the meeting without audible prayer and praise. The Wesleyan ministers and myself protested against it as a *retrograde* movement. If the introduction of prayer at home has led to division, as Dr. Short intimated, the cessation of it will inevitably injure the society in this place. The subject is referred to the reconsideration of the committee. Such is *one* of the fruits of Diocesan Episcopacy in this colony. About a week before the meeting, the legislature actually voted £100 to purchase a Queen's Cup for the races; and yet his Excellency can take the chair at the Bible meeting.

The Burra Burra is one of the largest, and certainly the most prosperous place out of Adelaide. It now contains nearly 6000 souls. The Church and Wesleyans occupy all the ground. Lately the Wesleyan chapel has been enlarged, and every sitting let. Most of the people are Cornish, and Wesleyan in their religious sentiments; still there is great want of another minister, and one of that body in our locality. The only difficulty at present is the state of our funds, as a man must be supported at first *ab extra*. In time, however, there might be a flourishing cause in such a populous place.

The Wesleyans are about building a larger chapel in Kensington, which may thin my congregation for a time, as there are many Cornish Wesleyans in the township. We have regularly attached members, and are expecting an increase from the world. Other places are wanting ministers, but there is as yet but a scanty population, and consequently slender means of support.

The colony is advancing rapidly; but people without capital, on landing, have to struggle with many difficulties, and for a time can do but little to support our ministry. Beyond this, for some months past, labour has been abundant, in the absence of capital; indeed, I believe that many who have arrived lately have felt the bitterness of poverty in the land of plenty. We want a better system of emigration. It will not be safe to advise or permit indiscriminate shipment; so many who come out are unfortunate shopkeepers, or clerks and shopmen, unfit to endure the labour essential to success. I have at times been grieved to see the condition of respectable young men with a superior education. They can obtain but rarely suitable situations, and certainly are not fitted to take the axe or spade. We want men prepared to enter the bush, and undergo any privations or drudgery for a few years, and then it is probable they may secure a good livelihood, if not competency. An eighty acre section of land may be bought for £80, at the periodical sales; but then it is confined, and far distant from Adelaide, varying from sixty to eighty miles. Nor is this a very profitable speculation, with the expense of labour and carriage, joined to the low price of wheat—3*s* per bushel in the market.

We want capitalists. Money at this time is very scarce. It may be invested safely at the rate of £15 and £20 per cent. A few men of capital, prepared to introduce home manufactures, might be of signal advantage to the colony at the present moment.

The new constitution for the colony was favourably received; but here again we are doomed to disappointment. The leading colonists and monied men have been much divided of late upon the commencement of railway movements. Some wish to fix upon a new site for the Port of Adelaide, and carry the rail to that only, entirely neglecting the present Port, which is said to be unfit for navigation. It may seriously affect the interest of the South Australian Company, and other vested interests. Their excellent manager, Mr. Giles, is well fitted for his trying position, while he enjoys the best wishes of all classes.

For several weeks I read the Essay of Mr. Noel on the Union of Church and State. It was heard with great interest by my people, and has been largely quoted in the colonial papers. The Voluntary Principle is well understood in the colony, where our body is occupying an influential position; and its movements may materially influence other colonies, while of essential service to the cause of Voluntaryism in the world.

We have had some delightful spring weather; but now (November 16th) the heat is becoming intense. Our house has six rooms on the ground-floor. It is opposite the chapel, and affords a fine view of magnificent hills in the distance. The climate is healthy, though we are subject to frequent and sudden changes. We have enjoyed excellent health ever since our arrival, though the hot winds are very trying to the constitution. I have sent you an engraving of our chapel and school-rooms, which is a representation of things as they are at this moment. I suppose it is too large for any magazine; but the spirited Editor of the BANNER might oblige us by an insertion in his paper.

I am, my dear Sir, yours affectionately,

To Rev. A. Wells. J. M. STRONGMAN.

Theology.

REVIVALS OF RELIGION.

We trust the admirable Letter by Dr. Heman Humphrey, with which our last Number opened, has met the very general approval of the Ministry and the more intelligent members and office-bearers of the churches. We now return to Dr. Pond, and present another of his Lectures, which comprises a large amount of valuable, practical common sense. After pointing out the contrary evils of extreme caution and overdoing, he thus proceeds:

The feelings of the vigilant, faithful pastor, during a season of declension in his church, are well expressed by the Psalmist: "My soul waiteth for the Lord, more than they that watch for the morning; I say, *more than they that watch for the morning.*" The figure is that of the literal watchman, who has been patroling through the streets the livelong night, and whose eyes are turned eastward, with impatient longings, to catch the first gleam of breaking day. It is in this state of mind that the eye of the anxious, waiting pastor catches the first indication of spiritual good. With intense desire he watches over it, cherishes it, and does all in his power to promote and diffuse it. As it spreads and becomes more and more decisive, his hopes, his confidence, his diligence increase. He suffers no inquiring mind to be neglected, and no opportunity of promoting the good work to pass unimproved. He increases the number of his extra meetings to any amount that his strength will admit, and that the exigencies of the case require.

Now all this is very well. No faithful, conscientious pastor could think of doing less. But it is just here that the danger of that second extreme to which I adverted, overtakes us. The good pastor rejoices in the begun revival; he feels his own responsibility in regard to it; his soul is quickened and excited under its influence; and he rushes into it, under the impression that he cannot labour too fast, or do too much in a given time for the promotion of so good a cause. The consequence is, that he goes beyond his strength, and soon finds himself in a situation in which he can do nothing. Or, in his heated, excited state of mind, he is chargeable with indiscretions, which impair his influence, and hinder rather than promote the work. He changes, it may be, the whole character of the revival, and turns it into a scene of excitement and extravagance. Or if none of these consequences follow, he hastens what may be termed the *crisis* of the revival, and brings it to a speedy end.

There is a degree of awakened activity, beyond which the human faculties, in their present state, cannot go, and *in* which they cannot be long sustained. They will soon begin to droop, and their energy will be relaxed. On this account there is a season, in every general revival of religion, when the work is at its *height*—a season which may not improperly be termed its *crisis*. This season once past, it is next to impossible to recall it, or to make any considerable approaches towards it. The power and glory of the revival have usually gone by. Little more can be done afterwards than to pass over the ground, secure the precious fruits, and gather in the gleanings of the harvest. Hence, every wise minister will endeavour to *put off* this dreaded turn of things as far as possible. He will be sure to keep the revival in progress; but in *such* progress that it may be continued on. He will fear to hasten the work unduly, and thereby bring it to a premature termination.

In the progress of a revival there are several things to be done for those who become the subjects of it. The first, as I have before remarked, is to arrest their attention; to awaken them; to bring them to serious consideration and reflection; to convince them of their sinful character and ruined state; to make them earnest and anxious for the salvation of their souls. This is the first thing to be attempted for the impenitent, and the first, under God, to be accomplished.

The second is, to *draw out* these awakened, anxious persons from their hiding-places, and induce them to make their feelings known. This second thing is often as difficult to be accomplished as the first—sometimes more so. In frequent instances, persons can more easily be brought to consideration and deep

feeling, than they can be persuaded to manifest that they have such feeling. Either fear, or pride, or shame, or something else, keeps them back; and it is next to impossible to bring them out and induce them to make their feelings known. And yet this point must be gained, or it may be feared they will never come into the light and liberty of the Gospel. They will smother and quench the striving Spirit. Their closely-concealed impressions will languish and die. Or if such should not be the dread result, their sufferings will be needlessly severe and protracted, from the want of appropriate religious instruction.

Of all the methods which have been devised for the purpose of bringing the anxious sinner to an open acknowledgment of his case—next to private, personal conversation—perhaps the inquiry-meeting is the most unexceptionable. There is no trick or artifice about this. There is no undue excitement, or ostentatious display. Those who feel concerned for the salvation of their souls are invited to meet their pastor at a given time and place, to make him acquainted with their state of mind, and receive his counsels and his prayers. Such, surely, is an unexceptionable meeting, and it has been followed, in thousands of instances, by the most precious results.*

The next point to be gained with the inquiring sinner, is to bring him to an *unconditional surrender* of himself to God; or, in other words, to effect, instrumentally, his *conversion*. In some instances this point, and that last considered, coincide. The struggle in coming to an open development of one's case is so great, that the decision of this question decides all others. The soul is born of God at once. But ordinarily, conversion *follows* the first disclosure of feeling, and follows it (it may be) at some considerable distance. Persons will visit their minister, or attend the inquiry-meeting, time after time, and yet not come to the knowledge of the truth. This interval is always one of great anxiety to the faithful pastor. He regards the souls thus situated as in a most critical, awful state. They are suspended, as it were, between hell and heaven. They are balancing motives and destinies for eternity! In these circumstances he feels for them, prays for them, and accompanies his prayers by the most earnest and appropriate instructions. He solicits for them the prayers and labours of others, and does everything in his power to save them from grieving away the Spirit, and to lead them on to that great decision which is to bring them into the kingdom of Christ.

When an individual has begun to indulge hope in Christ, the next thing to be done is to *prove* and *instruct* him, and after a suitable probation, to *bring him into the church*.—There are those, indeed, who attach no importance to this period of probation; insisting that as soon as individuals profess to be converted, they should be received *at once* into the church. In support of this practice the example of the Apostles is alleged. The three thousand were baptised and admitted to the church the *same day* on which they were converted. So was the eunuch; so was the jailor; so were Cornelius and his family; and many others.

But the *difference of circumstances* between ourselves and the Apostles ought here to be taken into the account. So far as our circumstances and theirs are alike, we are bound to follow their example to the letter. But where there is a wide and manifest difference, as in the case before us, we are to practise, not precisely as the Apostles did, but as we have reason to believe they would, were they in circumstances like our own.

In the age of the Apostles there was much less *inducement* to deception, and proportionally less danger of it, than there is at present. Then the instruction imparted was of the best kind; given under the inspiration of the Holy Ghost. And the exposure at that period, not only to reproach and shame, but to palpable persecution, was so great, that none would be likely to make a *profession* of their faith in Christ who were not in possession of the great reality. In the peculiar circumstances of that age, a simple profession on the spot, such as was always made previous to baptism, furnished probably a more decisive evidence of piety than converts in general can furnish now, after weeks of probation.

It should be considered, too, that the Apostles were under the immediate direction of the Holy Spirit, which rendered them, if not infallible in the discernment of character, at least much better judges than we can pretend to be.

* The pastor will often find those in the inquiry-meeting with whom he wishes an opportunity for more protracted conversation: such should be invited and *engaged* to meet him in his study, or in some other convenient place.

We have evidence of this in the readiness with which Peter detected the hypocrisy of Ananias and Sapphira, and of Simon the sorcerer. As we have not the power to unmask hypocrisy after this manner, so neither have we the power to decide (as the Apostles did ordinarily on the spot) who are and who are not proper candidates for admission to the church of Christ. We lay no claim to the supernatural direction of the Holy Spirit in this matter, but are left to the slower processes of probation and inquiry.

But though we dare not follow the example of the inspired Apostles to the letter in this thing, we do profess to follow it in *substance* and *spirit*. The Apostles admitted persons to the church so soon as they were *satisfied* of their conversion; and we are entitled to do the same. The only difference is, they had the means of obtaining satisfaction *sooner*, ordinarily, than we can.

I have said that we are entitled to receive professed converts to the church so soon as we can obtain reasonable *satisfaction* on the question of their piety. But this cannot be obtained in one day or two. It cannot be obtained, as a general thing, in one week or two. Persons need *time* for reflection and self-examination, after they indulge the hope of being converted, before it will be prudent for them to offer themselves as candidates for the church. And the church needs *time* in which to judge of the experience, and observe the character and walk of professed converts, before they can be satisfied on the question of their piety, and can prudently receive them to the fellowship of God's people. *Satisfaction*, I repeat, is what the church wants; and as soon as this can be obtained, and not before, should the candidate for membership be permitted to enroll himself among the professed disciples of Jesus.

I urge the importance of some delay in this matter, because ministers and churches not unfrequently have strong inducements to be precipitate. They rejoice in the supposed conversion of individuals. These individuals appear well for the time; they promise well for the future; their Christian friends judge charitably of them, and would be glad to see them in the church; and they urge their admission as soon as practicable. In some instances, *sectarian* feelings operate more or less to increase the inducements to be precipitate. But the discreet and faithful pastor will not be much influenced by motives of this nature. He considers the danger to *religion* of publicly pronouncing an individual a convert, before he has been sufficiently tried. He considers the danger to the *church* of prematurely pressing a person into it whose seeming goodness may be very transient, and whose religious impressions may soon vanish away. He considers the danger to the individual himself, of encouraging him in an unfounded hope, and of placing him in a situation where, if he is not converted, it is hardly likely that he ever will be. The example, too, will have an influence, and may lead to greater evils in the case of others, than would be likely to result from that actually in hand. Impressed by considerations such as these, the wise minister will hesitate, at least for a time. He will seek that satisfaction in a temporary probation, which, from the nature of the case, he can obtain in no other way. He will reflect, that a little delay can be of no essential injury to any one; while undue precipitancy may put at hazard the most important interests.

But while I urge a reasonable delay in gathering new converts into the church, there is such a thing as *unreasonable* delay. It is not uncommon for hopeful converts, either from the suggestions of their own minds, or the influence of others, to put off a public profession of religion till they lose the ardour of their first love, become cold and worldly in their feelings, and their minds are filled with doubts and fears; and then they are *afraid* to perform the duty. And so they hide their light under a bushel, and lead a comparatively comfortless, useless life, it may be for years, halting between two opinions, and enjoying neither religion nor the world, till at length another revival wakes them up, and brings them to the stand which they ought to have taken long before.

There is a medium somewhere—a safe and proper medium—between the extremes of precipitancy on the one hand, and of delay on the other, which every pastor should endeavour to take and pursue. Nor is it to be understood that this medium line is an *unvarying* one. *Satisfaction*, I repeat again, is what the church wants. It is *all* she wants. But satisfaction may be gained in respect to some persons, much sooner than others. Here is a person, we will suppose, of mature age, of sober, discreet life, and of good reputation in the community,

who becomes a hopeful convert. The evidence of his conversion is very decisive. Of such a one satisfaction may be obtained in a little time. He will satisfy the church as soon, perhaps, as he has satisfied himself. Here is another professed convert, in mere childhood, or early youth. Or he is one whose previous character has been vicious and profligate. The evidence of his conversion may seem to be clear; and yet, from the nature of the case, he cannot satisfy the church so soon as the individual first supposed. His Christian friends will need to watch over him for some considerable time—if he is wise, he will *wish* them to do it—before they can be satisfied that the seat of his corruptions has been broken up, and that his future life will be honourable to the Gospel.

The period which elapses between the first dawning of hope, and a public profession of religion, is one of great interest and importance, not only to the supposed convert himself, but to his Christian friends, and to the church. It is a period when the mind is open to instruction and impression, and one which should be turned to the best account. It is also a period, in some respects, of more than ordinary exposure, during which the inexperienced convert needs—perhaps more than he ever will again—a careful inspection, a friendly and watchful care.

I have often thought that we needed some provision in our churches, beyond what we now possess, for the special benefit of hopeful converts during the period of their probation for the church. A provision of this kind was proposed, in one of our Periodicals, several years ago, and met the expressed approbation of some of our most judicious ministers.* Still I believe it has not been extensively adopted in practice. I shall take the liberty of repeating it here.

"Let there be a class formed of such as have become hopefully pious, to be denominated the *Probationers' Class;* and as fast as others begin to give evidence of piety, let them be induced to join it. This should be considered as the *first* step towards a public profession of religion. Having taken this step, individuals may be expected to rest here for a little season. The interval will be longer or shorter, according as age and other circumstances seem to render it expedient.

"The members of this class should be regarded as on *probation for the church*—as under the inspection of the church; and should be the subjects of much prayer, and of continual and appropriate religious instruction. For the purpose of instruction, they should be accustomed to meet the pastor at stated seasons; and should be visited individually by the pastor, and by other members of the church. The object should be, to give them clear and correct views respecting the nature and evidences of piety, that they may not be deceived respecting their own character; to watch the progress of their minds, and the exercises of their hearts, that a correct judgment may be formed respecting them; and to acquaint them fully with the duties and responsibilities connected with a public profession of religion, that they may be able to count the cost, and to come forward with right apprehensions to the work of the Lord.

"The advantages to be expected from the measure here proposed, are many.

"1. In the important interval between conversion and a public profession of religion, young converts will not be left exposed to temptation, with nothing thrown around them for their security.

"2. Opportunity will be afforded to lengthen the period of probation, especially in those cases that seem most to require it. Owing to the exposed situation of persons during this interval, ministers are under strong temptations to shorten it. But the safety of the church forbids that it be unduly shortened. Persons cannot decide satisfactorily upon their own characters, or make due preparation for the ordinances of the church in one week, or two, after their supposed conversion. They must have time for instruction and self-examination. Nor yet ought the duty of a public profession of religion to be suffered to pass out of their minds. Measures should be taken to keep the subject continually before them, to make it one of thought and care, and to prepare them for it in the best possible manner.

"3. An obvious advantage of the measure under consideration is, persons will be likely to come into the church with better views. Many are now becoming pious in families, where they have not been taught the first principles of religion. To such, as well as all

* "Spirit of the Pilgrims," vol. iv., p. 656. The late Dr. Porter, of Andover, in his "Letters on Revivals," published also in the "Spirit of the Pilgrims," refers to the Article from which I am about to quote, in terms of high approbation; see vol. vi., p. 388.

others, this period of probation must be highly beneficial. Having been instructed by the officers of the church in the nature and evidences of piety, in the doctrines and precepts of religion, and in the more important parts of Christian character and duty, they will be likely to come into the church *more truly evangelical Christians* than could otherwise be expected.

"4. The method proposed will be likely to keep those out of the church who do not belong there, and whose influence will only be to unnerve its arm, and palsy its energies. It is a great injury to unconverted persons themselves, to admit them to the church; and it is a source of constant hazard and trouble to the church to receive them within its sacred enclosures. The Probationer's Class will be like the fan spoken of by the forerunner of Christ, to separate between the chaff and the wheat. A principal object of it will be to try the characters of its members, that those who are found wanting may be set aside, and those who are approved may be made manifest.

"5. Another good effect of the measure proposed will be, to bring all those in a congregation who are properly entitled to the privileges of the church within its borders. There is usually a class of persons in every congregation who indulge a hope in the mercy of God, and give some evidence of piety, who are not prepared, as *they* think—nor are they in a way to be prepared—to profess Christ before men. Such persons should be induced, and in most instances would be pleased, to join the Probationer's Class; and here, under a course of appropriate instruction, their minds would probably soon come to be decided one way or the other.

"6. It may be hoped, too, that the plan here recommended may be a means of raising the prevailing standard of piety. There is no period more favourable to permanent religious impression than that immediately subsequent to conversion. This is the day of a person's espousals—the season of his first love. The mind and heart are now susceptible and open. The views as to practical religion are forming. Hence the opportunity is a highly favourable one in which to raise the standard high, and lead persons up to the elevation of the Gospel.

"As a part of the above plan, it may be expedient, in some places, to have a *distinct* class, consisting of those in childhood and early youth. Many of this age are now hopefully converted; and the question is beginning to be agitated, What shall be done with them? As they may need a course of instruction and discipline peculiar to their age, I would suggest, where several are found in the same congregation, that they be formed into a class by themselves, to meet the pastor at stated seasons, for the purpose of being instructed and examined, by question and answer, like the catechumens of the primitive age. And whether older or younger, as soon as their cases come to be *satisfactory*, they ought to be admitted to the communion of the church. The decisive question as to their admission ought not to be one of *years*, but one of *character*. If they give *satisfactory evidence*, however young, that they belong to the number of God's spiritual children, who shall debar them from their Father's table?"

We like exceedingly the suggestions with which this chapter closes. We are deeply convinced that something of this description is very much to be desired in all churches, especially those of magnitude, whether in town or country. There are numbers of persons whom it is very desirable not to lose sight of, because of their hopeful condition, while there is, nevertheless, some hazard in their immediate admission to the fellowship. Classes of this description, to which Dr. Pond refers, would just meet their case. This matter will be found to have been fully brought forward, and largely discussed, in the book entitled "JETHRO," which was written before the appearance of the admirable work from which the foregoing lecture is extracted.

"NO EXCITEMENT."

"WE have had a revival of religion; there were thirty conversions, and no excitement." If we may judge from the frequency with which phrases like this are repeated in notices of revivals, we might suppose that any excitement on the subject of religion is deemed an error or weakness, if not a sin.

No excitement.—This is not uttered in relation to political meetings, pleasure-parties, gatherings on 'change when

stocks are fluctuating, companies at festivals, assemblies crowding around some literary lecturer, the spectators in a theatre, or the dancers in a ball-room. That there should be some excitement in all such places is natural, is expected. It gives a spur to enterprise and a zest to enjoyment.

No excitement, and a revival of religion. —Then parents felt but little solicitude for the conversion of their children, and friends were not very anxious for the salvation of their impenitent kindred and friends; for solicitude and anxiety are excitement. They restrained all emotion, as if it were sinful, and spoke and prayed very calmly. They believed that these friends were guilty transgressors of God's law, and exposed to everlasting condemnation, but it caused no excitement. Had they seen them in a burning house, or in a surf-wrecked boat, no one would have blamed them for manifesting excitement; but in relation to their religious interests there must be no excitement.

No excitement, and yet sinners were converted.—They felt their pollution and guilt as sinners against a holy God, their sins pressed as a heavy burden upon their souls, they heard the whispers of the Holy Spirit, saying, "Go in peace, thy sins are forgiven thee;" Jesus Christ was revealed in them the hope of glory, there was the most complete and joyous revolution in their condition and nature of which humanity is capable; and yet there was no excitement.

No excitement.—Then the preachers were very unlike Paul, who, during his three years' pastorate at Ephesus, "ceased not to warn every one, day and night, with tears." In these modern revivals there can be no weeping warnings; for weeping shows excitement.

No excitement.—Then the revival had but little in common with the revival of Pentecost, for there the preachers were so much excited that they were charged with drunkenness; and under the influence of alarming truth "fear came upon every soul."

No excitement.—Then there was no regeneration. For it is simply a moral impossibility for a soul to pass from death unto life, from a consciousness of guilt and danger to an assurance of pardon and safety, from a conscious condition of condemnation and ruin to a state of peace and joy unutterable, without excitement.

But good brethren who thus write do not weigh their own words—they do not exactly mean what they say. It is to be feared, however, that there really exists a morbid and certainly unscriptural sensitiveness on the subject of religious excitement. Would to God we could see the beginning of that kind and degree of excitement which shall be witnessed when "a nation shall be born in a day!" It is well to distinguish between "a religion of excitement and the excitement of religion."

"WILT THOU NOT REVIVE US AGAIN?"

THIS was the fervent prayer of the Psalmist, in behalf of himself and Israel. How sadly yet solemnly appropriate it now is, to the numerous churches of our land, and to the thousands of their members! How important that we all at once adopt it as our own—that we cry earnestly and mightily to God, "*Wilt thou not revive us again?*"

"*Wilt thou not* REVIVE *us?*" We all know what is meant by a revival. It is a time when the Holy Spirit is poured out on individuals and communities; when with many, and often with multitudes, the mind is thoughtful, the conscience tender, the heart serious; when the sanctuary is filled, and truth is powerful, and prayer frequent and earnest; when Christians are refreshed and quickened, and backsliders restored, and sinners are converted to Christ. It is a time when the power of the world is broken, and angels in heaven rejoice, and the church on earth is blessed. A revival! It is the richest blessing we can ask or God bestow, whether for ourselves, our children, families, friends, neighbours, for the church, or for the world. A revival, with all its hallowed influences, we should most earnestly desire, and for it importunately plead. Not for riches, honours, pleasures—not even for worldly comforts, further than God sees them needful and best for us; but for the special influences of the Holy Spirit—that God would *revive* us.

"*Wilt* THOU *not revive us?*" It is God, and only he can do it. All our dependence—all our hope is in him. Vain is the help of man. Means are in vain, if he does not quicken; truth powerless, if he does not apply; effort idle, if he does not prosper it. Paul may plant, or Apollos water, but God giveth the increase. Deeply, then, let us feel our dependence, and that all our help must come from him. Realizing that our

strength is but weakness, let us look unto the hills whence our help cometh—to the Lord which made heaven and earth. Unto him let us cry, "Wilt *thou* not revive us again?"

"*Wilt thou not revive us* AGAIN?" It is the thought of past mercies that quickens the Psalmist to plead for more. And so the remembrance of past revivals should rouse us to pray for the same blessedness again. Most of us have known, by delightful experience, what it is to enjoy an outpouring of the Holy Spirit. In such a season, how have we witnessed the union, joy, humility, prayerfulness of Christians—their renewed fidelity and zeal; the conviction and conversion of the impenitent; the addition of multitudes to the church; the salvation of many from the world! In some such seasons, it may be, that we were first converted, or that we have been refreshed from on high, or that our children, or friends, have been brought to Jesus, to learn of him, and find rest to their souls. Sacredly hallowed, soul-cherished season! Every thought of it inspires the heartfelt prayer, "Wilt thou not revive us *again?*"

"WILT *thou not revive us again?*" The blessing is indeed great. Let us plead, and plead earnestly with God, that he will grant it. Let us wrestle like Jacob, that we may prevail like Israel. For Zion's sake, let us not rest—for Jerusalem's sake, let us not hold our peace, till the righteousness thereof go forth as brightness, and the salvation as a lamp that burneth. Deeply do we need spiritual blessings; and God is their only source, and prayer the divinely appointed means of obtaining them. "For all this," the Most High expressly declares, "will I be inquired of by the house of Israel, to do it for them." Oh, then, let us ask, that we may receive—let us seek, that we may find them. From every heart let the prayer, in faith, ascend, "*Wilt* thou not revive us again?"

"WILT THOU NOT REVIVE US AGAIN?" Let this be the prayer of every church, and of every disciple. Let it rise from the closet, the family, the prayer-meeting, the sanctuary. Let us offer it *humbly*—with a deep sense of unworthiness; *earnestly*—in full view of our necessities; *penitently*—sincerely mourning our past remissness, and each one searching out, and putting away his own sins; *evangelically*—in the name of Christ; *perseveringly*—giving the Most High no rest, till he come and build up his kingdom, and glorify his name in the salvation of many souls.

GROWTH IN GRACE.

REGENERATION is the beginning of a good work in the heart, but it is not a complete preparation for the kingdom of heaven. The young convert is required to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Paul the Apostle prayed for the Christians of Philippi, "that your love may abound yet more and more in knowledge and in all judgment, that ye may approve the things that are excellent; that ye may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God." To the Colossians he writes—"For this cause we also, since the day we heard it, do not cease to pray for you and to desire that ye might be filled with the knowledge of his will in all wisdom and understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful unto every good work, and increasing in the knowledge of God."

One invariable evidence of true piety is the desire for higher degrees of knowledge and holiness. How repeatedly and earnestly does the Psalmist, in the 119th Psalm, express the desire of more thorough acquaintance with the Word of God. "Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep thy law: yea, I shall observe it with all my heart." "O how love I thy law! it is my meditation all the day."

The desire of holiness is one of the most clearly-developed feelings of the pious heart. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." To be satisfied with our present attainments in piety is to be satisfied with sin; for "in many things we all offend." What are some of the evidences of our growth in grace?

1. Growth in grace will manifest itself by clearer views of Divine things. Depravity blinds the mind to moral purity. To the unregenerate, Jesus Christ is a root out of dry ground, having no beauty. In proportion to our growth in grace do we "behold the beauty of the Lord," and better understand spiritual truth.

2. Growth in grace will manifest itself by more humbling views of ourselves. Depravity makes men think of themselves more highly than they ought, and

fills them with pride. Divine grace gives them correct views of themselves, and leads them to say with Paul—"By the grace of God I am what I am." It induces them in lowliness of mind to esteem others better than themselves :

> "The more thy glories strike mine eye,
> The humbler I shall lie."

3. Growth in grace will manifest itself in increasing pleasure in private devotion and public ordinances. "It is good for me to draw nigh to God." Sin draws from God; holiness attracts to him. The more we hear of true holiness, the greater pleasure we shall find in communion with God. "One day in thy courts is better than a thousand." When trifling excuses will detain us from the prayer-meeting and the house of God, there is sad evidence of backsliding.

4. Growth in grace will be attended with a growing interest in the cause of Christ. He who loves Christ, of course loves his kingdom, and desires to see it established in the world. And precisely in proportion to that love will be the self-denial he will be willing to make for its promotion. "Do good in thy good pleasure unto Zion; build up the walls of Jerusalem." "Lord, what wilt thou have me to do?"

5. Growth in grace will show itself in increasing *meekness*. Depravity begets resentment and revenge. Grace enables us to return good for evil, blessing for cursing—to pray with the martyr Stephen—"Lord, lay not this sin to their charge." Meekness is a lovely grace, most unlike depraved human nature.

6. Growth in grace is attended with increasing cheerfulness. "We walk by faith;" and in proportion to the strength of faith is the assurance that "all things work together for good to them that love God!" "Rejoice evermore."

PRAY FOR ONE ANOTHER.

What is more delightful than the reciprocal offering of prayer to God among Christians, praying one for another? Is not this an exercise most imperiously demanded in the present state of the churches?—Brethren, pray one for another.

1. It is a delightful Christian exercise. To enter into communion with God for a brother or a sister in the common faith, to ask heaven's blessing on their soul, to plead with spiritual longings for their sanctification, usefulness, peace, and sure prospects; and to feel that all this was reciprocated, so that Christian desire for one another meets at the mercy-seat, how delightful the exercise?

2. It helps to keep one another in mind. The tendency here is to forgetfulness and to become estranged. But praying one for another will serve to counteract this tendency. When we pray for an object, we remember that object. When we ask for a blessing on a brother or a sister, we remember that brother or sister. Christian remembrance is a great want in our churches. Indeed, it is no uncommon thing to find in the bosom of the same church those who are ignorant of that fact. The question is not unfrequently asked, Is such, or such an one, a member of this church? More of reciprocal prayer would tend to cure this ignorance.

3. It serves to promote in one another a mutual Christian interest. If we pray for an object, it is fair to conclude we feel some interest in it, and, of course, in the answer to our prayer. No child of God can be in the habit of praying for a brother or sister in the Lord, and not feel an increasing interest in that brother or sister. If any praying one has doubt of this, let him try it.

4. It fosters religious fellowship. A community of Christians, heartily looking up to God for blessing on one another, will find the cord of their spiritual brotherhood becoming stronger and stronger. In this exercise a spirit unearthly reigns. It is the fruit of a new implantation, and the growth is like the seed planted.

5. Reciprocal prayer tends to unity.—Those who truly pray are one. "We are all one in Christ Jesus." Virtually, *vitally*, we are one. When we pray for one another, we say, "Our Father." We all say so. "We have one Father, even God." "Bless spiritually, savingly, thy children." And all we are brethren, children of the common Father, a unity. Let us pray one for another.

THE PRAYER-MEETING.

Professor of religion, are you one of those Christians that make a point of attending the stated prayer-meeting in connection with your church? If so, then you can probably testify to the beneficial results of this practice, in promoting your own peace of mind and growth in grace. You can testify that

this habit has had much to do in keeping alive piety in your own heart. Many a time, when the world has seemed to call upon you to stay away, yet if you have broken through the temptation, and been found in your place with your fellow-Christians, communing with God, and meditating upon his truth, you have gone away refreshed, and rejoicing that you did not yield to the allurements which would have detained you from so good a place.

But if you are one of those professed Christians who are habitually absent from the place of prayer, permit us to ask you whether you have ever honestly attempted to give a reason for this absence? Will you admit it to your own heart that you have no taste for these seasons of social worship and communion with God? If the fact is so, it is best by all means that you should admit it to yourself, and meet the conclusions which are naturally to be derived from such a fact. Let us hope, however, better things of you. Let us imagine that you absent yourself from these assemblies of your Christian brethren, because you think that a proper and suitable attention to your worldly concerns demand it. But is your conscience easy upon this point? Do you *perfectly* satisfy yourself with this plea? "Will a man rob God?" If you should chance to hear that in some neighbouring town the pastor of the church had appointed a prayer-meeting week after week, for a whole year, and that not a single member of that church had ever been near it, you would think that there was a very strange state of things there. But how is this different from what would be true in your own town, if all the members of your church were like yourself? Why is it that you hold some in every church obligated to attend the prayer-meeting, while you feel yourself perpetually excused? Will you answer these questions to your own heart and to God?

PRAYER.

Sir Walter Raleigh, one day asking a favour from Queen Elizabeth, the latter said to him, "Raleigh, when will you leave off begging?" to which he answered, "When your Majesty leaves off giving." But think how much more bountiful God is, who did not give over granting Abraham his request for Sodom till he left off asking. And who can tell but that if he had gone on and prayed that if five righteous persons had been found in Sodom the city might have been spared for their sakes, his request would have been answered? Can we think that God will hear the young ravens when they cry, and neglect the doves that mourn in the valleys? that he will hear the young lions when they roar, and forget the lambs that bleat after the sheep? that he will hear Hagar and her Ishmael, that cry unto him in their extremities, and will yet turn his back upon the tears or stop his ears to the prayers of his own children, that cry unto him daily in the name of his dear Son, Christ Jesus? Undoubtedly not.

St. Ambrose was wont to say, the better to comfort Monica, the mother of St. Augustine, who prayed much for him, "It is impossible that a son of so many prayers and tears should perish." As long, therefore, as God gives us a heart to pray for any mercy, let us not be out of heart. And why so? Because then we beg no more than what God hath commanded us to ask; and we ask no more than what he hath promised to give; and he hath promised no more than what he is able to perform; and he will perform no more than what he shall have glory for; and we know that his glory is dear unto him!

RULES FOR TRAVELLERS AND VISITORS.

IF RESIDING IN THE COUNTRY.

1. Never neglect your accustomed private duties of reading, meditation, self-examination, and prayer.

2. Never fail to attend some place of worship on the Lord's day, unless prevented by such circumstances as you are sure will excuse you in the eye of God.

3. Never entertain invited company on the Lord's day, and pay no visits, unless to the sick and needy, as acts of benevolence.

4. Never engage in anything, either on the Lord's or on any secular day, which will compromise your Christian consistency.

5. Seek to do good to the souls of your family, and all others within your reach.

6. Always remember that you are to "stand before the judgment-seat of Christ."

IF TRAVELLING.

1. Never, on any plea whatever, travel on the Lord's day.

2. Make your arrangements to stop,

if possible, in some place where you can enjoy suitable religious privileges.

3. Every day find or make time for your private duties of reading, meditation, self-examination, and prayer.

4. Carry tracts and good books with you to read, distribute, or lend, according to circumstances.

5. Seek for opportunities to do good to the souls of those into whose society you may fall.

6. Never, by deed or conversation, appear to be ashamed of your religious profession.

7. Remember you are to "stand before the judgment-seat of Christ."

April and May Meetings.

SCOTTISH CONGREGATIONAL UNION.

SIR,—Your kindness in inserting my former communications induces me to hope that you will not be disinclined to allow me to occupy another space in your columns, to inform your numerous readers of what has been going on, of late, in this northern part of the island.

On the 23rd, and two following days of April, the thirty-eighth anniversary of the Scottish Congregational Union was held in Edinburgh. The attendance of pastors and brethren from other parts of the country was numerous, and a pleasing spirit of harmony and mutual confidence seemed to pervade all the proceedings. Your townsman, Mr. Binney, was of course the lion of the day, and amused the meetings with his facetious speeches and humorous attempts at *Scotch*. His sermon on the Thursday forenoon was distinguished by his usual originality of thought, closeness of reasoning, and felicity of illustration; and his addresses at the other meetings, though evidently unpremeditated, contained many valuable hints, and were marked with shrewd good sense and manliness of sentiment. He seemed anxious to accommodate himself, as far as possible, to the views and feelings of his Scottish brethren, and soon became a special favourite both with old and young. The Churches of the English Union have been peculiarly fortunate in their selection of this eminent man as their delegate, who was already well known, by his writings, to the religious public in Scotland, and who seemed so well fitted, by his original cast of mind, to contend with the philosophizing and semi-deistical spirit of the present age. May his labours among the young men of the metropolis be abundantly blessed by the Great Head of the Church!

Dr. Wardlaw made his appearance at an early part of the proceedings, and was repeatedly welcomed with loud bursts of applause, which must have convinced him, if any doubt remained in his mind, of the unshaken confidence of his brethren in his Christian character. I agree with you, however, in thinking (as it is expressed in the BANNER) that, by the frequent allusions to the late proceedings in Glasgow, too much importance was attached to what you justly designate "a most contemptible affair;" and though the cordiality with which he was greeted at first, was quite natural and proper, and it would even have been vain to attempt repressing the "generous impulse" which prompted it, it would (in the humble opinion of the writer) have been a more dignified course to have taken no further notice of the matter. To call for further demonstrations of *confidence* seemed to resemble a work of supererogation, as if nothing would satisfy the Doctor's numerous friends, but to triumph over a fallen foe, and "thrice to slay the slain." Indeed, our countrymen are so accustomed to *Courts of Review*, that the impression was very general among our Presbyterian brethren, that the case had been regularly brought before us, in our ecclesiastical capacity; and we were complimented on having "cleared Dr. Wardlaw." However, the sympathy and respect manifested towards him on all occasions must have been very gratifying to the worthy Doctor; and it was pleasing to hear him observe, that he felt himself stronger in body and mind than he had been for several years.

The number of regular *students* at the Theological Academy, during the Session just closed, has been twelve. Of these, four have finished their *curriculum*, and are placed on the preachers' list as candidates for the pastoral office. The progress of the young men in the various branches of classical, philosophical, and theological study, has been satisfactory, and their conduct such as to secure the approbation of the tutors; but the harmony of the institution has in some degree been impaired, by some of the students unnecessarily mixing themselves up with the disputes in Dr. Wardlaw's church, which called for the exercise of discipline, and occasioned the *rustication* of one or two of the more refractory. Others have made the *amende honorable*, and been restored.

At the preliminary meeting of the Union on Wednesday, Mr. Wight, of Edinburgh, brought forward a plan, which he had previously announced, for increasing the pastors' salaries; and this motion came with a peculiarly good grace from *him*, as he is in independent circumstances himself, and consequently has no personal interest in the matter. His attention has long been directed to this subject, in consequence of the frequent removals that have taken place, of late years, among the pastors of the country churches, which, he justly observed, must be ascribed, not so much to the love of change, as to the want of temporal support. The salaries of many of *these* scarcely amount to £80 per annum, which, he showed, is utterly inadequate to meet all the demands that usually come on an individual holding a public situation, and who is obliged to keep up a respectable appearance. He further showed that this state of things might be traced, not so much to want of ability on the part of the Churches, as to the low and inadequate ideas that prevail

among the people respecting the proper *status* of a Christian pastor. In proof of this, he referred to the amount of money (nearly £20,000) that had been raised by the Denomination, within three years, for the liquidation of their chapel debts; and proposed that a scheme, somewhat similar to this, should be formed for increasing the pastors' salaries. These, he suggested, should be raised to the following scale, viz., £100 to those pastors who labour in country stations; £150 to those in the smaller towns; and £200 to those in our larger cities. He admitted that an annual sum of from £700 to £900 would be required for this purpose, in addition to the amount presently raised by the Union; and proposed that a separate Board should be chosen, with a view to obtain the necessary supplies. To this Board would be committed the distribution of the money, on the principle of stimulating the Churches themselves to increased liberality. Suppose that one of the town churches gives its pastor £100, and that his circumstances require an income of £150—in order to make up the difference, the Board would offer £25, on condition that the Church shall contribute the same amount, in addition to what they already raise. It may so happen, however, that the £100 salary is already supplemented by the Committee of the Union, to the extent of £30—the sum actually raised by the Church being only £70. Here then are *two* separate Boards raising money for precisely the same object, and virtually entertaining different views of the adequacy of the pastor's salary: this must create a difficulty, if not occasion a collision; the only way to prevent which would be, either to entrust the whole of the supplementary fund, thus raised, to the management of the Union Committee, who would be very glad to increase the grants presently made to the Churches; or to confine the operations of that Committee to strictly home missionary purposes, such as the opening of new stations, or the support of general itinerancies, and to constitute the proposed Board into a *Pastoral-Aid* Society, having the entire management of the funds raised in aid of weak Churches, or for increasing the pastors' salaries. Mr. Wight candidly admitted this difficulty, which induced him not to press his motion for the institution of a *separate* Board, and an *interim* committee was appointed to confer with the Committee of the Union on the subject, and to report to next annual meeting. The proposed scheme is highly creditable to the feelings of the worthy mover, but he overlooks, in the generous ardour of his mind, the difference between an extraordinary effort, such as that for the extinction of the chapel debts, and a permanent fund such as that he now advocates. People will exert themselves even beyond their ability, once for all, for a specific object, who are not prepared to make a similar sacrifice from year to year. Even as it is, the pastors generally do not appear to have reaped any great benefit from the removal of the debt: in most cases their income remains the same as before; and the money which was formerly paid to importunate creditors for interest on bonds and bills, is now allowed to fructify in the pockets of the people.

At the breakfast in the Waterloo Rooms, on Thursday morning, Mr. Cullin, the esteemed secretary of the Widows' Fund, presented a very favourable report of that important scheme, and urged its claims on the liberal support of the Churches. Under his careful and able management, the fund has accumulated to upwards of £5,000, including the whole of the money received, from the commencement, by subscriptions and donations, the rule having been rigidly adhered to, of never expending more than the income of any one year. The sum of £245 was voted by the Committee for the present year; and this sum has been distributed among twelve widows, five aged ministers, and three families. In giving an account of the expenses of management, from the commencement of the fund, thirty years ago, Mr. Cullin playfully included rent of office, actuary's salary, insurance, gas, &c., making an aggregate sum of £33 6*s.* 2*d.*, or little more than twenty shillings a year. This both amused and gratified the audience, and a hearty vote of thanks was passed to the secretary for his gratuitous services. Mr. Cullin has devoted much of his time and attention to this object (which he pleasantly called his *pet* scheme), for the long period of five-and-twenty years; and it is hoped that, ere another year elapse, the Churches will testify the high sense they entertain of his valuable services by some more substantial token of their gratitude than an empty vote of thanks. Not that our excellent friend requires such a testimonial, or that he would approve of my suggesting such a thing (if he knew I were writing), for he already enjoys the luxury of being the medium of conveying gladness to many a widow's heart; but it seems nothing more than common justice requires. There is no cause for our taking advantage of his generosity. Such instances of disinterested labour should be held up as an example and stimulus to others. A testimonial of this kind would remain as an heirloom in his family, to remind the children of their father's virtues; and I am sure there is not a pastor in the Connexion, however poor, who would not count it a privilege to contribute his mite to such an object, were it only to afford an opportunity of expressing our high sense of the urbanity and kindness with which he has conducted the extensive correspondence into which he has been necessarily brought, in his official capacity, with his ministerial brethren.

Among the usual speakers at our anniversary, we missed the manly form, and the vigorous and substantial addresses of our long-tried friend, Dr. Russell; and the warm-hearted and animated appeals of Mr. Knowles, now removed to a higher sphere. To compensate in some degree for their loss, there was an infusion of new talent, in the person of others who have entered later into active life. Among these may be mentioned Mr. Robert Lang, the respected successor of Dr. Russell; Mr. Mann, of Dumfries; and Mr. Ninian Wight, of Aberdeen, the promising son of our able and successful evangelist. Other brethren, who never failed to make their appearance in former years, were prevented being with us from age and growing infirmities. Two of our humble and laborious itinerants of this class may be specified—Mr. Thomas M'Kinnon, of Sauchieburn, and Mr. James M'Kenzie, of Bervie. The names of two other of our oldest itinerants were also mentioned in the report as having retired into rest—men who bore the burden and heat of the

day, and by diligence, faithfulness, and zeal, made full proof of their ministry—Peter McLaren, of Callender, and Alexander Dewar, of Avoch.

The morning meetings for prayer were solemn and refreshing, though not so generally attended as their importance demands; and at other diets of our Assembly, several of the country pastors gave some interesting and instructive details respecting the progress of the work of God in their different localities. This presented a new feature, and imparted a fresh interest to our meetings. The venerable Mr. Campbell, of Oban; Mr. Tait, of Blairgowrie; and Mr. Young, of Annan, were engaged in this way. It were to be wished, indeed, that the time would allow of a greater number of brethren from a distance taking part in the proceedings, as not a few of them come from far, at great personal inconvenience and expense, who might be able to communicate much interesting information, and to throw out many valuable suggestions, who are unavoidably overlooked, and whom the friends in the metropolis, and other large towns, have no other opportunity of seeing or hearing. Having trespassed so long on your patience, I conclude with subscribing myself yours very sincerely,

W. LOTHIAN.

St. Andrew's, May 8, 1850.

BAPTIST IRISH SOCIETY.

THE Annual Meeting of this Society was held at Finsbury Chapel. GEORGE FOSTER, Esq., in the Chair.

The SECRETARY read the Report, from which it appeared that the Society employed 16 missionaries, 9 Irish readers, 24 schoolmasters, preaching regularly or occasionally at 70 stations. Reference was made to the extent of emigration, by which the Mission Churches have been much affected, upwards of 100 Irish Baptists having landed during the past year upon the shores of the single State of New York. The Report then adverted to the retirement from the office of secretary of the Rev. F. Trestrail, and the appointment to that situation of the Rev. Mr. Williams; and also to some changes in the Committee. The returns from fourteen Churches (two not having fully reported) show a gross increase of 79; or an average of nearly six to each Church. The loss, however, on the present year is considerable, and unparalleled in the history of our mission. The returns show a gross decrease of 99, or a clear decrease of 20; making an average decrease of 1½ in each of the returning Churches. More that 600,000 of the youth of Ireland have been educated partially or entirely by this Society; and this number, it is believed, is far below the real amount. These 600,000 children were all furnished with school-books, Testaments, and Bibles. After alluding to the efforts of the Committee to reduce the expenditure of the Society without seriously impairing its efficiency, they continue:—"Your Committee are pleased to report, that the income of the Society has more than equalled the expenditure of the present year; and that the balance against the Society, instead of being, as at the last anniversary, £1,670 8*s.* 6*d.*, is reduced to £1,606 13*s.* 2*d.*"

The speakers were, the Hon. and Rev. Baptist W. Noel, and Revs. T. Aveling, W. Robinson, and F. Trestrail.

BAPTIST MISSIONARY SOCIETY.

THE Annual Meeting of this Society was held in Exeter Hall; ALDERMAN CALLENDER, of Manchester, presiding. The attendance was very numerous.

The proceedings commenced by singing, after which,

The Rev. Dr. HOBY implored the Divine presence and blessing.

The CHAIRMAN then rose, and said, He was sorry that, in appearing there for the first time, it was a part of his duty to say, that the funds of the Institution were comparatively in a very low state, considering the importance of the work in which they were engaged, and the pressing demands made in all parts of the world whence their agents were labouring. They had need, not to slacken, but to redouble their efforts. (Hear.) In India, in China, in the West Indies, in Western Africa, and, indeed, wherever they had a missionary, their efforts ought to be redoubled. They had not now to put the machinery in motion for the first time. All they wanted was, sufficiency of funds to enable them to carry out their plans on a far larger scale than hitherto, and, with God's blessing, with far greater success. There never was a time like the present—blessed be God for it! (Hear.) The work of conversion among the heathen never was so remarkable and so successful as at this period. When God was thus working for them, and answering their supplications, should the Church slacken its exertions, and withhold the silver and the gold which might so profitably be employed in efforts for the conversion of those who were "perishing for lack of knowledge?" It was a remarkable fact, that just now there were two Societies labouring in India, both of which were in want of missionaries. (Hear.) He had lately met with that excellent man, Mr. Anderson, of the Scotch Free Church, who, with two of his brethren, had been successfully labouring at Madras, but who had now returned home on account of the state of his health; and that gentleman had stated to him and others, that during a residence of several months in Scotland, he had been looking through all their churches to see if he could find any young men qualified for the purpose of recruiting the missionary stations in India; and though he had preached and talked to them, he had been unable to find a single individual suitable for the work, although a kind friend had guaranteed to furnish the means to the extent of £300 a year for five years, if any one would undertake to go out with Mr. Anderson. The Church Missionary Society were in the same position,—they wanted suitable evangelical men to recruit their stations, but they could not be obtained. Now, while that was the case with other societies, their own had been obliged to refuse the applications of no less than seven individuals, every way qualified, for want of funds to support them. That surely was a state of things which needed only to be made known in their own and other denominations to secure all the aid required. (Cheers.)

The Secretary, the Rev. F. TRESTRAIL, then read the Report:—

"The missionaries sustained by the Society labour in Asia, on the western coast of Africa, in France, and in the islands of the Western Sea. The service of Christ is carried on in this extensive field by forty-eight brethren, with their wives, and nine females engaged in the special department of education. It has been, however, one of the blessed results of their toil, that from the midst of the converts there have been raised up, by the grace of God, not less than 120 natives of the different lands where the Gospel has been proclaimed by our brethren, to aid them in the further extension of the Redeemer's kingdom. About 180 other Christian brethren gratuitously devote more or less of their time in making known the unsearchable riches of Christ.

"The labours of the missionaries may be divided into three chief departments—1. Translations; 2. Evangelization; 3. Education.

"1. TRANSLATION.—In translations, the precedence must be given to the transference of the Word of God into the languages which are spoken by the people among whom the brethren labour. Although no new language has this year been undertaken, much progress has been made in several versions, and copies of portions of the Divine testimony have in large numbers left the press. In Hindi, for the use of the population in the Ganges between Monghir and Benares, 4,500 copies of the Gospels and Acts have been printed. In Hindustani, for the use of Mohammedans, in Persian and Bengali, 62,500 Gospels, Acts, or perfect Testaments, have been finished, chiefly under the supervision of Mr. Lewis. And in Sanscrit, under brother Wenger's care, 7,500 copies of portions of the New Testament have appeared. Other large editions are in progress, especially of the Old Testament in Bengali and in Sanscrit, by Mr. Wenger. The Bengali Testament, the work of Carey, Yates, and Wenger, is passing under a new ordeal; but has been triumphantly vindicated by the last-mentioned brother from the charge of heresy made by the clergy of Bishop's College in Calcutta. The total number of copies printed during the past year is 74,500; the number distributed, upwards of 50,000.

"2. EVANGELISATION.—Every opportunity is seized by the missionaries and their companions in labour, the native preachers and catechists, to extend the knowledge of the glad tidings of God's love to man. As the result of these self-denying labours, and the Divine blessing resting upon them, there are under the pastoral care of the brethren, and of the native converts chosen to the pastorate, 108 Christian Churches—cases of spiritual life in the midst of deserts and death. There are at present in fellowship in India and Ceylon, 1,962 persons; in Africa and the West Indies, 3,007; making in all nearly 5,000 professed disciples of Christ, and about 350 seeking admission into the fold, exclusive of Jamaica. The clear increase during the year has been 188. The future prospects of evangelisation in India are, however, rendered more bright than before by the long-delayed declaration, recently issued in the form of a draft of an Act by the East India Government, that no native of India, on changing his faith, shall henceforward be subject to the penalties, confiscations, and the disruption of every social tie, which conversion has until now drawn in its train. It is the Magna Charta of India on liberty of conscience.

"3. EDUCATION.—The training of young men of native origin for the ministry has not, to the Committee's regret, proceeded so favourably in every case as they could wish. The adverse influences alluded to in last year's report as in operation in Canada, have led to the closing of the College of Montreal, and the resignation of the tutor's office, by their respected and esteemed brother, Dr. Cramp, and, from present appearances, there does not appear much probability of its revival. The Institution at Calabar, Jamaica, must be regarded as entirely successful.

"In reviewing the course of the year, there is one reflection the Committee would urge upon the members of the Society. God has continued to bless his servants, so that there has been no diminution, but an increase, in the spiritual results of missionary toil. For if some portions of the vineyard are not so productive as might be wished, the fruit in others has been sufficiently abundant to remove discouragement or fear. Yet the strength of the mission has been declining. In no case are the labourers equal to the toil demanded of them. Western Africa has lost one after another of its most energetic evangelists. They are reduced to the lowest possible number to hold the ground that had been occupied. In Ceylon, where three missionaries were not enough for the service of thirty-five stations and the oversight of 450 members of churches, one only is left—and must we not say, to sink under the accumulated responsibility and toil? In India, with one or two exceptions, every station needs additional aid; some places have already been abandoned for want of it. Large tracts of country are unoccupied, where it would appear the fields are white unto the harvest.

HOME PROCEEDINGS.

"The Committee commenced the financial year with a debt of £4,946 17*s.* 10*d.*, not including in that sum the balance of £1,554 14*s.* 1*d.*, owing on the special grant to Jamaica. They are happy to state that this debt has not been increased. The income has exceeded the expenditure by £144 2*s.* 10*d.*; a result which is owing to a liberal donation of £200 by the senior treasurer, just previous to the closing of the accounts.

"But, in order to keep the expenditure within the income, large reductions have been made. In India alone the expenditure has been reduced by £2,625; in Ceylon by nearly £200; in Africa by nearly £1,000; in incidental and casual expenses, about £150. In other respects the expenditure has been about the same as last year. With regard to the receipts, the Fund for General Purposes has improved by £860, arising partly from enlarged contributions by the auxiliaries, and partly from the amount of legacies received. There has also been an increase of nearly £100 for translations. On the other hand, the receipts for the sale of the various publications issued by the Society have fallen off more than £150. The total receipts for all purposes, including £359 2*s.* 6*d.* towards the debt, have been £19,776 13*s.* 1*d.*"

S. M. PETO, Esq., M.P., who expressed his regret that the long-tried friend of the Society,

Mr. Gurney, was prevented, by continued indisposition, from being present, read the Treasurer's account for the past year, the result of which showed a total of receipts amounting to £19,736, and of expenditure £19,632; the balance against the Society being now £6,357 against £6,501 at the opening of the year. He also wished to observe, for the information of the meeting, that the total payments of the Society, for the general purposes of the Society during the last year, was more than £4,000 less than it had been in the preceding year; and with regard to their being £130 less in debt than at the last anniversary, that result was owing entirely to the Committee having, in various parts of the mission, made deductions to the extent of more than £4,000.

The speakers were, the Hon. and Rev. Baptist W. Noel; Revs. W. Walters, W. Farebrother, J. J. Brown, T. F. Newman, J. Webb; and J. L. Phillips, Esq.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

THE Seventh Annual Meeting of the above Society was held at the Freemasons' Hall; J. D. PAUL, Esq., in the chair. The hall was crowded in every part.

The Secretary read the Annual Report, which commenced by drawing attention to the altered state of the Jewish mind at the present time; instancing the stirring appeals of the Chief Rabbi in London, no longer soothing or flattering the people, but calling on them to repent, and reminding them of the approach of the day of redemption. But although the Jew was now in a great measure freed from those rabbinical usages which seemed once to close his ear and his heart against Scriptural arguments and persuasion, he was, nevertheless, unacquainted savingly with the truth. There was an increasing facility for the diffusion of Christianity among the Jewish community; on many minds deep convictions had been produced; and there were numerous believers in the Gospel whose faith was not sufficiently vigorous for open avowal. During the past year six individuals had been baptised on evidence of their piety. A Jewish youth, for a short time an assistant missionary, had gone to Australia, leaving, as the results of his early zeal, a young convert, who had been received at the College as a student. The Report further noticed the inquiring state of the Jewish mind, the growing distaste amongst the Jews for the Talmud, the frequent attendance of Jewish families on the ordinances of Christian worship, and other signs of their preparation to receive the Gospel in all its fulness.

From the Treasurer's Account it appeared that the receipts of the Society for the past year had been £4,034 0*s.* 5*d.*, and the expenditure £3,687 17*s.* 8*d*, leaving a balance in the hands of the Treasurer of £346 2*s.* 9*d.*

The speakers were the Rev. Drs. Archer, Bennett, and Thompson; Revs. E. Pizey, G. Rose, R. Herschell, H. Marchmont; and Messrs. J. W. Adin, Benoliel, and Paul Gottheil.

CHRISTIAN INSTRUCTION SOCIETY.

THE Twenty-fifth Annual Meeting of this Society was held at Finsbury Chapel, Moorfields; Alderman KERSHAW, M.P., presiding.

The Rev. E. ASHTON, the Secretary, read the Report, of which the following is a brief abstract:

"One hundred and five churches are united as Associations with the Parent Society, and 2,150 Christian men and women visiting 52,105 families for the purposes of Christian instruction by book or word. Several cases are reported of persons who, in their sick and dying hours, have beheld by faith 'the Lamb of God, who taketh away the sin of the world,' while more than thirty individuals are believed to have become genuine converts to Christ. By the personal efforts of the visitors, 2,063 children have been reclaimed from the streets, and are found in Sabbath-schools; 1,655 adults have felt the force of Christian persuasion, so as to go from the once Sabbath-neglecting homes to the house of prayer; 2,782 of the distressed, among whom are many of Christ's 'brethren,' have had their temporal necessities relieved; and 442 copies of the Scriptures have been distributed. Four meetings for special prayer and advocacy have been held. Six new Associations have been formed during the year. A Sabbath Afternoon Lecture has been conducted in Fetter-lane Chapel, and two Sunday Evening Services have been attempted by the students of Highbury College. Three German services were held during the summer at Rotherhithe, for the benefit of the seamen belonging to German vessels. Religious services are conducted on Sabbath and on week evenings in ninety rooms and cottages in the various districts of the Associations. In the Tabernacle district alone 300 services have been held at such meetings. The tents have been much in requisition during the year, and much good has been the result of the services held in them. One hundred and fifty sermons and addresses were delivered during the season in the tents in town and country. In the open air, too, attempts have been made to call on men to repent and believe the Gospel. On Sabbath evening, January 24th, thirty-five sermons were preached to the working classes, and on March 24th twenty sermons were preached to the young men of London. One of the most interesting, encouraging, and successful undertakings has been the delivering of lectures to the working classes, in various halls and schools in different parts of the metropolis. 52,000 religious books have been circulated among as many families on the stations; 30,000 tracts were distributed during the visitation of the cholera, &c." The Report closed with some devout and appropriate reflections.

JOHN PITMAN, Esq., presented the Treasurer's account, which showed a balance in favour of the Society of £131 6*s.* 4*d.*

The speakers were the Revs. J. Aldis, G. Smith, J. Robinson, J. Weir, R. Ainslie, and J. Gill.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Annual Meeting of this Society was held at Exeter Hall; the Right Hon. the Earl of HARROWBY presiding.

The Secretary read the Report. The work of the Society had been carried on in the face of

many difficulties and obstacles, arising out of political and ecclesiastical jealousy; but notwithstanding these impediments, the Society had issued from their depôt at Paris 108,338 copies of the Holy Scriptures, making an aggregate of copies distributed in that country since 1820 of 2,728,968 copies. The Report then went on to show the number of copies distributed by the Society in Belgium, Holland, Cologne, Baden, Bavaria, Hesse Cassell, Hesse Darmstadt, Nassau, Bremen, Wurtemberg, and various parts of Germany and Hungary, in Switzerland, and in Rome, Turin, Florence, Tuscany, and most parts of Italy. Upon Italy the Committee looked sadly, but hopefully; and the result of two visits, by one of their agents, was a sale of 12,000 copies of the Scriptures. In December last Pope Pius had addressed a letter to his archbishops and bishops at Rome, repeating his condemnation of Bible Societies; and upon the return of the Pope to his capital, the copies of the Italian Testament printed by the Society at Rome would have been seized, but they were placed for safe custody in the possession of the American Consul there. The present obstacles in Italy the Committee regarded as but temporary, and expressed their conviction that the Gospel would be spread all over that peninsula. Among the facilities granted by foreign powers to the operations of the Society, those granted by the King of Sweden were favourably noticed in the Report, and the Committee also recorded their obligation to the Emperor of Russia, who, on one occasion, had remitted Customs' duties amounting to £300 on an import of copies of the Bible, and had given permission to bring in 20,000 copies free of duty. At Malta the distribution of copies had been 12,925. The revision of the Greek Scriptures had been accomplished. The report then went on to show the success which had attended the efforts to spread abroad the Word of God by the Society in Jerusalem, Caffreland, the north of India, China, Australia, the islands of the Pacific, the Cape of Good Hope, Sierra Leone, the West Indies, and various other parts of the world. The Committee next announced that His Royal Highness Prince Albert had constituted himself a life governor of the Institution, by a donation of £50. The following is the financial part of the Report:

"The entire receipts of the year ending March 30th, 1850, amount to £91,634 12*s.* 7*d.* The receipts applicable to the general purposes of the Society have amounted to £45,449 11*s.* 1*d.*, including £31,418 1*s.* 7*d.*, free contributions from Auxiliary Societies, and £1,314 8*s.* 2*d.* additional subscriptions to the Special Fund in aid of the extended circulation of the Scriptures on the Continent. The amount received for Bibles and Testaments is £46,185 1*s.* 6*d.*; being an increase of £2,826 9*s.* 8*d.* on this item. The issues of the Society for the year are as follow: from the depôt at home, 783,203; from depôts abroad, 353,492; total, 1,136,695 copies. The total issues of the Society now amount to 23,110,050 copies. The expenditure during the past year has amounted to £97,246 2*s.*; being £8,415 0*s.* 10*d.* over the previous year. The Society is under engagements to the extent of £63,555 18*s.* 2*d.*"

The speakers were the Bishop of Norwich, the American Minister, Capt. Pakenham, the Marquess Cholmondeley, Revs. F. Close, C. Prest, and others.

SUNDAY-SCHOOL UNION.

THE Annual Meeting was held at Exeter Hall, which, as usual, was densely thronged. S. M. PETO, Esq., M.P., presided.

Mr. W. H. WATSON read the Report. It referred to the foreign operations of the Union, giving accounts of the assistance granted to schools in Denmark, Germany, Palestine, Western Africa, South Africa, Australia, the South Sea Islands, and the West Indies. Two applications for building grants had been complied with; 120 grants had been made of lending libraries; while 56 country Unions had subscribed to the funds of the Union in London.

The benevolent income of the Union has kept pace with its necessities. The subscriptions and donations have considerably increased, and the total received from all sources has amounted to £1,269 13*s.* 9½*d.*; the expenditure to £1,251 9*s.* 6*d.* With a view to afford more time for making up the trade account of the Union, it has been found desirable to make it up to the 31st December in each year, instead of the 31st March, as heretofore. The sales during those nine months have amounted to £6,595 15*s.* 8*d.*; showing an increase of £174 9*s.* 2*d.* over the corresponding period of the previous year.

STATISTICS.

The following is the last return of the numbers of schools, teachers, and scholars, within a circle of five miles from the General Post-office, as reported last year:

Auxiliaries.	Schools.	Teachers.	Scholars.
South . .	107	2,170	21,177
East . .	124	2,572	25,055
West . .	130	2,421	23,733
North . .	142	3,044	30,070
	503	10,207	100,075

Upwards of 120 schools have made no report, and if the numbers contained in those schools are in proportion to those which have been reported, the grand total will be—Schools, 623; Teachers, 12,642; Scholars, 123,949.

Reference was then made to the proceedings of the Committee with reference to postal labour on the Lord's day, and the Report concluded as follows: "Statements are sometimes made and figures paraded which would almost lead to a conclusion that Sunday-schools have been an entire failure, if not something worse—that the only result of the teacher's labours had been to train up the profligate, the drunkard, and the thief. With such statements the Committee have no sympathy; in such figures they have no confidence. The great subject of the teacher's instruction is, that 'the grace of God, which bringeth salvation, hath appeared unto all men, teaching them that, denying ungodliness and worldly lusts, they should live righteously, soberly, and godly in this present evil world.' And is it possible that such truths can lead to evil? The Committee would not discourage any effort to promote the social or moral condition of men; but if such efforts are to be a substitute for the Gospel, in its simplicity and its pureness, or even to come on a level with it, they must avow their want of confidence in them. It is the Gospel which is designed to regenerate the world; and the heart which, by Divine mercy, receives it, possesses the principles which will work out into all that can sanctify

and adorn the character. And the Committee rejoice in the evidences continually brought before them of the moral and spiritual benefits resulting from the exertions of their fellow-labourers."

The speakers were Rev. Dr. Archer, Revs. C. Stovel, S. G. Green, R. Hamilton, W. Groser, G. Rose, and E. Corderoy, Esq.

RELIGIOUS TRACT SOCIETY.

THE Fifty-first Annual Meeting of this Society was held at Exeter Hall. The Hon. ARTHUR KINNAIRD took the chair, and the proceedings commenced with prayer by the Rev. Dr. HENDERSON, one of the Secretaries.

The CHAIRMAN, in his opening address, said, the only hesitation he felt in accepting the invitation of his friend, Mr. Hoare, the valued Treasurer of the Society, to preside on that occasion was, that he feared his time was so much occupied with various engagements as to preclude the possibility of his making himself master of the whole history and bearings of the Society, so as to enable him, as Chairman, to render efficient service on that occasion. That which he feared had been realized; and he had to beg that the audience would bear with him, that he was not prepared to advocate as he could wish the claims of the Society in which he took so deep an interest. But a Society which had been so long known, and which had been so honoured of God in this and other countries, would need very few remarks from him. The little attention which he had been able to give to the observance of its operations had endeared it a hundred-fold to his heart; and he candidly confessed that though, in other societies with which he was connected, he had seen many of the benefits which the Religious Tract Society conferred, he had not till recently had any conception of its bearings for good in various quarters of the globe. There were a few prominent points which he would bring before them, to show the value of such an institution; and, first, he would draw attention to the fact of the enormous circulation of works of an altogether different tendency to those issued by that Society. It appeared that, in this country, there were no less than ten stamped newspapers of a decidedly infidel tendency, whose circulation amounted to 11,700,000. Of unstamped publications of a similar class, there were six, with a circulation of 6,240,000. Of miscellaneous publications, no less than 10,400,000; and of the worst class of all, there were 520,000 copies sold; making a total of 28,000,000 annually. Could they conceive of anything more frightful than that, or could they bring any stronger argument forward to support the claims of that Society? He was happy to say, that, from the commencement of its operations, it had issued 500,000,000 of these little "messengers of mercy." (Loud cheers.) This fact, whilst it should cause them to lift up their hearts with grateful acknowledgment to Almighty God, should yet point out to them the truth that they had not as yet nearly overtaken the evil. (Hear.) The books and tracts of the Society had been printed in 110 different languages and dialects, and it had been the means of affording large and important services to every other association for good. What would such societies as the London City Mission do but for the invaluable assistance which the Tract Society rendered? It was gratifying to know that, during the past year, they had circulated a larger number of tracts by means of their Missionaries than in any previous year of their existence. (Cheers.) Another fact which it was important to bear in mind, because some misconception had arisen on the subject, was, that although their benevolent receipts from 1799 to 1849, a period of fifty years, had been £174,167, the whole of that sum had been expended in their home and foreign operations, and no portion whatever in the trading operations of the Society, or in any of its expenses. (Hear.) He urged upon their friends to become possessors of the history of the Society, which was published in a volume, and called, "The Jubilee Memorial." If every one would only take the pains to read that work, or even to glance over some of its leading features, he felt persuaded it would tend much to deepen their interest in its affairs. He could only confess his fault, that, from circumstances, he omitted to subscribe to the Jubilee Fund, and hoped that any who were in the same condition would follow his example, and afford some contribution to it even now. (Hear.) The next fact to which he adverted was, that the Society had, within the last few years, granted more than nine thousand libraries to various societies. (Cheers.) At the present moment there was a very valuable field opened to them in providing "servants' libraries," consisting of proper books for perusal in families. The Society had come forward and made a valuable selection, and, for a small sum, the subscribers and friends could furnish to the domestics of their families admirable food for the Sabbath and other days. It was also interesting to notice the effort about to be made to supply the sister country with tracts suitable for this particular period. (Hear.) All present, he trusted, did take a deep interest in unhappy Ireland, which had been visited by severe affliction, and was now only just recovering from that dreadful famine. From all accounts he had heard, the people were ready to receive instruction, and it was a matter of sincere thankfulness that the Tract Society had turned its attention to the peculiar position of Ireland, and were prepared to supply appropriate tracts, and also to employ agents as *colporteurs*—a system which had been tried successfully by the Bible Society in foreign parts. (Cheers.) Another point he alluded to was the inadequacy of the Society's funds. He had thought till lately that the income was almost equal to its wants; but he now found it was quite otherwise. This was a most momentous consideration. The openings which presented themselves on every side were rapidly increasing. They had all had their attention turned of late to the system of emigration which was being carried on; and he would call special attention to that part of the Jubilee Volume which bore upon the operations of this Society in all the Colonies, but more particularly at the present moment in Australia. While an enormous stream of emigration was setting in upon those shores, it appeared that there was a great lack of publications, and he most sincerely hoped that the attention of the Committee would be specially directed to the appeals which proceeded from thence. In a country where the people were scattered about in the Bush,

they could not employ a better plan for the diffusion of the light of truth than that adopted by this Society. (Hear.) The ships which were daily leaving our shores for California required that some agency should be employed to visit them, and supply them with books and tracts; and he urged this matter also upon the regard of the Committee. In conclusion, he said it was a matter of real satisfaction that ministers of all denominations were united together in that great work. It was the glory of some of our Societies, such as this and the Bible and City Mission Societies, that they were enabled to give the best practical proof of Christian union. Attached as he was to the Evangelical Alliance, he believed that it was by unions in effort that they would most clearly exhibit to the world the excellency of religion; and he believed that its influence would re-act upon their individual souls.

Mr. JONES read an abstract of the Report. It gave a rapid sketch of the Society's operations during the year, in the printing and distribution of religious publications, through the agency of the Institution, in various parts of the earth:—France, Brittany, Spain, Denmark, Holland, Belgium, Germany, Corinthia, Bohemia, Hungary, Bavaria, Saxony, Hamburg, Frankfort, Switzerland, Italy, Malta, Corfu, Greece, Russia, the East Indies, Ceylon, China, the South Seas, New Zealand, Madagascar, Australia, Van Diemen's Land, South, North, and West Africa, Spanish America, the United States, Canada, and the West Indies. The Report then noticed the liberal response that had been made to the appeal on behalf of the Jubilee Fund, and also the preparation of the Jubilee Volume, as well as the deaths of the Rev. E. Bickersteth and other devoted friends of the Society. It next stated that the Rev. W. W. Champneys, M.A., Rector of St. Mary's, Whitechapel, had kindly undertaken the office of Clerical Secretary, in succession to the Rev. R. Monro, who had retired from ill health. It further detailed the operations of the Society in Ireland, Scotland, Wales, and England; in reference to which countries it was reported that the grants made to District Visiting, City and Town Missions, Christian Instruction, and kindred Societies, for Sabbath-day circulation, soldiers, sailors, emigrants, inmates of prisons, hospitals, and union-houses, railway workmen, fairs, races, and foreigners in England, Home Missionary agents, convict ships, colliers, and miscellaneous objects, amounted to 3,133,165 publications, of the value of £3,302 15*s.* 1*d.* The libraries granted for destitute districts, schools, National and British schoolmasters, and union-houses, amounted to 657. The issues from the depository during the year have been 19,245,441; making the total circulation at home and abroad amount to about 523,000,000, in about 110 languages. The benevolent income has amounted to £5,094 6*s.* 2*d*; the grants to £8,150 8*s.* 6*d*, being £3,056 beyond the gratuitous receipts; the legacies have been £847; and the amount received for sales, £49,586 5*s.* 9*d.* The Society's total receipts, including the sales, £61,327 8*s.* 8*d.*; being an increase on the previous year of £1,832 5*s.* 5*d.* The Report concluded by earnestly impressing upon the friends of the Society the necessity for enlarged and persevering efforts in the circulation of religious publications.

The speakers were the Rev. Drs. Archer and Barth, Revs. W. Robinson, W. Farebrother, R. Bickersteth, C. Kemble, J. Sherman, and Mr. Plumptre, M.P., and W. G. Hoare, Esq.

VOLUNTARY SCHOOL ASSOCIATION.

THE Second Annual Meeting of this Society was held at the London Tavern. APSLEY PELLATT, Esq., presided.

C. T. JONES, Esq., the Secretary, read the Report of the Committee, of which the following is a brief abstract:—During the past year donations and subscriptions have been received to the amount of £1,432 13*s.* 3*d.*, which, with the balance in the hands of the Treasurer on March 31, 1849, make a total of £2,307 5*s.* 11*d.* In the same period they have expended £1,384 14*s* 3*d.* The receipts have not increased in proportion to the expenditure of the Association. This is in part owing to the want of local auxiliaries, and to the absence of the Treasurer, who is in the West Indies. The attention and resources of the Committee, during the year, have mainly been directed to the improvement of their Normal School for Young Men, and to the establishment of a similar institution for training Female Teachers. Eight young men have been received into the Training-school during the last year, making thirteen in all. For four of these the Committee are now anxious to obtain eligible situations. With reference to the Female Department, the Committee were enabled to state that, having been most efficiently aided by the Ladies' Committee, the hopes held out last annual meeting have been fully realized. Suitable premises and superintendent have been secured; four pupils have been admitted. The Committee further state that, in conformity with one of the primary objects of the Association, they have appropriated, in small grants, the sum of £127 10*s.* in aid of schools declining Government assistance, yet absolutely requiring some description of extraneous support. In more than one instance these grants have been the means of preserving, in otherwise destitute localities, useful though inadequately supported schools. £50 has also been voted in aid of the Welsh Normal College, at Swansea,—an Institution similar to the Voluntary School Association, which has itself raised in the Principality nearly £3000. In accordance with the recommendation of the last annual meeting, £288 have been raised for the West India Colonies—the commencement of a special fund for promoting education in those islands. The appropriation of this fund has been left with the Treasurer, G. W. Alexander, Esq., who is now making a tour of the West India Islands. The Committee fully believe that they have abundant ground for thankfulness and encouragement, and that in time the "little one will become a thousand," and the desired end of the Association will be achieved.

The speakers were the Revs. D. Katterns, J. H. Hinton, J. Burnet, W. Brock, and Messrs. E. Miall, D. W. Wire, and J. Scoble.

BRITISH AND FOREIGN SCHOOL SOCIETY.

THE Annual Meeting of this Society was held at Exeter Hall. The Right Honourable the Earl of CARLISLE, V.P., took the chair,

Mr. DUNN, the Secretary, read the Report, of which the following is a summary:—The Model-schools continue full, and exercise a beneficial influence on the neighbourhood. Upwards of 1000 children are in daily attendance, and 50,986 have been under instruction since they were opened; 13 pupil teachers are apprenticed in the Boys'-school, and 8 in the Girls'-school. The Normal-schools are prospering: 142 students have been under instruction during the year. Difficulty is experienced in obtaining an adequate number of qualified men; 132 female teachers have been under training during the year; 72 new schools, for 7000 children, have been opened during the year; 50 schools have been temporarily supplied with teachers, and 166 schools have been permanently supplied; 339 towns and villages have been visited; 41 public meetings have been held. The schools in London and throughout the country have been regularly inspected. 104 grants of school material have been made either to schools at home or in the colonies. The connection existing between the Society and the Committee of Council has worked well: no interference or control of any kind has been attempted. Prejudices are in many quarters giving way; the importance of moral training very strongly urged, and its dependence not on any plan or system, but on a right-hearted teacher, clearly shown. There is a gradual improvement taking place in the position and character of the teachers. The foreign operations are then reviewed, and a sketch of the state of education in Greece, the West Indies, British North America, South Africa, and Australia, furnished. The financial position of the Society greatly needs improvement, although many encouraging indications are recognized. The Report concludes by an earnest appeal for enlarged and liberal support.

The speakers were Rev. Dr. Barth, Revs. G. Smith, T. Pennington, W. Chalmers, and Messrs. John Abel Smith, M.P., and W. Tooke.

London Missionary Society.

THE Annual Meetings of this great Institution, this year, have been of a remarkably satisfactory character. The business meeting was a full, harmonious, and happy one, presenting an admirable illustration of the importance of all similar Societies walking in the same paths, on every portion of which the public eye is permitted to rest, while every act is followed by public confidence. The introductory remarks of the admirable Report, read by Dr. Tidman, in a few terse and luminous paragraphs, referred to the necessity, propriety, and happy results of this, and seemed to be duly appreciated by the assembly. The sermon of Dr. Cumming, who so handsomely volunteered his Meeting-house for the use of the Society, notwithstanding the state of the weather, was largely attended. Surrey Chapel, too, was very crowded by an interesting assemblage of the worth and piety of the metropolis. The gathering at the Tabernacle, to meet the venerable Dr. Wardlaw, was one of the most respectable we ever saw in that edifice; and the Doctor, who preached nearly two hours, discharged his duty with all the vigour which distinguished him when it was first our lot to listen to his musical accents five-and-thirty years ago. The Public Meeting presented a glorious sight. The Hall was filled in every part, and not a few failed of obtaining admission. The Report was marked by the qualities which always distinguish it—clearness, comprehensiveness, simplicity, and pertinence. After sweeping the mighty sphere of its operations, and detailing the main facts of the year, Dr. Tidman addressed himself directly, in free speech, to the honourable Chairman, presenting him with a series of translations made by the Missionaries of the Society, interspersing the acts of presentation with a rush of lofty and philosophic thought bearing upon the labours of the men by whom the works had been produced—who found the people, on their arrival, in thick darkness, and whose language they reduced to order and to law, giving them written alphabets, grammars, and dictionaries, and turning into their several tongues the record of the "wonderful works of God." The sight was very impressive to men capable of combining the past with the present, and rightly estimating the action of the Missionary on the prostrate minds of the Gentiles, and of perceiving that he is the sole hope of a fallen world.

THE PUBLIC MEETING.

THE Fifty-sixth Annual Meeting was held at Exeter Hall.

On the motion of W. A. HANKEY, Esq., seconded by E. BAINES, Esq, Sir E. N. BUXTON, Bart., M.P., was called to the chair.

The proceedings commenced by the Rev. W. ELLIS giving out the 12th Hymn, Missionary Collection.

The Rev. Dr. REDFORD, of Worcester, having implored the Divine Blessing,

The Rev. Dr. TIDMAN, the Foreign Secretary, then read an abstract of the Annual Report, which commenced with congratulations at the satisfactory state of all the Society's missions, and the success which had attended the labours of their Missionaries. Of 170 Missionaries, one only had died during the year, one of the Missionaries at Shanghae; two had relinquished the work, from family or other causes; but the places of all had been supplied by fully quali-

fied and zealous persons. During the year there had been an increase in the number of native agents. The Report then proceeded to review the progress of the mission at the various stations — Polynesia, the New Hebrides, Tahiti (where the interference of the French had occasioned much difficulty), Southern Africa (one of the Society's earliest fields of labour, as it had been one of the most successful, and where the geographical discoveries of Mr. Livingstone would doubtless open up new fields of useful exertion); in China, where the Scriptures had been translated, and would be sold in the Chinese language at the price of 3d. sterling each copy; and in India, the social and moral aspect of which was daily improving, and where events had lately come to pass which, twenty years ago, would have been thought impossible — especially the proposed removal of those barriers to the spread of the Gospel—the Government support of the Juggernaut, and the abolition of the Hindoo law, which punished the conversion of a native to Christianity with forfeiture of property. The whole of those stations were reported to be proceeding in a most satisfactory manner.

At the conclusion of the Report the Financial Statement was read, from which it appeared that the Society's income for the past year amounted to 62,545*l.* 0*s.* 11*d.*, and its expenditure to 64,489*l.* 9*s.* 5*d.*

On reading that part of the Report which referred to the translation of the Sacred Scriptures, the Foreign Secretary presented to the Chairman various translations, effected by the Society's Missionaries, accompanied by the following explanatory observations: — "Sir Edward,—I have been instructed by the Board of Directors—and have great pleasure in discharging the service — to request your acceptance of these volumes of the sacred Scriptures, translated by our learned and laborious Missionaries into the languages of various [heathen tribes and nations among whom they labour. The First, is the New Testament and the Psalter in Sitchuana, translated by Robert Moffat; the Second, the New Testament in Malagassy, translated by Griffith, Freeman, and their now departed brethren in Madagascar; the Third, the New Testament in Samoan, translated by our Missionaries collectively, now labouring in that island; the Fourth, the New Testament in Rarotongan, translated chiefly by the lamented John Williams; and the Fifth, both the Old and New Testament in Tahitian, originally translated by Nott, Davies, and others, and more recently revised by Messrs. Howe and Joseph. (Cheers.) These translations are altogether *unique* in their character; that is, so far as regards external form, and rules of construction, the language was formed by the Missionaries for these several nations. Before the introduction of Christianity among the degraded and ferocious tribes of Polynesia, South Africa, and Madagascar, *the written form of thought*— the tongue that spoke in signs — was totally unknown. The messenger of Mercy, who hazarded his life for their salvation, was compelled to acquire the knowledge of their language by the ear, not the eye,—from observation and comparison, not by the aid of learned volumes; and he must familiarise himself with the wretched and loathsome scenes of savage life, before he could raise the savage to the blessedness of redeemed and sanctified humanity. But, impelled by love to God, and love to man, our brethren nobly prosecuted this arduous, this repulsive course of study, and not merely acquired the meaning of strange and uncouth sounds, but, in return, made known to the wondering and benighted people the use of letters, and taught them to read in their own tongue the wonderful works of God. (Loud cheers.)

The CHAIRMAN rose and said: I cannot but accept these interesting books with great satisfaction. They are an evidence—a strong evidence—that your work has been, and will be, of great importance to those nations to whom these books have been given. After all, the labours of one man must be transient; but if he translates the Word of God into a heathen language, we may trust that that book will remain as long as the world lasts. (Cheers.) I hope that, if I shall ever have the pleasure of meeting you again in this room, I shall then receive other books now being translated by your Missionaries.

Rev. Dr. VAUGHAN proposed the following resolution:—

That the Report, of which an abstract has been presented, be approved and adopted, and that it be forthwith printed and circulated by the Directors. That, while this meeting contemplates, with peculiar satisfaction, the progress of education and social improvement in the several spheres of the Society's labours; the increase and spiritual advancement of the Mission Churches; the various translations and revisions of the Holy Scriptures by the Society's learned and laborious Missionaries; the training of a well-qualified Native Ministry; and the liberal contributions of the Mission Churches towards their own support, it desires, in the contemplation of these delightful facts, to adopt the ascription of its humble gratitude, in the language of inspiration, "Not unto us, O Lord, not unto us, but unto thy name give glory."

The Report speaks of progress; the resolution I have in my hand points to the progress of education, the progress of piety, and the increase of members in our Mission Churches; the advance of the translation of the Scriptures into the various languages of the earth, and the increased contributions of our various Missionary stations, and the augmented efforts of our churches to secure for themselves the independence of aid from the Society, which we all wish to see them realise. (Cheers.) I like the idea of progress. I have no conception that there can be happiness to a rightly constituted mind without there being blended in its experience and hopes something with which the name of progress is connected. Whatever may be the point to which we have attained, it seems to be the law of our nature that it should not be so much a resting point as a starting point—(hear, hear) — and that, the further we advance in everything connected with intellectual and moral improvement and achievements, we should gather from it but new motives for bracing our arms anew to reach higher points, and accomplish greater things. (Cheers.) I think Galileo was a brave man—a bold one—when he said what he did, and when he said it where he did, declaring that it was not true, as men supposed, that the sun went round the earth, and that the earth was still, but that the reverse was true—it was the earth that moved. I know, too, he was compelled, in the presence of the terror of power in that dark land and dark time, to recant, in words, what he could not have recanted as a conviction; but, as that man came out of the

cells of the Inquisition, and looked up to the glorious heavens, and on the earth, he stamped his foot upon it, and he said: "It does not move, though, for all that." (Applause!) And so is it with the moral world: a thousand voices may rise and say—a thousand acts may seem to rise and say—that it does not move—it does not amend. My confidence is, that it does move, and will move on and on, not precisely according to our order, or our wished-for pace, but a better order, and a better pace. (Cheers.) And one of the points on which I think I can see how the mind is really making progress towards its destined state, in connection with our world, is this: our philosophical men have all now pretty nearly been driven away from the idea, that the religious sentiment—as it is called—the susceptibility of religious feeling in men—is something fictitious, something that is called forth by the arts of priests and lawgivers. That wonder of our wise ones has now pretty well seen its day, and the conclusion admitted almost everywhere is, that there is imperishability in man's soul demanding a religion with as much uniformity and certainty as the body demands its food: that the great choice in future, therefore, everywhere, and through all time, must be, not between some particular religion and no religion, but between a better religion and a worse; between religion that shall have come into man's soul through the influence of light from Heaven, and that which he will have called forth from that soul itself to meet, as he best may, its imperishable instincts and cravings. Now, if this be true, it presents to us a world as it were like ears ripe to the harvest; for all this imperishable susceptibility is there; and it remains to be determined whether it shall be acted upon by false ideas of religion, and tortured and degraded, or acted upon by just ideas, and thus purified and ennobled. You see that Hindoo mother there. Could you pry into the history of her heart, perhaps you would find in the story of it strong proof of what I have ventured to state. The marks of difference, and the marks of superiority which she exhibits in common with all Hindoo females to the other sex, might seem to say that the Hindoo female mind can exert but little influence on the mind of India: it is a great mistake. It was my privilege very recently to converse with a Hindoo Rajah—a man who had become a Christian, a man of finer native intellect, of finer disciplined intellect, of more philosophical acuteness in relation to everything belonging to the laws of the mind than I had ever met with in connection with India, either by personal intercourse or through books. He allowed me to become acquainted with the changes through which his spirit had passed in early life. When a child, his mother, and the females to whose care he was intrusted, had his mind stored with volume after volume of what may be called the religious literature of Hindostan—the tales, the fables, the romances, the histories, the poems that have come down for two or three thousand years along with Hindooism; and these were made familiar to his ear, not on special occasions only, but every day, almost every hour. The effect upon him was precisely that which takes place ordinarily under such influences. The attachment of Hindoo youth to their religion becomes such, that the last thing expected or feared in their case commonly is, that they should desert the system that has been made, as it were, to inwork itself so thoroughly with their nature. This Rajah, however, did desert it—the diffusion of Christian ideas, and of European teaching, gradually alienated him from Hindooism; then he halted in a vague kind of Deism: at length he became a Christian. Then was the point when he felt how it would be with that mother, as he should have to profess himself a disciple of Christ. She had watched the change that had come over his mind, and which she saw clearly had alienated him from the religion of his fathers; she had tried, with all the ingenuity of a mother's feelings, to get at the strange thinking that could have led to such a result, but with little effect. At length, however, he had to tell her that the time had come, in which he must profess himself a Christian. "Oh," he said, "she threw herself on my neck, she wept, she sobbed; her heart beat and beat that I thought surely that it would break, still I bore against it; and then she cast herself at my feet, and there, with all the eloquence of a mother's grief and breaking heart, entreated me to reconsider my course; and, when nothing else could be hoped for, she said, 'If you would not stand at my grave a new convert to the Gospel, and have soon, very soon, to look into it as the grave of a broken-hearted mother, defer it at least until I am gone.'" Why do I mention this? Oh, could we but call into existence, in the heart of European females,—mothers, and daughters, and sisters—an attachment to their faith as strong, and a zeal to sustain and diffuse it as powerful, as may be witnessed often in the case of these Hindoos, why, we should need but little of such meetings as we have here to-day. (Cheers.) It is because our higher creed does not produce upon us anything like the deep effect it ought to produce, that our missions are not tenfold more effective than they have been hitherto. Then, does not this show again, that the dream of the Atheist about an Atheistical Millenium is one of the greatest pieces of philosophical folly—if such words may be used—that ever crossed the brain of the half-maniac man? Is it not clear, you cannot hope to have man in the condition in which he will be content to be, without religion? What do we see as the sign of the progress that the Gospel is making, even in the conduct of men, whether in civilised heathen countries, or in this country, who profess to hold very little by the Gospel; what do we see but the effect of that very Gospel in the policy which these men are compelled to take up? Ours, I am sometimes tempted to think, is the age of Julianism restored; that is, it is an age in which philosophic men, intellectual opponents of Christ's Gospel, after the manner of the Emperor Julian in past times, are seen to have lost all hope of dealing with the Gospel effectually, except as they become, in their way, very religious; except as they take up the praises of the Gospel, and the modes of the Gospel, and affect the spiritualism of the Gospel; only as they can be better than that excellent thing, as the world admits the Gospel is, can they help to put an end to the Gospel. (Applause.) Now, I should mention this as a sign of the power of the Gospel. Would these men be in this mood if they were not shut up to it? What is it that has shut them up to it? It is this:—Christianity is the loftiest development of man intellectually and morally—(cheers)—and they are

trying to rival that development of man, and they can only do it by putting on a mask and looking like it. (Cheers.) Romanists sometimes tell us, that all this infidelity of which we speak, is the very natural product of Protestantism. I think it is very much more the natural product of the corruption of Popery. (Hear, hear.) But let that be. I can see that God has work to do even with Infidelity, and I can stand by and look at the Divine hand when it is employing even that for its purpose. It is with many minds at particular junctures, as it is sometimes with individual minds; they have to pass from believing everything to believing nothing, before they get to the manly point of believing the right thing. Now, I can believe there is much of this thing done over the world's surface; and though we do not, in every direction, bring men, through the influence of the Gospel, to Christianity, in the best sense, yet we spoil them, at least, from being the tools of superstition; we turn them to the manly contending for that liberty of thought and action, apart from which it is in vain to hope for genuine Christianity. (Cheers.) Scepticism may do good execution upon the strongholds of Superstition; but when the time shall come that the great want felt is the want of Religion—that which Scepticism cannot give, but which the Gospel can impart, —I can believe that a crisis will arrive that will realise the vision of the ancient Prophets, that we may ourselves then look down from our better dwelling-place, on the realisation of hopes that we were made to cherish on the earth. Yes; I can believe that there is a series of moral processes going on to bring the moral world into the state destined ultimately for it,—layer being put upon layer, stratum being put upon stratum, each in its proper place and order, and all preparatory to that time when the outbursting of the forces of the moral world shall have come to an end,—when the interval of comparative Chaos shall give place to the great era of Law and Order, —when the surface shall everywhere become green and fruitful, and all shall be beautiful and happy,—a world fitted not merely for man's abode, but where God's own presence shall be found to be realized. (Cheers.) Let me say one word before I conclude, which is to guard you against looking at the hugeness of the error and corruption against which we have to contend, and then sinking down before it abashed, with strength prostrated, trembling so as to do nothing, because we can do so little. What have you and I to do with the hugeness of this corruption and evil, except to derive from it a motive for battling with it more determinately than ever? (Cheers.) I know of no motive that I can derive from it, but that, instead of shrinking before it, and not doing the little I might, I am bound to do it only the more, and to deem life well spent in the attempt. (Hear, hear.) Your political Socialism will never convert the world; but even Socialism has its mission in God's government, and will do God's work. It will help to bring the social condition of this disordered planet into a better state than it was before. Your Deism and Pantheism, and the like, will never bring the world to Deism and Pantheism, but they will accomplish an important preparatory work; and this is what we have reason to expect. I could as soon doubt my own existence as I could doubt that consciousness in myself which tells me that God is all-powerful, all-wise, all-good,—that these agencies are his, and that he is ever converting them to his own purpose, to make the wrath of man to praise him, and the remainder to restrain. (Cheers.) I say, therefore, let us not despair,—let there be no drooping, but, brethren and fathers, let us take up the mantle which holy men have left us, and deem it no mean thing if we can but perpetuate so noble an enterprise as that which they have bequeathed to our trust. (Loud cheers.)

The Rev. Dr. WARDLAW, on rising to second the resolution, was greeted with three successive rounds of cheers, each exceeding the other in intensity, the assembly in all parts of the hall rising from their seats, accompanied with waving of hats and handkerchiefs. On its subsidence, he said: There are three things, and I will only touch upon them for a few minutes, which are inseparably necessary to success in Missionary enterprise. The first of these is, that the doctrine which we propagate by the Missionaries be the doctrine of the Cross, in its virtue and in its simplicity; that our Missionaries should all be actuated by the determination of the great Apostle of the Gentiles, to know nothing wherever they go save Jesus Christ and him crucified. Christ is the name that is to regenerate the world: nothing else will do. Christ in the divinity of his person; Christ in the perfection of his mediatorial righteousness; Christ in the preciousness of his atoning sacrifice; Christ in the triumph of his resurrection, the seal of Heaven's acceptance to his finished work; Christ in the glory of his ascension; Christ in the prevalence of his intercession; Christ in the power of his reign; Christ in the fulness which it hath pleased the Father should dwell in him of all spiritual influence. It is only by that name that the world is to be subdued. We appeal to modern Missions, to the facts brought before us this very morning; we appeal to these as proofs corresponding to what took place at the beginning of the Gospel—that it is that Gospel which is to convert the world to God. What is it, in our experience of Missions, that is turning the heathen from idolatry to serve the living and true God, and to wait for his Son from heaven? What is overturning their altars, razing their temples, burning their idols, breaking their castes, and quenching the fires that consume the living with the dead, and converting the places of horrid cruelty into the habitations of peace, and harmony, and love? It is the Gospel—the simple Gospel of our Lord and Saviour Jesus Christ. (Cheers.) But there is another thing necessary, and I close with adverting to it. When the simple truth is proclaimed, we should not forget that it depends on influence from above to render that truth effective. Let us, then, trust in the exceeding great and precious promises we have regarding the outpourings of the Spirit of God in answer to prayer; and, when we look abroad on the vast field of dry bones, and are ready to heave the sigh of despondency, and say, "Can these dry bones live?" let us remember there is a power above that can give them life; and let our individual and united prayer be, and it will not be unheard, but be answered abundantly, "Come from the four winds, O breath, and breathe upon these slain, that they may live!" (Loud cheers.)

The Rev. Dr. LEIFCHILD said: I have been requested to present this resolution for your adoption:

That this meeting regards with peculiar gratification and thankfulness the preliminary measures adopted by the Government of India for discontinuing the support heretofore given to the temple and worship of the idol of Juggernaut, in the province of Orissa; and also the intended enactment of a law relieving the natives of India from the forfeiture of property on renouncing idolatry and embracing the Christian faith;—the former measure so necessary for the consistency and honour of a Christian nation; the latter so consonant with the principles of social justice and religious freedom.

I have no need to dwell on this resolution, because the audience have already responded to it. You saw, Sir, the air of dissatisfaction when we heard the advantage taken by the natives of the patronage afforded by the Government in favour of that monstrous idol; and you saw that air of dissatisfaction exchanged for a burst of grateful exultation when it was announced to us that the disgraceful impost was upon the point of being abolished—that obstacle removed from the progress of the Gospel in India, and that disgrace wiped off, too, from a Christian country. (Cheers.) We are, some of us, the old friends of the Society, its warm friends, and its friends for life. (Cheers.) Of course, we are no longer able to advocate this cause in public, as we have been wont to do: the defect, however, lies not in our will, but only in our physical energy. (Cheers.) The times in which we live are pregnant with deep interest to every thoughtful Christian mind, and call loudly for the redoubling of our exertions on behalf of the Missionary cause. Wherever we look, we see agitation going forward, and changes taking place. Systems of government, and systems of religion, that have been recognized for ages, are now becoming disorganized, never to be put again on their former footing, unless you can suppose that the world will go back. (Hear, hear.) We know the meaning of this mighty moral earthquake—the shaking of things out of their places—this earthquake greater for extent and continuance than any that has yet been since man has been on the earth, so mighty and so great—we know what this commotion portends; for we have heard a wise saying, "I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is." "I will shake all nations, and the desire of all nations shall come." "Yet once more, I shake not the earth only, but also heaven." And this word, "Yet once more, signifieth the removing of those things that are shaken as of those things that are made"—made by man—that the things which cannot be shaken, the kingdom that cannot be moved, may be introduced and remain. (Cheers.) Not only we, but men of every caste and of every clime, are impressed by the unusual aspect of the world, with a deep and undefined sentiment that we are hastening on to some great crisis—that a new era is coming on the earth. What is that but the new creation of the world in righteousness by Jesus Christ? If I were to preach as many years longer as I have already done, it should be upon the theme suggested by the dear and honoured friend who preceded me. I would only preach more of Christ; my preaching should always point to Him, and Him alone should it magnify. There would I lay my honour, my praise, around his beloved name. Let earth and heaven ring with songs of thanksgiving to Him that loved us, and washed us from our sins in his own blood, and has made us kings and priests to God and to the Father. To Him be glory; and let every creature say, Amen and Amen. (Cheers.)

The Hon. and Rev. B. W. NOEL seconded the resolution in a devout speech, which we must omit, to make way for the excellent address of

The Rev. W. CLARKSON, (Missionary from India,) who, in supporting the resolution, said: It glances at two things—the preliminary measures on the part of the Government for discontinuing the support hitherto given to the temple and worship of Juggernaut, and also the relieving of the natives of India from the forfeiture of property on renouncing idolatry and embracing the Christian faith. Annually, from the treasury of the British magistrates in India, 23,000 rupees go out for the support of this idol, which is every year the occasion of the death of at least from 10,000 to 20,000 of our fellowmen. Annually, for the last 600 years, ever since that temple lifted up its fire towards heaven, as if to draw down vengeance on the land, there have been, on an average, from 100,000 to 150,000 worshippers; and one-tenth of that number is computed to have died by the way to it, or on the road from the pilgrimage. No wonder, then, that we are called to raise our Ebenezer this day, and say, "Thus far the Lord has helped us on." (Cheers.) And this has been done—I say it advisedly—by the instrumentality of the Churches of God in India and in Great Britain. The Baptist Missionaries, year by year, have sent forth their manly protest in our Indian periodicals, and lifted up their voices and cried against this mighty abomination. Therefore we have to learn our own powers, under God, in subduing every form of evil. Look again at the latter part—that is, the withdrawal of the law—I may say, the law against Christianity—the refusal on the part of Government to sustain the civil and religious rights of the converts to Christianity. Just trace for a while the history of that law. It is instructive. The native Government of India, or as we call it in India, the Bengal Government, with an enlightened policy, with large Christian sentiment, propounded the law that converts should have their rights. That law was appended as a clause to a more voluminous law, called the *lex loci*. The clause gave offence to the vast Indian communities. They held their Exeter Hall meetings in Madras and Calcutta. They protested against it, and signed, by thousands, petitions to Leadenhall-street, and they were determined to crush this infant liberty. For a while they were successful. The *lex loci* published in India came to Leadenhall-street. There was much in it objectionable on several grounds. The law securing the rights of native converts was quashed. It never saw the light of day. How did we do in India? Did we feel dismayed? No. Committees were formed; letters were sent out through the provinces to the Missionaries, asking them to send well-authenticated cases of every loss sustained by Indian converts. They drew up these cases. Committees, officers, and clergymen, with a Right Reverend Bishop at their head, sent home petitions to Government, and to the Government of Leadenhall-street, protesting against these things, and asking for relief, on one measure after another; and, at last, Leadenhall itself melted. (Cheers.) They sent, not many mails ago, a direct order to their own Indian

Government, that they should, as soon as possible, bring in a distinct law, declaratory of Indian converts' rights and liberties. So we, in this day, in 1850, erect two Ebenezers for the London and all the Missionary Societies, and all the Christians of India, which have striven as one man for the accomplishment of this purpose. And now, I ask, wherefore all this? I ask, earnestly, but humbly, wherefore all this? Wherefore has the Government of India, partly subject to British churches, — wherefore have they succumbed to our wishes? Wherefore have they sent abroad their mandate from the Himalaya to Cape Comorin, proclaiming that India's converts are free, and saying to them, virtually, "If you will, you may embrace Christianity. No courts of ours shall despoil you of your property; you shall have redress." Why, but that the Church of the living God may tell them what Christianity is. Our courts are open to the Hindoos; but we want, first of all, the courts of God's house. (Cheers.) We want Missionaries. You say, we have them. I do not say so. We have them, not in anything like a proportion to the demand. If God has opened India by his mighty Providence,—if he has acted on an unprecedented scale,—if he has, for the first time in the history of nations, rendered two hundred millions of people, more or less, directly subject to the British people,—is it too much of us,—is it too much of the feeble representatives of the mass of India's humanity to say, We want something more commensurate, on your part, with the mighty operations of Divine Providence. All the wrongs of India, the bare sound of which has made Exeter Hall resound again and again, have been hushed. (Cheers.) There is scarcely a difficulty or obstacle now lying in the way which we can ask God to remove out of it. I believe God has taken away the stone that once lay at the door of the sepulchre of India's entombed sons. (Cheers.) Why? That the Church of God might say to them, Rise, and come forth full of spiritual life! God has taken away the bands and the grave-clothes that were wrapped around India. Why? That we might make them as living men in the land of spiritual life. But what is wanted! The great thing—the climax of India's history—the great exigency of her vast myriads—that is wanted. God has done all. Man, so to speak, so far as Government is concerned, has done all; and we look to you pastors—we look to you students—we look to you mothers of Israel—daughters—pillars in the temple of our God—we look to you to carry on the great design of Providence, and bid India as it is civilly free, to be free with the liberty of Jesus Christ. (Loud cheers.) So far as past time is concerned, I do not lament one obstacle with which we have to contend in India. I do not lament over one convert who has had to give up his property. I do not lament that the Missionaries have had to fight their way, year by year, upon the battle-field of India. No; we want not so much the palmy day as the stormy. We want not so much the sunshine of prosperity as the rough blast to mature the moral character; and blessed it will be, blessed in India's future history—it will be the most blessed thing in the history of India, that, at the very first inroad of Christianity, the very first steps of Christian warriors, difficulties of governments, difficulties of caste, difficulties gathered from hell beneath, and the length and breadth of the land, confronted the Missionary of the Cross,—confronted the convert of Christ: India is degenerate, and we want a special process to make it come into love and liberty. India is effeminate, and we want a special process to make it manly and vigorous. India, in the masses of its mind, is false, deceitful, hypocritical. We want the real testing process, whereby we may say with full assurance and confidence, "Thou art my brother in Christ, and thou art my sister." I have had joyous times with the converts of India. I have given to them the full affection of my heart. I have loved them, not with a pastor's love merely, but as a brother—as a friend loveth, with the utmost ardour of affection. But never could I have done so, never dared I do it, unless I had seen that soul manifest its real fidelity to Christ by sacrifices such as we can scarcely contemplate. There never was a time, from the period when the Cross was first uplifted in Judea, in which the Church of Christ was so free as it is now. (Applause) Patronage does not court, persecution does not terrify us. We may go where we like—do what we like—we may say what we like, and our converts may do the same. We call on you to raise another Ebenezer, and to say, "Thus far again the Lord hath blessed us." It is astonishing to my mind to witness the comparative scepticism of Christian minds, the comparative want of confidence in God's Word. It is astonishing to hear the dark surmises, the gentle whisperings, and the sententious doubts expressed as to the past and the future, as far as regards our Indian Missions. The Church of God has no business to doubt at all. The Church of God has no business to bargain with its Lord. Imagine—it is to my mind most anomalous and awful—imagine the Bride, the Elect of God, the clothed with white and chastity and beauty—imagine her standing before her Lord—imagine her bargaining with him for her laurels—imagine her saying, "Thus much will I do, thus far will I go, if thou wilt give me thy blessing in a certain return of regenerate souls." The Church of God has too much of the mercantile spirit of Great Britain; the Church of God too often says, "Ready money, and quick returns." If the Church of Christ says to its Lord, "I will not go unless you give me a return; I will not sow unless you pledge the harvest; I will not expend my energy unless you show the issue that shall attend it;" the Church of God has already written upon it "The glory is departed." Our portion is this—neither more nor less than that of Milton's saints—

> "They also serve who only stand and wait;"

as well as those—

> "That on angel's wings fulfil their Master's great behest."

If we seek success, that is, if we make that the *sine quâ non* of our efforts, we shall never find success. It is when we are low, humble, at Jesus' feet,—when we say, like Isaiah who saw his glory, "Lord, here am I; send me,"—it is when we say, and when we fulfil the saying, that we are ready to plant on the barren sands of the Himalayans, or the black, rugged rocks of the Western Hills, that the Master will give a blessing. It is, then, in the harvest of India we shall find that the path of success is the path of willing, faithful duties owned and crowned by

God. There is a place in the South of India whence an illustration may be drawn, which will throw light upon my remarks. The husbandmen sowed the seed in that place, but for a year no rain descended; consequently, there was no harvest. The next year came; the husbandmen did but indulge in dark surmises as to future prospects. They did not watch the clouds, but sowed the seed again and again. The second year the heavens were as brass, and the earth was as iron; and so, for all the famished thousands of that district, no harvest of corn sprung up. The third year came; we get our rains periodically, and again the believing husbandmen, in faith and hope, sowed the seed in that hitherto barren soil; and at length the providence of God moved for the accomplishment of his purposes. The windows of heaven were opened, and gushing torrents inundated the plains; the soil became plentifully saturated by the earlier and the latter rain, and then, to bless the eyes, and cheer the hearts of the people of those districts, not for a year, not for two years, but for three years, the harvest sprung up. And this I speak advisedly, and as a sower for nine years, I may be considered as understanding my subject. This, I say advisedly, will be the case, under God, in British India. Your labourers have sown; aye, and if they had not been labourers that need not to be ashamed, they would have given up the work long ago. They have gone to work over the length and breadth of the land, and the seed has seemed lost. It has seemed as though few blades of righteousness had or would spring up. But they have gone on sowing. Their wives have died, and have been buried in the soil of India; the children of India's Missionaries have mingled with the dust of India's soil; and the missionaries themselves lay beneath the clods of the valley there. But we will hope the seed that is sown shall spring up. Yes! for one, I say, and I do say it with confidence, I believe every sigh and every tear that has been heaved and shed for India—I believe every prayer that has ascended to God on behalf of India,—I believe that every voice of exhortation uttered to the Hindoo in India, shall rise up with acceptance, and be remembered before the throne of God; and when the mighty privileged period shall have arrived, then the windows shall be opened, and the spiritual influence shall descend, not in the scanty, stinted showers of our own northern climes, but in the full, gushing, mighty torrents of our Indian monsoons. Then shall be the harvest, not of the little, narrow field of our English clime and land, but the wide, ocean-like, expansive plains of India's soil. (Cheers.) I will just conclude with one remark respecting India's liberty, and that you will understand as an application of all that has been said. We wanted to build a mission-house. How was it to be done? I will tell you what the natives did. One Indian convert, a Coolie, a man whose glory it was to wear a sword,—a man, the privilege of whose tribe it was to travel armed,—such a man,—a Christian man of but two years' standing, came with his sword in his hand, and said: "Let that be sold for the mission-house." My remark was, "What will you do without a sword?" The answer was, "They that take the sword shall perish by the sword." The man who travels armed is always in danger, and the man that travels unarmed is the only safe man. And then came the Indian women, and upon their necks hung the silver necklaces, and on their ankles hung the silver anklets, and on their arms the silver armlets; and the women brought their nose-rings and their ear-rings, and their anklets, and cast them into the treasury of the Lord: so that amongst a poor people we collected about £5 worth of ornaments, which would correspond at least to £50 or £100 worth of our own ladies' ornaments. (Cheers.) Warriors of England!—I wish there were some here, but I do not see them—I would say to them, When will you give up your swords? (Hear, hear.) But, Ladies of England, here you are, in rich, full abundance, and we say to you, When will you give up your ornaments for the Lord's cause? (Cheers.) In Gujerat there was a castle inhabited by Portuguese people. It was besieged by Indians. The besieged were placed in such hard straits for implements of war, that the Portuguese women, while they assisted in all the martial operations going on, melted their precious plate and jewels, which they brought from Portugal,—vast dowries of plate,—to sustain the siege, and defend their own people. Oh! in the mighty siege going on against the several forms of Antichrist,—oh! in the mighty battle which the sacramental host of God's elect is waging against the myriads of earth—ye daughters of Israel—ye mothers of Israel—show to your brothers, show to your fathers, show to your friends, that you will first take the lead in real consecration and self-denial, and let the ornaments be melted and cast into God's treasury for carrying on this spiritual conflict. (Loud cheers)

The Rev. T. ADKINS, of Southampton, moved, and the Rev. DANIEL KATTERNS seconded the resolution appointing the officers.

The Union Meetings.

CONGREGATIONAL UNION.

THE Twentieth Annual Assembly of the Congregational Union was held in New Broad-street Chapel, London, on Tuesday, the 7th, and Friday, the 10th of May; Rev. Dr. MORISON in the Chair. After the devotional exercises, the Chairman delivered the following

ADDRESS.

MY DEAR AND RESPECTED BRETHREN,—I am deeply sensible of the great honour you have conferred on me, by placing me in this chair. The voluntary suffrages of an assembly constituted as this is, may well be regarded by any of the Pastors of our Churches as an enviable distinction. I profess not to be indif-

ferent to the esteem and good-will of my Brethren. Next to the endeavour to secure that "honour which cometh from God," it has been the sincere and anxious aim of my public life to deserve the confidence and affection of the Pastors and Churches of our Denomination, and to identify my own happiness with their success in the advancement of our common Christianity.

But when I call to remembrance the distinguished men who have preceded me in this post of arduous duty, some of whom have passed to a higher sphere, I seem at this moment to have lost sight of every other consideration, save that of the responsibility which must attach, at so momentous a crisis of our history, to the Chairman of your Union. I should even now shrink from the task which you have assigned me, did I not feel assured that I stand before an assembly of devout and holy men, who will extend towards me their generous sympathies, and who will ask of God that I may be aided in the wise, and faithful, and loving discharge of the sacred trust they have committed to me.

It is no small consolation to the Chairman of this Union to be enabled to assure himself that no questions can come before him tending, in the remotest degree, to infringe the independence and liberty of the Churches. We abjure all Presbyterial and Episcopal functions, in this goodly fellowship. We entertain no Congregational appeals. We settle no cases of discipline. We moderate no calls to the pastoral office. We pronounce no ecclesiastical censures. We claim no authority or right of dictation over pastors or Churches. We are, in no legitimate sense of the terms, an Ecclesiastical tribunal; and can never, therefore, be agitated by the discussion of questions which might lead to the disruption of our fraternal union.

The experience of twenty years has shown the compatibleness of effective union with the maintenance of strict and Scriptural independence. Were it otherwise, we should tremble for the ark of Congregationalism, and should begin, for the first time, to suspect that it was at variance with the spirit and with the facts of the New Testament. But we have detected no such discrepancy. Our distinctive Church polity has been preserved inviolate, while, in these annual gatherings of pastors and delegates, we have realized the beneficial and refreshing influences connected with fraternal intercourse, the interchange of pious sentiments, the warm greetings of Christian love, and the combined effort to do good to the souls of our fellow-men. We verily believe that, as Congregational Dissenters, we have yet to ascertain the full amount of strength and invigoration to be derived from the more perfect development of the principles and practice of Christian union.

At no period, perhaps, in the history of our Denomination, has the importance of a healthy and vigorous union *among ourselves* been more strikingly manifest. The times on which we have fallen are, in many respects, critical. There is a great conflict of systems and opinions. The Establishment, though placed under an act of uniformity, is torn asunder by factions — prelates opposing prelates; High-churchmen contending with Low-churchmen; Romanizers seeking to extirpate Evangelicals; and statesmen at their wits' end to know what they are to do with a formidable party which threatens to rule both Church and State with a rod of iron. We wish we could say with truth, that in this struggle we had discovered any strongly-marked development of the spiritual life—anything to raise it materially above the rank of an ecclesiastical squabble.

But it is mainly with our own voluntary Christianity that we have to do on this occasion. Everywhere pressed down and retarded by the working of the Establishment, it were well if we could feel that we had done all in our power to carry out our professed principles of doctrine and polity. Leaving other Denominations to think and speak for themselves, we ought to be deeply anxious that we may be enabled to render a satisfactory and joyful account of our own stewardship. The effectual nourishment of our own spiritual life is everything to us. A survey of the defects of other bodies of professed Christians, however just and searching, would not remedy those which exist in our own Churches; though, if we were better men ourselves, the entire religious community would benefit by our spirit and example.

But it is difficult to speak of things which require remedy among us, without putting a weapon into the hands of our enemies, which they know but too well how to use; and without subjecting ourselves, in certain quarters, to the charge of narrow-mindedness and censoriousness. But surely, dear brethren, we are

here to "speak the truth in love," and to endeavour, as far as possible, to render this annual gathering of the representatives of our Churches an instrument of real benefit to the Denomination at large.

In glancing, however, at some of the passing clouds which overcast our horizon, we would not be unmindful of the kind and gracious hand of God which has been upon us. Our history has been one of Divine interposition. Our standing is one of surpassing responsibility. The struggle of ages has wrought out our liberties. We have now secured for ourselves, by God's blessing, our proper status in the body-politic. Our Churches have been largely multiplied. Our Institutions for the training of a godly ministry are now equal, perhaps, to the wants of the Denomination, and the claims of the age. The learning of a large body of our pastors will admit of fair and honourable comparison with that of other communities by whom we are surrounded. We have, I sincerely believe, an increasing number of efficient and devoted pastors. Our general and periodical literature cannot but be respected by those who are antagonist to our polity. Our Educational and Missionary undertakings are palpable demonstrations of our patriotism and Christian philanthropy. And, if we dare not boast of the grace of God which has been bestowed upon the Congregational Churches of this land, we may say, with humility and gratitude, that God is accomplishing a great work by us, both at home and abroad; that we are taking our full share in the noble enterprise of our country's conversion; that we are making no inconsiderable progress in the inculcation of Scriptural views of the kingdom of Christ; that we are raising a breakwater against the Romanizing tendencies of the age; and that there is as goodly a development of the spiritual life among us, as can be found in any other section of the great Christian community, of which we form a part.

With such impressions as these of our position, which I believe to be substantially correct, it may appear to be somewhat ungracious, if we venture to hint at other views of the state of our Churches, which may be less favourable, and less the subject of congratulation and hope. But it were surely a proof of great feebleness and self-deception on our part, were we to linger only on the bright side of things, and refuse to look those evils fully in the face, which are too painfully obvious to escape the observation of any who are really jealous for our reputation, and which must be put away from us, in order to the improved spiritual health and the increased prosperity of the Independent Churches of England and Wales. So long as we are satisfied with our position, we shall make no hearty or effectual movement towards a more advanced state of the Churches. We are in some danger occasionally, I think, of over-estimating our standing. I hear much and read much on this subject, in which I am unable, with the facts before me, fully to sympathize.

The principles and platform of our Churches, being, as we think, in accordance with the Word of God, cannot be too warmly espoused, nor too highly applauded; but we must never forget that *we*, as a people, may be far inferior to our system, while others may be greatly superior to theirs. I could wish to see our men and our literature effectually purged from every approach to the boastful spirit, which is an equal insult to the piety and good taste of the Denomination. We have, verily, too many defects among ourselves to luxuriate in self-laudation, or to deal harshly and uncharitably with other good men who may differ from us.

I know not, dear brethren, how you feel, but I am often agonized and humbled in being compelled to witness something like an unsettled and disorganized condition in certain of our Churches. Not a few of them seem to have lost the principle of coherence and steady progressive action for the consolidation of their best interests. Every little occurrence disturbs their equilibrium; they have no settled harmony, no generous cementing love; pastors flee from them, or are worried to death by them; hence they acquire no influence for good in their localities, and present rather a caricature than a correct representation of Evangelical Nonconformity. I fear that either a lamentable want of piety, or the prevalence of the Diotrephesian spirit, is the bane of such Churches. Our hope is, that their numbers are not formidable, and that a better mind may yet be restored to them.

Nor can we watch the migratory tendency of some of our pastors without an impression of heartfelt concern. When brethren are called to higher spheres of usefulness, we recognize the hand of Him "who walks amidst the golden

candlesticks, and holds the stars in his right hand;" but perpetual change, the result of unsettled purpose, a contentious spirit, and an inefficient discharge of the duties connected with the sacred office, is and ought to be for a lamentation.

Overwhelming cases, too, of ministerial delinquency—events of rare occurrence among us—make us blush for very shame that such things should be so much as named in the midst of us. If the men who bear the vessels of our sanctuary are not clean, how can we hold up our heads in the midst of a scoffing age, and with many an envious eye watching for our halting?

How sadly remiss are some of the Churches in providing for the temporal comfort of their pastors! Many honoured and devoted brethren are less favourably circumstanced than the better class of mechanics. County unions, and charitable trusts, may do something to meet this crying evil; but, unless the Churches themselves will take it up, and deal with it as it requires and deserves, they must expect to languish and die for the lack of an efficient pastorate. Men of respectable education and cultivated feelings cannot be expected to hold the position which belongs to a Christian Minister, at little more than the remuneration of a common artisan. In our smaller Churches, in villages and rural districts, where the pastor is fully equal to the superintendence of the flock, the whole energy and deliberative wisdom of the deacon's office ought to be expended upon the one essential point of providing for the due comfort and respectability of the pastor *in worldly matters*. This neglected, everything else must fall into decay—"the labourer is worthy of his hire."

It is a delicate reference; but is there not, in many quarters, a great spiritual deadness and lethargy stealing over the mind of the Churches? Have not some of them lost their "first love?" Do not the older members think pensively of seasons gone by, when there were great "refreshings from the presence of the Lord"—when there were powerful awakenings among the careless and impenitent—when large numbers, comparatively, were added to the Church—when there were palpable tokens of the presence and power of the Holy Ghost? But, alas! how is the aspect of things now changed! No awakenings — few conversions—diminished gatherings—a declining Church—the spirit of Christian enterprise almost extinct—little power to help themselves, and less to exert for the salvation of a world!

I would appeal even to the pastors and deacons of our larger and more flourishing Churches, whether they do not very generally find, with some rare and happy exceptions, that something of this coldness and deadness is creeping in upon them? Their numbers may not have decreased, but has not the average quality of Christian profession been in some measure deteriorated? Is not the worldly spirit constantly threatening to depress the religious life of the Church? Is not a spasmodic, and, in some instances, a very painful effort necessary, to keep up the ordinary modicum of Congregational devotion, even among Church-members themselves? Are conversions occurring, in such members, and of such unequivocal character, as to stir and subdue the minds of pastor and people, and to render it manifest that the power of the Spirit is present to heal?

There may be, there doubtless *are*, Churches in which all is verdant and fruitful,—in which the religious life is seen in all its beauty and fragrance,—pentecostal conversions multiplied,—the graces of the Divine Spirit abounding,—"holiness to the Lord" inscribed on the Church's banners,—and Christian zeal, like a living fountain, welling out for the refreshment of a parched world. But, are not such Churches the exception, and not the rule? Are they not "few and far between?" And do we not pray and long for their multiplication and increase? Are we not met this day to plead affectionately and earnestly with one another, that there may be a sincere, anxious, and combined effort for the multiplication of such Churches? They *may* be multiplied;—by the help of God, they *must* be multiplied. We have all the needed resources, human and Divine, for such a multiplication at our command. Our Union can never be so fitly employed as in struggling to augment the spiritual life of the Churches. Let the hallowed purpose take possession of our hearts this day, and we have power and influence to communicate the impulse, like an electric shock, in the length and breadth of the land.

Our Church polity can only sustain itself effectively and gracefully, by a high and unequivocal manifestation of the spiritual life. We have nothing to fall back upon but the energy of great and living principles. Other systems,

less Scriptural, may keep their visible standing for a season, by means of the powerful buttresses which uphold their human frame-work; but, if our vital power is suffered to decay, the glory will have departed, and we may lay our account for the loss of status with the loss of character. Dear brethren, ours is a high vocation. We can only rely on our system, as it is instinct with its own vital power,—the power of faith,—the spirit of holiness and love,—and as it is worked by spiritual and godly men. Congregationalism, rest assured, will go down to posterity a feeble and dishonoured thing, if it is not upheld and carried forward by "good men, full of faith and of the Holy Ghost." If it is to achieve great things for the world,—and I believe it is destined to achieve them,—it can only be as it is plied by men breathing its pure and lofty spirit, acting on its Divine principles, and embodying its vital and masculine power. I have no dependence on Congregationalism as an ecclesiastical polity, when dissociated from its inward and spiritual life. The world, sunk in unbelief, cannot receive it,—cannot act upon it. Our pastors,—our Churches must be composed of living spiritual men, or Congregationalism will expire in their hands. Our wealth, our intelligence, our learning, much or little, cannot sustain it. The laws of Christ, we may assure ourselves, cannot be applied to formal, worldly, and unconverted professors. We live, and thrive, and bless the world, as we become earnestly and palpably Christian. There is a sense, brethren, in which we must be better or worse than other men.

How much must such a system depend for its success and ultimate triumph upon an apostolic ministry,—a ministry *full of Christ*, full of zeal, full of persuasive love and earnestness. Men of ordinary qualifications are not capable of doing our work. It will languish in their hands. We value the highest attainments in human knowledge, and we believe that such attainments are strictly compatible with seraphic ardour in the cause of God and souls; but, dear Brethren, *our* ministry, if it is to bless the world, if it is to nourish the power of godliness among ourselves, must take its type from the labours and from the spirit of inspired men, and from the ministry and matchless example of HIM whose meat and drink it was to do the will of his Father in heaven.

May I hope to be forgiven if, with the highest possible estimate of the qualifications of our theological professors, I venture with affectionate freedom to remind them that it is *preachers* they must find us—men cultivated indeed, but yet instinct with the love of pure Gospel truth—men with powers of ready utterance and impressive eloquence — men with burning zeal for the honour of Christ and the good of souls—men with an intense and overwhelming sense of the greatness of the work upon which they have entered—men with settled views of all the grand and distinguishing peculiarities of the Evangelical system—men willing to "spend and be spent" for the glory of Christ, and the advancement of his kingdom in the world.

Give us such *preachers* as these—vigorous in intellect—sound in learning —studious in habit—and, by God's blessing, our pulpits will be attractive, our sanctuaries will be filled, our converts will be multiplied, and our Congregationalism will go down to the coming generation in all the vigour and freshness of a living thing.

I do not allow myself to forget, that our Pastors and Churches must co-operate with our Colleges and Tutors in providing the men who are to meet the claims of the age. They must search out and foster native genius; they must have a care not to retard the hopeful, nor to encourage the incompetent; they must be religiously determined that only the flower of the Churches shall be offered for sanctuary service; that pre-eminent youthful devotedness shall be demanded in every candidate for the sacred office. But rest assured, dear Brethren, if our Congregationalism is to keep its ground, and increase its sphere, there must be no trimming to the spirit of these speculative times—no sympathy with a relaxed theology—no tampering with a modified Rationalism—no shifting of the good old landmarks of Gospel truth—no Pelagian or Arminian importations into our pulpits;—but a steady and staunch adherence to those Evangelical verities which have made us what we are; and which, with an enlightened, fervent, and energetic Ministry to uphold them, and to give them increased currency with the public, will hand down our Congregationalism to the ages of the future, as a boon and a blessing to mankind.

These are times, dear brethren, in which we must determine to be valiant for the truth of God. There are more

than signs of an approaching struggle between the new and the old Theology; between the advocates of a plenary and a modified Inspiration; between those who build their hopes on facts and evidence, and those who, on pretence of cultivating a loftier spiritualism, would rob us of our objective Christianity; between those who have done something to build up our denomination, and those who have been chiefly known as destructives, unsettling everything and settling nothing. But for this formidable conflict, which is assuredly coming upon us, nay, which has already commenced, there must be a three-fold preparation, if we are to abide the test. That preparation I would indicate under the following heads: Spirituality, Wakefulness, and Union.

Are not the best men among us, young and old, panting after a higher type of the *spiritual life?* Wherever you meet them, they are dissatisfied with our present position. They would gladly "strengthen the things which remain, and are ready to die." They discover much in the Churches, on the right hand and on the left, which too plainly indicates a defective spirituality. They would everywhere create a warmer temperature of devotion, if they knew how. They would elevate themselves, and they would elevate others with them, to a more masculine standing in the Christian life. They would desire to see an end of bickering and strife; of petty skirmishings and heart-burnings among ourselves; of those pitiful jealousies which keep alive and nourish the old Corinthian spirit; of all those elements which weaken our internal strength, and make us feeble and powerless in contending with the common foe.

It is more, dear brethren, of that spiritual life which lies embodied in our great principles, that is the pressing want of our Churches and of the age. The most prosperous of our communities need it in a still higher degree; and some there are of our Churches that must utterly languish if its advent is not hailed with devout earnestness. Congregationalism cannot live on Church theories and abstractions. Its very soul and life is the power of an all-subduing faith. It demands to be cherished in a devout heart. It requires to be fed and nourished by a spirit of child-like submission to the will of Christ. Our polity, however scriptural, will not shield us from the newly-resuscitated forms of error which are about to try the Christianity of the age. We must become instinct with inward life, if the love of vital truth is to be maintained. The decline of spirituality among the Nonconformists of the last age led on gradually to Arian and Socinian heresy. Error has always followed in the wake of a cold and expiring godliness. There is nothing to give it effectual resistance, but the power of a confiding and realizing faith. We may defy every form of religious sentiment antagonist to the Gospel, if our hold of its essential and life-giving truths be all-pervading, heartfelt, and transforming. Let the piety and spirituality of our pastors and Churches become every day a more palpable reality; let the "deep things of God" be pondered with the awe and reverence which are due to them; let the encroachments of an unsanctified literature be withstood in the confidence of a faith planting itself firmly in the truth of God; let the spirit of the world be overborne and mastered by the prevalence of holy and devout affections; let our Churches be, in their practical and experimental economy, what they profess to be, and we shall have but little to apprehend from the "diverse and strange doctrines" by which it is now sought to supplant the Divine authority of the Bible, and to corrupt the pure and pellucid stream of Evangelical Nonconformity. Should we ever be tempted to quit our high doctrinal standing—which may God forbid!—it will be mainly, I apprehend, as the result of a deteriorated and enfeebled godliness. Where the stream of spiritual religion, the result of deep and heartfelt experience, flows on in a full and steady current, it seldom becomes turbid by the impregnations of deadly error. If our Churches lose their godliness, they will soon relax their attachment to truths which must ever remind them, with bitter agony, of the position from whence they have fallen.

Next to the earnest culture of the spiritual life in our Denomination, should be the exercise of that *wakeful temper of mind* by which we shall be sensitively alive to all the inroads of error, whether in our own immediate circles, or in the popular literature of the age. I would not advise that our religious instructors, whether from the press or the pulpit, should be converted into a circle of mere heresy-hunters, or that they should contend for orthodox doctrines in the spirit of inquisitors; but I would very earnestly

suggest that they owe it to the rising youth of our Churches to make themselves well acquainted with the specific and more captivating forms of error which are springing up in our day; and that they should spare no pains in wisely and discreetly unmasking their real pretensions, and in boldly confronting them with the opposite truth. As Congregationalists must ever reprobate all other modes of supporting and propagating truth but sound argument, tempered with meekness and charity, it is the more incumbent upon us that we should not be found slumbering at our post, while the enemy is sowing tares in the very field which it is our duty to cultivate. We must learn to distinguish between *reverend inquirers* and *freethinkers*, and make the best contribution we possibly can to that enlightened and fervent orthodoxy which has been the strength and glory of the Independents of Great Britain. Most thoroughly do I believe, with all history before me, that a defective orthodoxy, which should place us in contrast with our distinguished and godly forefathers, would not only lower our position as a religious Denomination, but would bring upon us the rebuke and chastisement of Him who can only take delight in his servants as they are "found walking in the truth." I will not particularise here; but I am bold to say that there are tendencies in some portions of the literature of the day which demand the wakeful scrutiny and the severe condemnation of all who would be found faithful to Him who is emphatically "The Truth."

I am not here to sound a needless alarm, or to awaken childish fears; but I would say, with a loving heart, to all my brethren, Not only "hold fast the form of sound words" which you have received from the oracles of inspired Truth, but do all in your power to keep others in the love of them; and do this, not as mere partisans—not as fierce and undiscerning bigots—not as if you were invested with infallible authority,—but as the meek and faithful followers of Him who has made truth, and especially the truth concerning himself, the basis, the ornament, and the power of his religion.

Closely allied with this course of thought and action will be the desirableness and the benefit of cultivating more earnestly a spirit of *vigorous* and *hearty union* among ourselves. Substantial and well-consolidated union can only grow out of sympathy. Now, in proportion as we have spirituality and settled love of the truth in our Churches, we ought, from sympathy, to have union and co-operation in their choicest and most influential forms. Great spirituality and ardent love of vital and essential truths will materially aid us in coming together for the expression of mutual love and confidence, and for the advancement of interests and objects dear in common to us all. If our charity has been learned at the Cross, we shall embrace, in the arms of our Christian affection, all who afford evidence that they belong to Christ. But, while there exist in the midst of us such formidable barriers to the wide-spread catholicity of the primitive Church, we must be content to unite in sympathy and cordial co-operation with those who are one with us in their views of the kingdom, laws, and ordinances of the Divine Redeemer. With other Christians who differ from us let us have as many points of union as there are points of agreement between us; but let us draw more closely and effectively than ever to our beloved brethren with whom we have common convictions and common sympathies, not only in reference to the grand essentials of the Christian faith, but also in relation to the constitution, order, and discipline of the Christian Church. Our Independency would be incomplete were it dissociated from that principle of fraternal fellowship which links our Churches together as the heart of one man. Let us put away the childish fear of losing our *individuality*. We have too long cherished that *individuality* at the expense of *unity*. We can teach the world, and the Church too, great and pregnant lessons, if we will consent not to be isolated and fractionized. We must combine in the love of truth—the love of our long-established Church principles—the love of sleepless diffusion—and the generous, forbearing love of one another.

Dear Brethren, I fear I have greatly exceeded the limits ordinarily assigned to your Chairman on these occasions. In so far as I may have unduly trespassed, I must throw myself on your kind indulgence. It is only once in a lifetime that any of us can hope to preside over this assembly. I have spoken with the freedom and fearlessness of confiding brotherhood. If I have said too much, or too little, on any of the topics on which I have ventured to glance, you are too generous to sit in judgment upon me. You will believe that I have only

aimed at that which is dear to all your hearts—the advancement of enlightened, scriptural, earnest, consistent, catholic Congregationalism.

It will be twenty-nine years next September, since, at the request of my then brethren and fathers in the ministry, I delivered a discourse before the Monthly Association of Protestant Dissenting Ministers, "on the Best Methods of Promoting an Effectual Union among Congregational Churches, without infringing their Independence." The discourse was published, at the request of those who heard it; and I am glad to find, after the lapse of so many years, that it realizes, to some happy extent, the events which have since developed themselves. There was then but faint hope of the existence of our union. The subject was but little understood; and powerful jealousies held possession of many acute and virtuous minds. It is a great consolation to me, having been interested in the ideal of Congregational union from my earliest years, to find, as I am now descending into the vale of life, that it has taken such deep root in the public mind of our Churches. Our union is now, happily, a *great fact;* I trust I may add, *an increasing blessing.* We are met to-day in holy harmony and love, to give it a new impulse, and to prove that union is strength. May "the God of love and peace be with us!"

You will, I am confident, brethren, address yourselves with great seriousness to the various and important matters which will be brought under your consideration during the sittings of the Union. They deserve, and they will require, the most calm and enlightened attention that you can possibly devote to them. With the liberty and confidence of a free and brotherly assembly of devout and holy men, you will strive to combine the strictest regard to order and decorum, and the most rigid economy of the precious hours allotted to our momentous deliberations. I will do my best to facilitate the progress of business; and, with your generous aid in the honourable post of duty which you have assigned to me, I doubt not we shall be enabled, by God's blessing, to conduct our proceedings to a successful issue, and shall learn, from heartfelt experience, "how good and how pleasant it is for brethren to dwell together in unity."

Your Report, your Mission and Education Schemes, your Publications, the State of your Denomination, and many other important and relative themes, will call for your thoughtful and anxious deliberation; and addressing yourselves to your grateful task in the spirit of men of business, and with heartfelt dependence upon God, our meeting will be memorable in the history of the Union.

But you will have becoming courtesies to exercise to-day, as well as important business to transact. Our beloved brother, the Rev. Thomas Binney, who has been our representative to the Congregational Union of Scotland, and who has well sustained our credit, will convey to you the warm greetings of my countrymen, who welcomed him as "a brother beloved," and hailed his visit with enthusiastic delight.

You will also welcome into your assembly a Transatlantic brother, who has done much, as an instrument, to promote the life and power of religion in his own land, and upon whose visit to our shores you will fervently implore the benediction of the life-giving Spirit. I need not add that I refer to the Rev. C. G. Finney, of America.

And if there be one duty more grateful than another devolving upon us this day, it will be assuredly to do honour to the venerable representative of Scottish Independency, who, after passing through a scene of unexampled persecution, stands before the Christian world this day in all the erectness and dignity of an unsullied reputation. Brethren, you cannot add to the peace of a pure and spotless conscience; but you *can* and you *will* pour the balm of Christian love and sympathy into the wounded and bleeding heart.

But I dare not resume my seat without expressing sincere and heartfelt regret for the absence of an honoured and beloved brother, who has always been here to cheer and illuminate our path. The name of Algernon Wells will always be associated with the truest and best interests of "The Congregational Union of England and Wales." His masculine sense, his power of adjusting the most complicated portions of our business, his loving heart and eloquent tongue, have been a tower of strength to the Union. With his ready pen, and his truth-telling and pathetic appeals, he has done us incalculable service; and whenever this happy fellowship is thought of, our good and wise Secretary will be remembered, and remembered only to be loved.

That he should be absent from our assembly to-day, for the first time, as the

result of enfeebled health, is of the nature of a personal affliction to us all. We needed thus perhaps to be taught the real value of his inestimable labours. But one thing remains to us in his lamented absence—that our Christian sympathies will flow in a generous current towards him and his beloved family; and that, with one heart and soul, we shall this day commend him to the grace and kindness of that blessed Master in whose service the vigour of his frame has been impaired—that it may please Him to sustain and comfort the heart of his servant, and speedily to restore him to his family and flock, and to this Union, the child of his hopes, the fruit of his toil, and the fitting crown of a life earnestly devoted to the glory of God and the good of man.

After the delivery of the preceding Address, Rev. Dr. BURDER rose and said: I could not shrink from the resolution which has been placed in my hands, and which I am sure will be met by you with great cordiality and sympathy. It is,—

That the thanks of this meeting be given to Dr. Morison for his admirable Address, and that he will allow it to be printed.

Allow me to say, that we heard with great pleasure and satisfaction the accounts that were given to us upon the spiritual condition of our Churches, the high qualifications of a large proportion of our ministers, and the improved state of our literature. All these are occasions of great thankfulness to God, and great encouragement to our own minds. When reference was made to our literature, of course I could not but advert, in my own mind, especially to our periodical literature, and to the share which our honoured chairman has for many years taken in that periodical literature. I think I may venture to say that that periodical over which he presides never was more worthy of the confidence and support of our brethren and of our Churches than at the present time. I do not mean to say that it is the only publication which is entitled to our affectionate confidence and to our best attempts at circulation. I cannot forget that there is another still more intimately connected with us and our Union; and I have great pleasure in saying that, for myself, I never read it with greater instruction, or interest, or delight, than recently. (Cheers, and a single hiss.) These are very gratifying indications of the progress which is making; but all was not a subject of laudation. It was not fitting that we should. We have been reminded of our deficiencies, as well as of our privileges and our encouragements, and I cannot but hope that the valuable and seasonable advice and suggestions which have been made from the Chair will dwell upon our minds, and be the occasion of deep thought, of earnest prayer, and of solemn scrutiny. I very much indeed concur with my beloved brother in the views he has given of the prominent importance of a high degree of spiritual life in our Churches, and I cannot but concur with him in many fears and apprehensions lest the state of many of our Churches should not be what we could desire with regard to this most important point. Is there that high-toned spiritual feeling, and that earnest desire to promote the ordinances of Christ and the best interests of true religion, which we could desire there should be? If there be not, we certainly must resolve that both personally, and to the extent of our influence, we will endeavour to promote that spirituality, by the most earnest and importunate prayer, that God would pour out upon us his Spirit in that abundant degree, that personal religion may rise in our Churches, and that there may be many, many instances of true conversion to God wherever the Gospel is faithfully preached. I could not but concur, also, with the Chairman in his views of the high qualifications to be desired in preachers themselves, and on the part of those who are introduced by our Colleges into the Christian ministry. Too much stress cannot be laid on the importance of the distinction between a plenary and a modified Inspiration, with which some seem inclined to be satisfied in the present day. But I will not detain the meeting by enlarging on points on which I am sure we shall be of one mind and one heart. I trust that a deep and lasting benefit will result from the admirable Address which has now been read, and especially if it be given in a permanent form.

The Rev. Dr. REDFORD, in seconding the resolution, said: Dear Brethren,—Some years have passed since I was present at your Annual Meeting. The last time, I think, was when I returned in the same character as our brother Mr. Binney to-day stands before you—as your Delegate to Scotland. Dr. Morison has said he is determined not to grow old. (Laughter.) Of course, we understand his meaning—as long as he can, he will exert all the energies of his mind and body in the great cause in which he is embarked. Now I have to go a little beyond that point. I feel I am getting older, and am of but little use. But I am here this morning under rather peculiar circumstances—by a special call, as I view it, of a Divine Providence, of which I shall have occasion to speak by-and-by (referring to the Rev. G. C. Finney). With reference to the motion before us, which I have been requested to second, I suppose because I may call myself one of the fathers of the Congregational Union, I believe our dear brother who occupies the chair to-day may take great credit to himself for the discourse to which he referred, which undoubtedly was the originating cause of the question, "Why cannot we form a Congregational Union? Are we so independent of one another that we cannot unite? That would be a reflection upon our principles of Christian love." Out of that inquiry grew this Union, which has now ripened to some degree of maturity. It has passed its babyhood, it has passed its youth, and I hope is now in perfect manhood. May it go on to good old age! Almost all the important points have been alluded to by Dr. Burder, and therefore I shall not touch upon them. Perhaps it will be better for me, at present, simply to read the resolution presented to the meeting, which I do with most hearty concurrence in all its sentiments, and especially and pre-eminently in the hearty spirit which has characterized the Address of our Chairman. (Cheers.)

The resolution having been put from the chair, it was carried unanimously.

The CHAIRMAN, in acknowledging the resolution, said that the Address would be placed in the hands of the Committee, and he should be always happy in any way to promote the interests of a Union with which his best feelings were in accordance.

The Rev. Dr. WARDLAW, as a Delegate from the Congregational Union of Scotland, was received with immense and prolonged cheering, by which the venerable man was deeply affected; and the Rev. Mr. FINNEY, of the United States, was then, amid hearty plaudits, introduced to the meeting.

The Rev. THOMAS JAMES then read the Report, prepared by Rev. A. Wells.

The Rev. EUSTACE R. CONDER moved the adoption of the Report. Having expressed his sympathy with the valued Secretary, whose voice they were deprived the pleasure of hearing, he said, that, in the document just read, they had heard at least the sentiments of that gentleman, as it were, addressed to their feelings. They fully agreed with the Chairman, in the hope that he whom they had so frequently heard upon the platform, and whose labours had been so devoted and so valuable in the service of the Union, might soon be restored to health of body, and permitted once more to come among them. There was one sentiment in the Report which seemed a kind of key-note sounding in his ears throughout the whole. It was this, "For our principles are very noble." (Cheers.) Noble were the principles of which they were put in trust by God; and these principles they did not intend to sacrifice to the independency of the Churches or the rights of individuals. They were principles, for the sake of which Independency itself existed. Their liberty was not a name. It was a means to an end; and its value consisted in the use that was made of it. But they must not forget what they had heard that day, that, in the very nobility of their principles their danger lay. Just in proportion as their principles were spiritual and exalted, there was the greater danger that they would come short of them. Their object should be to receive them, and work them out well. The whole value of their profession lay not in its form, but in its animating spirit. They might have such a thing as a dead Church embalmed into the appearance of life. They might substitute a lifeless frame-work for vital principles, the love of gain for the Spirit of God. (Hear, hear.) There might be sectarian zeal pervading a spirit of hereditary Calvinism. They might swathe it with bandages, creeds, and liturgies, and place it under worldly control, and yet, in that form, there might be but the mere phantasm of life. But such life as this would not do for them. If the Union were worth anything, it would be because it was a living body, in which every organ contributed to the benefit of the whole, because all was pervaded with a common life. Let them, then, remember that they met together, not simply as ministers and members of Churches, not simply as members of the Nonconformist body of the Congregational Denomination, or of the Congregational Union, but as spiritual men, as servants of Christ, as members of a common Church in Him. God grant that the day may be far distant when anything like unchristian bickering or unbrotherly strife should bring them down from the position they occupied. Their friend, Dr. Redford, had congratulated them upon their antiquity; but they did not come of age just yet. Let them, then, if they desire a further existence, cultivate, not only the spirit of wisdom and of soberness, but seek that the spirit of peace might rest upon their hearts to the improvement of their meeting together. (Cheers.)

The Rev. J. A. JAMES, of Birmingham, rose to second the resolution. He said: It is usual, I believe, in the arrangements of the business that comes before such meetings as the present, that young speakers should speak to the resolution—that age should precede and youth follow. (Hear, hear.) The arrangements, according to the order of speakers, have been made this morning, in which this rule would have been followed; but, at my own particular request, it has been reversed, and I solicited that youth might precede, and that age, or something like it—something approaching to it—should follow. So I feel that I am in a peculiar position, as an elder minister, supporting, and encouraging, and cheering onward my younger brother. (Cheers.) Our younger ministers, sir, need not suppose that they are looked coldly or witheringly upon by their seniors. They mistake us, if, for a single moment, such a thought enters into their minds. We are too conscious of the infirmities of approaching age, too forcibly reminded of the time when we must give up our ministry, and retire from the scene of our labour, to be indifferent to those for whom we pray, and to whom we look as our successors, and whose budding talents and blooming promise, like that which we have just witnessed—(Cheers)—make us happy to think that there are successors to whom we can hand over the ministry that we have received. And, sir, I speak the truth of this heart, when I say, that if in this assembly there were the young minister in whom my own Church would heartily unite as my successor, much as I love that Church,—and how I love it, God the searcher of all hearts knows! and much as that Church loves its pastor,—I could be content to resign to that young brother's hands the charge which now for more than five-and-forty years has been my own. So that let not our younger brethren think for a moment, that the seniors have any other feelings towards them than a deep-seated anxiety that they may be more wise, more holy, and more useful, than those who have gone before them. (Cheers.) I know not that I should have followed any younger brother with the peculiar pleasure with which I follow him who has spoken. I love him, sir, upon his own account, for I have nursed him too. (Hear, hear.) I knew him in his infancy, in his youth, and I know him in his ministerial childhood, for he was educated at the College of Springhill: and by the way, notwithstanding all that you London people think about your "New College," and of course you cannot think too much about it, so long as you think reasonably, you must not deem that you have all the wisdom in London. (Laughter.) Now Springhill was a kind of junior sister college; but to-day we certainly stand very well. As it refers to myself, I rejoice to follow my young brother. He appears to be intimately associated with Nonconformist principles; and to his father (Josiah Conder, Esq.), I turn, not

with ordinary feelings, but with a prayer that every father's heart in this assembly may beat with a pulsation as high and as holy as that which throbs in that father's breast. I do congratulate him that he has a son to meet him on this platform; and, oh, such a son! (Hear, hear.) May my young brother go forward in his ministerial career with increasing honour and usefulness, even as he has begun. Sir, I do not forget, on an occasion like this, the man he follows. I remember with reverend affection and gratitude the name of Thomas Durant—(hear, hear)—who has passed to his rest and to his reward since we last assembled; and with joy, yet somewhat of sadness, I turn to the document which lies upon the table for the adoption of this meeting. (Hear, hear.) There is much in reference to that Report upon which to congratulate ourselves. It is not a history of the past, nor a prophecy of the future, but it is a record of the present. Here we are, after so many years' existence, amidst no small opposition, and we are here exhibiting no symptoms of decay, and no indications of immediate dissolution—nay, I hope we are gaining strength as we go. In the next place, I would congratulate the meeting on the state of the funds. We are no longer bored with difficulties of a pecuniary nature, though year after year this has been the case. I am told that you are now in a situation that promises a financial triumph, if you still go on. As an example, the people of the town of Sheffield have proposed to me what I never contemplated—a new source of supply for this Pentecostal meeting. Now, I conjecture that the Sheffield meeting showed great liberality in raising money, and a great deal of economy in spending it; and, moreover, if all the pastors and representatives of the Churches would be what I and Mr. Sherman are—(great laughter)—great inconveniences upon that point would be obviated entirely. (After some remarks on the Lectures to Working Men, Mr. James said): I shall not go into the subject of education, because that will come on at the proper time; but, if I might revert to one other subject, it would be that of the absence of your respected Secretary. (Loud cheers.) You have heard the Report, and the statement of his illness, and you are prepared entirely to agree in the opinion so frequently thrown out, that we never seem to know our mercies till they are removed. (Hear, hear.) Now, I shall not say much upon that beloved brother; but I cannot help remarking, that the emerging of Mr. Wells from his engagements, and his obscure retreat in the country, formed an era in the history of Congregationalism, not merely in London, but also in the country, and that his return to the full vigour of health and labour will be, as it ever has been, a new occasion of joy and thanksgiving to God before us all. (Cheers.) Where can we find a man who unites in his own person so much intelligence with so much prayer—such a mind with such a heart—possessing all the sensitiveness of the sensitive plant with all the dignity and majesty of the oak. (Cheers.) We have occasionally, all of us, perhaps, rather hardly touched that plant, and we have seen it shrink. We have seen all its tenderness put forth, but how often have we reposed under the mighty shadow of the overspreading tree. (Cheers.) Often has his presence been, to a very great degree, the guiding spirit, the animating soul of our meeting; and now we follow him into his retreat with our tenderest sympathy, and with our earnest prayers that God may soon restore him again in the full vigour of his health and faculties. Now, sir, I return you my hearty thanks for that—without any invidious comparison with what has preceded on former occasions—most useful, because most practical, Address that you have delivered us this morning. (Cheers.) If our Denomination be no better for that Address, it will be one of the dark signs of the times that hang over it. But I hope better things. (Hear, hear.) Nor is it merely the Address which you delivered to us to which I refer, but it is that which you delivered for us to Almighty God. It fell like the dew of heaven upon our spirits, and there may it remain. Among the various petitions that have been presented, there is one to which I hope special attention will be paid. You recollect that whatever was intended to be done, it was prayed might be carried forward in a spirit of gentleness, meekness, humility, and love. We may have our individual opinions, we may require discussion, and we need not fear discussion. We have loving hearts, sir, and loving hearts will always take care that there shall be no fiery tongues. Let us be full of love, and that is the best guarantee that the tongue shall be full of decency. In that temper let us conduct everything, and if there be variety of opinion, it will produce no difference of spirit. (Cheers.)

THE MAGAZINES.

Upon the Resolution being put for the adoption of the Report,

The Rev. A. Reed, of Norwich, rose to move,

That the Committee of the Union are instructed to make arrangements by which, with due respect to the safety of the property of the Christian Witness and the Christian Penny Magazine, they shall be no longer regarded as the "official organs" of the Congregational Union.

He did not consider this addition as an amendment, but rather as a rider to the original motion, and it was with great diffidence that he ventured to take the step he had taken. He declared most solemnly, as in the sight of Almighty God, and in the spirit of wisdom and meekness to which the resolution referred, that he rose with no ordinary reluctance, to come to a point of no common importance to the interests of the Association, and he trusted that his remarks might have a tendency to heal rather than to cause division and to multiply strife. As the resolution which was to follow the present, brought up the subject in a more personal aspect, as it respected the Editor of those Magazines, he had preferred taking the step he had adopted at once, as it referred not to the Editor, in his official capacity, but as it referred to the Committee. Now in the Report, he knew a subject was introduced which was likely to produce a great amount of uneasiness—a subject which had kept many from joining with the Union in its present form—a subject which he had reason to believe had induced some honoured Members of it to retire—a subject which he was sure had been the constant theme of discussion from time to time in the history of that Union, however silent it had been kept. The time was now come to bring that subject to something like an issue. Having defined the

nature of the Union, it was certainly now the right time to discuss this most important point. In taking this step, he sought a remedy for existing evils, and in stating the case he desired to bring before the meeting, he was anxious to avoid all detailed or distinct allusions to recent circumstances which were too well known, and too thoroughly understood, to need any statement on an occasion like the present. With reference to the matter before him, he should be as prepared as any one to express himself with reference to the services of the rev. gentleman, and as fully capable of appreciating the earnestness, the zeal, the self-sacrifice, the disinterestedness, of the Editor of the Magazines. By his laborious zeal and exertions, he had been the means of very great additional usefulness. In this, all were prepared to agree, and sorry should he be, if by any expression he should detract from that feeling. At the same time, he did hold a most strong and most decided objection to the manner in which some topics had been handled, and the persons and things against which this handling had been directed. He would not allude to them more distinctly, and he was anxious not to wander from the question, which was this—Whether they, as a Denomination, should have an official organ at all—whether they could have it, as expressing the sentiments of one Member of the Body—or whether they ought to have themselves, in every case, committed to it—whether any Body like theirs could stand together, and know and feel, that one object after another of their veneration, their idols, and sometimes one party and sometimes another, were attacked, and profanely, as they thought, handled—whether, if they had an official organ, it would not be most desirable that some such alteration as he proposed should be made, or whether they should have an official organ at all? It might be said, on former occasions this same thing had been attempted to be done. He thought that did not settle the question. Dr. Campbell, let it be remembered, had placed upon the Magazine the words, "*For the general contents the Editor is responsible.*" Now, although it was said, this must settle the whole thing, he assured the meeting that upon his own experience it did not do any such thing. Persons were continually saying to him, How is it that your official organ is constantly pecking at us? They said they didn't like it; and then they were turned round upon, and told, Why, it is in your name. (Hear, hear.) Now, so long as there were two things on the cover, they neutralised each other. One of them, the CHRISTIAN WITNESS, said, "*The Official organ of the Congregational Union.*" For himself, he didn't understand an Editor who was responsible, and, at the same time, irresponsible for the contents of his magazine; nor did he understand how such a body could be guided by *one* governing mind. This was the mystery of things, however, into which, unhappily, they had gone. One might say, "Would you destroy the valuable periodicals?—would you fetter the liberty of the Editor?" No: he would say, "I would not—I would set him free to speak, and think, and write, just as any other man." He would have the Body of the Union put at rest upon that very question. Let them not be committing themselves to every question and to every view that might appear in any one Magazine more than another. Another objection often made to the question he was arguing was, were there any other organs that would report their speeches, and publish their official documents,—which would criticise their proceedings? And he had no objection to censorship. On the contrary; he rather preferred being under general censorship. But as it regarded this matter, he would appeal to Dr. Campbell himself, through the Chairman. He remembered that gentleman's saying with his usual coldness on one occasion, "I am more needful to you than you are to me." (Laughter and cheers.) Now he reminded Dr. Campbell of that observation, and he challenged him now to do it, and say whether both they and he would not be the better for the separation? If the thing be done let their separation be a friendly one, on the proposition that the magazines should no longer be the official organ of the Congregational Union, and that that Body should be no longer committed to Dr. Campbell in those organs, any more than to Dr. Morison or to Mr. Miall, who were endeavouring in various ways to advance the principles of religion, and spread the Gospel around them. Every time they met their affairs were found to be more and more complex. Now, this complexity would and must increase, and any arrangement which would bring it to a close, the sooner the better. Under these circumstances, he begged to leave the amendment in the hands of the Chairman, and would take the sense of the meeting upon it. (Partial cheering.)

The Rev. JOSEPH FLETCHER rose for the purpose of seconding it. He said nobody had a higher estimate than he had for the CHRISTIAN WITNESS and the PENNY MAGAZINE. He did not know a man that had a higher estimate than he had for the inflexible and courageous Editor of those periodicals. For himself, personally, he read them, and therefore most reluctant would he have been to put himself in a position in any way antagonistic to them; but he felt that there were higher principles at stake than those connected with mere personal regard. For a long while he had been subjected to the same questions to which Mr. Reed had referred. You are responsible for what appears in the CHRISTIAN WITNESS. It was all very well, when that was said, to point to the interpreting sentence, "The Editor alone is responsible," since there was no such thing as a specific line of demarcation between general and special contributions. For twelve months in the year, a perpetual fire had been kept up in the magazines on a great variety of subjects, about which there was invariably in the minds of thinking men, a great diversity of opinion. If therefore Dr. Campbell would say very strong things because he could not say weak things—(laughter and cheers)—if he said very strong things, so as to compromise the Association in this way, he would himself see the propriety of a new arrangement, to be commenced and concluded with full satisfaction to both parties—an arrangement putting these periodicals on a new basis, in order that he might have perfect liberty, and that the Union might be free from any participation in his private opinions, or the opinions circulated in those periodicals. Then with reference to the property part of the question, he might be permitted to say, that that was a very important point, not confined to the Union alone, but in effect touching all other bodies ecclesiastical in England, Wales, and Scotland.

The question of the property was inseparable from the general question, and it would be absolutely necessary so to arrange matters, that it could not be said of them, you regarded property where principle only was at stake. He thought this might be settled by some arrangement between the Editor and the Union. If not, let the Committee make their report upon the subject at the next meeting, as proposed by Mr. Reed. By that time the Union would be able to deal with it. With respect to the question of responsibility, for his own part he was quite satisfied with it. He could put a proper interpretation upon the explanatory sentences, but the public could not; and that was what they had mainly to deal with. Those publications had a very wide circulation. They had a circulation, through the influence and the interest of their Editor, among other denominations than their own. By these means, their Union was committed in a degree in which it never should have been committed. Then, again, he did not think it fair that public men, however correct their impressions might be on general principles and public questions, should have the advantage of proclaiming his own private and personal opinions in the name of an Organization. Let truth be held sacred, and its advocates dwell upon the design for which truth was sent into the world; but let not anything that was merely artificial come into contact with it by a process totally unconnected with the cause of truth. But should all fail with respect to the arguments adduced, he would say, that they were at least pledged to maintain perfect liberty, and could not sacrifice it to their organs. In this he did not allude to any particular publication, but he maintained that if they had an organ, it should be of that general character that the expression of particular opinions should not be strictly confined to it. In conclusion, he hoped he had said nothing in any way to offend Dr. Campbell, or any other person, but he believed that the present was the proper season for bringing the subject forward, and, therefore, he begged leave to second the amendment that had been proposed.

The Rev. T. BINNEY suggested that the amendment should have the words, "if possible," inserted after the term "considered."

Rev. GEORGE SMITH, of Poplar, said he agreed with much that had been uttered by the friends who had brought forward their amendment. In speaking in favour of Mr. Binney's proposal, who was quite as honest as his brethren, they might take another view. He felt that a division of sentiment was very undesirable, and, if, without compromise of principle, one part of the meeting could be induced to approve of a course without a division, the effect would be most gratifying. (Hear, hear.) He could vote for the Resolution, with the amendment, as it now stood before the meeting. He would suggest that the conditional phrase, therefore, should be inserted. He felt in former years, that he had been sometimes compromised by the CHRISTIAN WITNESS, as it was supposed to be the official organ of the Congregational Body. He now begged, in addition to Mr. Binney's proposal, to add the words, "If it is desirable." This, he thought, would obviate all difficulty.

Rev. T. JAMES said he could not go quite so far as his friend, Mr. Smith, as the addition of the words "consider whether it be possible," were scarcely fair to the Committee who were to report upon the question. Let the amendment stand thus:—"Consider whether it be practicable." The sudden introduction of a business of such importance, and the hasty passing of an amendment similar to that proposed, would have the effect of stultifying themselves before the world. Therefore, let the matter be considered in Committee, and let the Committee report thereon at their next autumnal meeting.

After a lengthy discussion, in which Dr. Vaughan, the Rev. Mr. White, and the Rev. Mr. Addiscott, supported the original motion.

Dr. CAMPBELL was loudly called for, and amidst a burst of continued applause, proceeded to say: Mr. Chairman, as the Resolution referring to me has not been passed, I will only speak of the Amendment, and I simply rise to say, I have observed well what I have seen, and also what I heard, in this meeting. I understand this matter perfectly. (Hear, hear.) I understand this movement, and they who make it must also perfectly understand it. There is no mystery at all, Sir, about the matter to me. Of last year, there is not one Article in the PENNY to which any man here present will take material exception. (Hear, hear.) Of last year, in the CHRISTIAN WITNESS, there is only *one* Article—only one—to which, I say, any man of sense and candour can, on the ground of controversy, feel the slightest objection. Sir, it is not the CHRISTIAN WITNESS that these objections are aimed at—(hear, hear)—they are aimed at an organ and a power that they cannot touch. (Cheers.) I understand that. I am here before you in a position of more satisfaction to myself, even under the influence of your Scripture reading, your prayers, and that exciting and admirable Address—I am here before you in a situation of more perfect satisfaction to my heart, were this my last day and these the last words I had to utter—than I ever was before. (Loud cheers.) I know what I have intended to do—and I know what I have done. I have not to go abroad for proofs. I know the services I have intended to render you; and I know the services I have rendered. But this limited meeting is not all the Nonconformist Body. I know how I stand with the mass of British Nonconformists. I have here a mass of letters; and were I to read them, which I do not intend to do, they would make certain gentlemen uncomfortable. I am aware that some people do not understand the subject. Individuals will persist in saying, You are our organ; and one of these gentlemen says, I am "buttressed by it." Sir, I require no buttress. (Loud cheers.) Thank God, I can stand physically erect. I can stand mentally erect. I can stand morally erect. (Hear.) I don't mean to say I cannot be greatly benefited by you. I prize your contributions. I prize your consideration. I prize your approbation. I prize all the assistance given. I do this. But otherwise I stand and act alone. I have dwelt upon great public questions, and, as far as my opinions and views are from time to time set before my readers, I leave them to go for what they are worth. That is my position; and it is known. It is, therefore, weakness, or chicanery, or something worse, for men to represent those periodicals as if they were the public organs of your sentiments. There are parties who say it; but they are not sincere. (Laughter and cheers.) They know that those are not the organs of your sen-

timents. You have disclaimed them again and again. Mask not. God forbid! Masks are my abhorrence. Anything is better than a mask, or an anonymous pamphlet full of lies. I thank you, the mover and seconder, for your candour and your general fairness in this matter. I have heard little, if anything, that is offensive to me. Let it be avowed in the public Press, as it has often been made public before, that I am *not* the organ of your opinions, and never professed so to be. The folly! that I should be thought to entertain the preposterous idea of representing the aggregate opinion of even this small company! (Laughter and cheers.) The idea! that I should represent the opinions of this body of gentlemen, no two of whom are agreed. (Laughter and cheers.) It were perfectly preposterous! You take widely different views from each other, on the subjects of inspiration, doctrine, ordinances, polity, education, and much besides,—such a piece of mosaic, I am sure, you seldom cast your eye upon. (Laughter and cheers.) I never attempted to compromise you—you know I never did! I stand forth simply, firmly, and alone, as a public teacher, and what I mean that I say. In this matter I want nothing short of actual fair play. There is no difficulty at all about the subject. Take and draw the pen through the Title-page—"The official organ of the Congregational Union"—and the thing is done. (Hear, hear.) There is no difficulty. (Cheering.)

After some further conversation, the motion that the Report be adopted, with the proposed addition, was unanimously adopted. The Committee, with Dr. Campbell, are to consider the matter, and report to the Autumnal Meeting.

The Rev. GEORGE SMITH, of Poplar, in standing up to propose a vote of thanks to Dr. Campbell, as Editor of the magazines, in a playful manner took to himself credit for no ordinary share of moral courage, since the resolution he held in his hand had gone a begging round the platform. He found a number of names written on the back of it. He supposed the gentlemen around him were afraid of the hostility it might bring down upon the mover. (Loud laughter.) But, whatever might be the difference of sentiment with regard to certain measures into which he had gone, all would admit, that never before had they a more competent supporter of orthodox doctrines, or a firmer advocate for those principles than in the conductor of those Journals. (Cheers.) He, therefore, felt great pleasure in proposing the resolution put into his hands.

The Rev. J. KENNEDY said that he happened to be one of those who differed from Dr. Campbell on one point to which reference had been made that day. He happened to be a member of a certain Association, and his connection with it was not dissolved; but while he had not seen occasion to disturb it, he wished to take that opportunity to offer to Dr. Campbell his thanks for the great and signal services he had rendered in the cause of truth and godliness during the past year. (Cheers.) He expressed this as his devout conviction. (Hear, hear.) He was told that they had an Editor among them who had his eyes and his ears open. (Hear, hear.) They were open to the cause of truth and religion, and he, therefore, most sincerely seconded the vote of thanks that had been proposed. (Loud cheers.)

The Rev. J. A. JAMES said, he did not think that justice had been done to his friend, Dr. Campbell. (Hear, hear.) No man was more alive than himself to those differences of opinion which existed, and those little things which might be considered objectionable—such, perhaps, as too much combativeness. (Laughter and cheers.) But where would they point to a more intelligent, a more devoted, or a more vigorous advocate of the great principles of orthodox doctrine, than to their potent friend? (Cheers.) And in such times as the present, was it saying nothing, that they could look to him, on all occasions, to support the good old principles of Independency which had descended upon them from their fathers? He, therefore, begged to support the vote of thanks to their honoured friend and brother. (Cheers.)

The resolution having been put and carried amidst loud applause,

Dr. CAMPBELL rose and said, they would allow him to express his gratitude for the resolution which they had just passed. He should henceforth breathe a pure and peaceful element—he should feel at perfect liberty, in discussion and investigation, to walk abroad through the length and breadth of the land. So far as his strength and his time permitted, he would further their every interest, both spiritual and ecclesiastical; but he supposed he must look upon the present as a kind of valedictory service. (Loud cries of "No, no.") He apprehended it was so—a kind of farewell. (Cries of "No, no.") He did take it kind of Mr. James for his manly observations, feeling that justice had not been done him. (Hear, hear.) No, Sir, (he continued,) but the country will do that—posterity will do that—the Church of God will do that. (Cheers.) I feel pleased at what I have done. It ill becomes me to be proud; but I feel that I have claims upon the Church of God—claims which some men have not upon it. I knew nothing of this movement—nothing till last night. Had I had the thing brought before me, I would have presented to-day a statement and an argument that would have spoken home to more than one party. (Hear, hear.) But I have done, and I take in good part all that has been said—all the remarks of those who have spoken on this side or on that side. We are about to separate, but nothing, I promise you, will be wanting on my part to promote your object in the best possible way. (Cheers.) On the ground of the spirit in which I have acted, or the language I have used, I have no apology to make—none to you, none to man, but much to God—to God alone. Reference has been made to my vehemence and my energy. I thank God for that energy and that vehemence; and, in his help, I will use both for the good of my fellow-creatures. (Cheers.) I thank my friends for the kind co-operation they have given me, and beg its continuance. (Loud cheers.)

A paper was then read on the subject of British Missions, after which other matters were briefly discussed, and the meeting adjourned till Friday.

The Adjourned Meeting was held on Friday morning, at New Broad-street Meeting-house; Rev. Dr. MORISON presided.

After singing, and the reading of a portion of

Scripture by the Chairman, the Rev. T. SCALES offered prayer.

ADMISSION OF REPORTERS.

Rev. R. ASHTON rose and said, that, strictly speaking, the Committee of the Union did not admit reporters, and for whatever was published in the newspapers the Committee was not answerable. He thought it right to state this, because, from what had appeared in a certain newspaper, it was apparently supposed that preference had been given to others with reference to what had passed in the Assembly. Reporters, if any were present, were not recognized as such, but, if members of churches, were admitted as visitors.

The CHAIRMAN concurred in the observations of Mr. Ashton; and, in reply to a question put by a gentleman from the body of the meeting, said, We have no reporters present, except there be any such who have their tickets as members of churches.

DEPUTATION FROM SCOTLAND.

The CHAIRMAN said, the first business before them was to receive the report from their friend and brother, Mr. Binney; and then he should have the pleasure of introducing to the meeting their venerable friend, Dr. Wardlaw. (Loud cheers.)

Rev. T. BINNEY, who was received with loud cheers, then came forward, and observed that he was taken somewhat by surprise—as he was last Tuesday—to find such a reference made to the circumstances, not knowing that any particular report would be called for. He went to Scotland to represent the Union as well as he was able, and he had done so. He went round by way of Glasgow, and that Sunday he spent in Scotland, taking a service at Dr. Wardlaw's Church, knowing that this would be gratifying to the feelings of his brethren at home. (Hear, hear.) He then proceeded to Edinburgh, and attended a Committee on the Tuesday following, connected with the Theological Academy; and on the morning of the meeting for the business of the Union, he of course was there. He was very much gratified and pleased with the addresses which were delivered to the meeting by three brethren taken from different parts of the country, and by the remarks made upon them, especially upon the statements of the different pastors with reference to the condition of religion in their Churches. They were truly gratifying and encouraging. Then, on the evening of the same day, there was another public meeting, which he attended; and the next morning there was a public breakfast, which he did not attend—(a laugh)—as he had another engagement the same day—a particular duty, which he always considered as being the thing that he could not but do, as the representative of their Union, and that was to preach a sermon. (Hear, hear.) The other part of the business he left to take its chance. He had certainly alluded to Dr. Campbell's remarks upon his going 400 or 500 miles to tell the good folks what he could have spoken in London to the Editor himself. But he had no idea that if any matter came up in the newspapers, the party referred to should seek an interview with the Editor, and explain differences. However, as he told the Scotchmen, he hoped that this trivial matter would not disturb the harmony of feeling which then existed. Whatever might be the difference of opinion—and they had each a right to his own—he (Mr. Binney) was second to no man in the high respect and admiration in which he held Dr. Campbell. There was not a more manly, energetic individual, and no one felt in his heart greater admiration than he did for his friend. (Cheers.) He had no doubt that even Dr. Campbell himself would say, that the matter in which he was peculiarly interested was brought forward in the most becoming manner by the two younger brethren who had addressed them on Tuesday morning. Now, with reference to one more point—What they had done to him in making him their representative, he had done to Dr. Wardlaw, having requested that gentleman to visit London as representative of the Scottish Congregational Union—(cheers)—and it was certainly very gratifying to him to find that when Dr. Wardlaw was requested to act in that capacity, he consented; and he had now much pleasure in informing them that Dr. Wardlaw was present, and in asking them to receive him. (Cheers.)

The Rev. Dr. WARDLAW, who was most enthusiastically received, said, he stood before them as the representative of the Scottish Congregational Union, held in Edinburgh. He cordially thanked the Congregational Union for sending to Edinburgh so efficient and noble a representative as his friend Mr. Binney. (Cheers.) Never could an individual have more admirably or efficiently discharged his duties, both in the pulpit, on the platform, and in the parlour. He had commanded the admiration, contributed essentially to the pleasure, and conciliated the favour of all. (Cheers.) He related an incident, showing the manner in which the sermon preached by his brother had been received. At the meeting of the Union, the Chairman said, in reference to the sermon, that they had enough to do to digest all that was contained in it til Mr. Binney should come amongst them again. To which Dr. Alexander proposed, as an addition, that, if they were to deeply ponder and digest all that was contained in that sermon, before Mr. Binney returned, they were never likely to see his face again. (Laughter and cheers.) He need not say that he cordially sympathised in this sentiment. With regard to the state of Independency in Scotland, he had little to say at present. Their circumstances, as Congregationalists, were widely different in Scotland from the aspect they presented in England. In England they were the staple of Dissent. Their churches in Scotland were few. He could not say they had made much progress with regard to their particular denomination. He rejoiced in the extended union that had taken place in England and Wales. It must be remembered, however, that the practical measures in those countries for carrying out their object, were vastly superior in proportion to the means of operation in Scotland. He trusted that all who subscribed to this excellent body would, from the feelings of their hearts, respond to the sentiment of love to the Lord Jesus Christ in sincerity—then would a union, begun on earth, be consummated in heaven, and every member of that Union should be perfected above, when the multitude that no man can number should be gathered in; and in the union which was the most perfect, the multitude would be the greatest.

(Cheers.) With these remarks, he begged to return them his most hearty thanks for the very kind welcome they had given to him that morning, as well as last Tuesday. It was most gratifying to him. Indeed, it was far beyond what he could have anticipated, and it fell upon his heart as dew from the Lord. (Loud cheers.)

The Rev. JAMES PARSONS then moved:—

That the thanks of the Union be presented to the Rev. Thomas Binney for the satisfactory manner in which he discharged his duties as a representative of their body; and also to Dr. Wardlaw for his appearance among them on that occasion.

The Rev. Dr. VAUGHAN seconded the resolution. He said: Were I to consult my own feelings, I might detain you some time upon this interesting resolution; but my friend Dr. Wardlaw must not conclude, from the brevity of my speech, that anything has shaken my feelings of esteem and attachment for him. I fully sympathise with all that has been stated by Mr. Parsons, and most deeply have I felt during the period of the process to which my beloved brother has been exposed. You have, my honoured father, our sincerest and our fervent prayers, that God may make even this trial, in the evening of your days, to bring a richer store of the consolations of the blessedness of the life which is to come. As to our beloved brother (Mr. Binney), he does not seem to need your sympathy; he is very comfortable —(laughter)—and happy are we in having such a messenger of the Churches between England and Scotland. (Cheers.)

The resolution having been unanimously adopted,

The Rev. J. B. BROWN asked leave to submit a motion to the effect, that, in all future sittings of the Union, reporters for the public press should be freely admitted, except on such occasions as they might be required to withdraw.

The CHAIRMAN recommended Mr. Brown to introduce his motion at a future stage of the business.

The Rev. Dr. WARDLAW begged to express his cordial thanks for the manner in which they had received him. He felt a warm reciprocity of sentiment in all their expressions of kind attachment, and every desire for that prosperity which they individually anticipated and hoped for. In saying this, he was sure he was simply expressing the desires of all the Churches in connexion with the Union in Scotland. (Cheers.)

The Rev. T. BINNEY was ready to tender his services at any time to the Union, and was happy to find that they had been found acceptable to his brethren. He would just mention that, feeling desirous to afford ministers coming from the country an opportunity of meeting their London brethren, he intended, next Tuesday evening, between the hours of five and eight, to have tea prepared in his vestry, at the Weigh-house, where a friendly meeting would take place between any ministers who might choose to come.

THE MAGAZINES.

SAMUEL MORLEY, Esq., then said, he would venture to submit a resolution, with a view, as he thought, to a proper completion of the matter broached on Tuesday last. The resolution was the result of a conversation held between four friends, who had consulted in reference to a matter which would at once be recognized by them; and he had been requested by those friends to move it, as he was not likely to occupy much time in doing so. The meeting need scarcely be told that it referred to the Magazines. He might be allowed to say, that he heartily sympathized with the friends who drew up that resolution; that he was one with them in every movement which might be considered as onward, whether in relation to their own denomination or any other connected with the extension of civil liberty or religious freedom. (Hear.)—

That this Assembly, referring to the resolution adopted on the 7th inst. with regard to the Magazines hitherto connected with the Union, and being desirous of preventing any public misapprehension on the subject, declares, that, so far from intending the slightest imputation on the integrity and right-mindedness, or general qualifications of their laborious Editor, cherishes a high estimate of the value of his past services, and cordially desires for him a long career of usefulness in promoting the cause of Christian truth; believing that the arrangement proposed, while it will relieve the Congregational Union from an undesirable responsibility, will leave to the Editor a more unfettered right to the expression of his own personal views on many of the great subjects which now prominently occupy the public mind.

He might be allowed to say, that that resolution was most grateful to his own feelings. He should have spoken last Tuesday to this very effect, but that he had indulged himself on several recent occasions. (Laughter and cheers.) He had occasionally felt compromised by what had been said by Dr. Campbell, but his heart was just as ready to beat in unison with an old friend's, and to say to him—"I expect you to have your opinions, and I, of course, must have mine." Therefore was it that he was prepared fully to concur in this resolution. He believed there was scarcely a man among them who had so served the Congregational Union as Dr. Campbell had. (Cheers.) With the expression of that opinion, and with the earnest hope that the mighty power of their friend might be continued to be devoted, not merely to the interests of the Union, but to the advancement of truth, he proposed the resolution. (Loud cheers.)

The Rev. Dr. TIDMAN said, he had not the honour of being one of the four friends referred to, but he begged to say that he adopted all the opinions expressed in that paper, and heartily responded to all the feelings of respect and affection uttered by Mr. Morley. He was not aware of the contents of that paper till put into his hand a short time previously, when he was asked to second it. He did so with all his heart. He did not know whether they would believe him, but it was nevertheless true that he sympathised with him (Dr. Campbell), and with those who felt with him, to at least nine-tenths

in all that had been said about the Anti-State Church movement. It was not, he imagined, that any of them were destitute of sympathy towards the Union. They were all anxious to promote its objects. They were all subject at times to accusations which they felt they did not deserve; and, if there should be difference of opinion as to the mode in which that Union should be expressed, he was sure their friend was too generous and too noble-minded to think a bit the less kindly of his brethren who thought differently from him. That impression was maintained under the convictions that the motion of Tuesday might be misunderstood,—not only that it might be, but would be, and, indeed, it had been very considerably. He must do honour to the gentlemen by whom the amendment was proposed and seconded on Tuesday, and to the general spirit of respect and kindness with which, differing on that point, they had pressed the thing on the attention of the meeting. If the thing were to pass without this supplement, whatever might be their protest, the effect would be virtual censure of their Editor, and no words by which it could be explained would save their honoured friend from such a dishoncurable imputation. He quite agreed that it was most desirable that the resolution passed on Tuesday should stand—he would not alter it, even if it were practicable. His friend, Dr. Campbell, knew that he had said, "You had better work in your own manner, for you have peculiarities about you which I greatly respect." (Laughter and cheers.) He would not that any man should give up his peculiarities or his tastes; he thought every man was most to be respected, and would do the most good, when he worked in his own way. (Hear, hear.) He must say that he would not trust any other man with the interests of the Congregational Union as he would his friend. (Cheers.) He should have to take exception to every one else. (Laughter.) It had been his opinion from the very first, that it was a very perilous thing to have a periodical which should be professedly the organ of the Union; he had seen faults in connexion with its working, yet, nevertheless, he did not hold his friend, even when he maintained extreme opinions on some subjects, any the less in esteem and affection. (Hear.) He was not a member of the Evangelical Alliance, still he thought the Doctor had hit that rather hard—(laughter)—nor did he look with entire satisfaction upon "Congregational education," and he thought his friend was rather hard upon those who had their doubts upon that matter also. (Hear.) But still he did not conclude that these things should break up the harmony of their Union, nor that they ought to send their Editor to the right-about without any previous intimation. (Hear.) Moreover, he felt convinced that if the friends had seen the moral aspect and social influence of the measure, they would have brought forward their motion on Tuesday, with something like the present resolution attached. He felt that he would not have discharged, what he deemed to be a debt of gratitude to Dr. Campbell, if he did not say that every mark of esteem which they could in any way render to him, when he resigned his official connexion with the Union, he was entitled to receive. (Loud cheers.) He trusted that he (Dr. Campbell) would go forth unshackled and free; and he was convinced, that in whatever matters there might be much difference, or even shades of difference of opinion between them, they all felt that he was performing great and efficient service to the great doctrines of Evangelical religion, and the great principles of practical godliness in the Congregational Churches. (Loud cheers.)

The Rev. A. Reed asked that he might be allowed to support that resolution, which he would do in very few words. He had hoped that such a resolution was unnecessary after the unanimous vote of thanks passed at the last meeting to Dr. Campbell. At the same time, as it had been introduced, he most cordially supported it, and trusted that they had gone through an anxious and delicate discussion in a way tending to show that their Union was not likely to be easily shaken. (Hear.) He was desirous that they should in future rest with more confidence upon it, and should always feel that there was that brotherly and broad understanding which would not permit any light expression to be taken in the way of offence. He could have said much about the noble stand that Dr. Campbell had made in the cause of Evangelical religion. (Hear.) He would yield to no man in his estimation of the vast importance to be attached to his fearless opposition to the spirit of rationalism and infidelity in the present day, though he quite sympathised in the remark made by Dr. Vaughan in reference to the onward movements of the day. He trusted, therefore, that they were not the only onward men because they sympathised with some particular movements. (Hear.) He believed that Union had always sympathised with everything which was onward, and if at any time it had gone back, it was contrary to its usual course and character. He was quite sure that any man who listened to the Report of Dr. Tidman yesterday was not likely to convict the Denomination of being stultified or retrograde in their principles, whether of religion or liberty. (Hear.) He would add, let it not be forgotten that the matter was now in the hands of the Committee of the Union, and he hoped it would receive from them a mature and earnest deli-

beration as to the manner in which the interests of the periodicals might be best preserved, and those objects of Christian benevolence with which it was associated placed upon a sound basis for the future in conjunction with Dr. Campbell—(hear)—who, he believed, would go on free and unshackled. Dr. Campbell was a man whose sagacity would learn something from what had passed—(laughter)—he certainly had learned from that meeting something of the temper of some portion of the Body. (Renewed laughter.) He hoped Dr. Campbell would pardon him.

The Rev. Dr. BURDER thought the feelings of their excellent friend Dr. Campbell would be grieved by what took place on Tuesday, as he considered that full value was not accorded to his services. (Hear, hear.) He was one who had not always agreed with Dr. Campbell, and was never quite easy to think that he was in a Union with the sentiments of whose organ they could not concur; but he felt that Dr. Campbell was rendering such assistance to the cause of true religion among them, and such support to the great principles on which their Churches depended, that great good was being done by such an uncompromising defender of their common faith. He hoped that Dr. Campbell would henceforth feel freed from the trammels in which he had felt himself bound. He felt pleased on Tuesday that the Doctor should say he was ready to draw his pen through the words, "The Organ of the Congregational Union." (Hear, hear.) And he felt that he could cordially concur in the motion, provided that the expression was given to their feelings with reference to the Doctor for his valuable services, and he trusted he would continue those services with more satisfaction to his own mind in the future, and endeavour to maintain the principles he had so nobly advocated free and unfettered. (Cheers.)

The Rev. J. A. JAMES said, the resolution before the Chair was one doing an act of justice to Dr. Campbell, and not only so, but it was tending to consolidate the Union. He would only for a moment advert to a remark made by Mr. Morley about the movement party. Do not let it be thought that the young men were the only party. He knew in one respect the elder men were moving onward, onward, onward to another world. The whole body might be compared to the vast machine which they find very convenient for travelling. There was the steam power which sent the engine on its iron road with great speed, but when it came to an incline plane, there was something necessary to arrest the progress of the train.—There was the break, without which he apprehended the steam would drive the engine off the line. He could not aspire to be the steam power, but he could take the part of the break to prevent the steam power from upsetting the whole affair. (Cheers.)

The Rev. JAMES PARSONS, who spoke in a very low tone of voice, and was frequently altogether inaudible in the gallery, was understood to say: There might have been some who did not like to take part in the questions before the meeting at its last sitting, having had an obscure intimation of what might be called a hostile step. (Hear) They did not know what might be the nature of it; but it was generally understood that it would be brought on when the proposal for a vote of thanks was introduced. He would take the opportunity, not afforded him on that occasion, of expressing his personal obligations to Dr. Campbell for the decided and very valuable stand he had ever made in defence of Evangelical truth. (Cheers.) Dr. Campbell knew that, though he differed from him on some points, he was a great admirer of his character and the course which he had adopted in all matters where great principles were concerned. With reference to a remark made by Mr. James, he must say, that he did not see anything in the present state of their Denomination which required the application of "a break." (Laughter and cheers.) When he said that, he wished it to be distinctly understood that he was not personally connected with that Society which was disposed to take the advance in the onward movement. (Hear.) He knew that many of his friends were identified with it; for himself, he did not believe that he ever could be. His conviction was, that he could best promote the diffusion of spiritual religion, and the freedom both of civil and ecclesiastical affairs, by enunciating those truths which were revealed in the Gospel, and endeavouring to instil them into the minds of those over whom he had influence, than by joining an association whose principles and agency were decidedly controversial. (Hear.) But, though not like his brethren in that respect, he believed he was as much "onward" as any of them. He said this much in justification of the course he had adopted on Tuesday last. In conclusion, he stated that he valued very highly the services which Dr. Campbell had rendered them, and had no objection to say—in fact, he wished it to be publicly known—that he was one of the four by whom that resolution had been prepared. (Cheers.)

Rev. GEORGE SMITH, of Poplar, said: My friend, Mr. Parsons, having mentioned my name, I wish one word of explanation about a very unhappy expression which appeared in a Report of what I said on Tuesday morning. It had reminded some persons of the old adage—"Save me from my friends." Though people do not give me much credit for it, I am a very nervous man, and it was actually the fact, that when I rose on that occasion, I was in a state of great

nervous excitement, and had hardly command of proper language to express my sentiments. (Hear, hear.) But I felt, as soon as I had made a reference to the circumstances that had occurred, my observations were turned to purposes for which they were never intended. I regret that a use has been made in the weekly papers of that remark, in a manner which I unfortunately laid myself open to, as though it indexed a want of confidence or affection towards Dr. Campbell. Dr. Campbell is aware that I wrote him a letter on the same night, and told him the whole occasion of the unhappy utterance to which I refer, and which I do most heartily regret. I have always had a sympathy for him, and have always been ready to avow that Dr. Campbell has done great and important services. I do quite take part in the vote of Mr. Parsons, and do feel that for the future, we should try to get rid of the idea that one party is a movement party, and the other is not. I believe that we are all animated by the same spirit, and that our efforts are directed to one great end. I rejoice that Dr. Campbell will, for the future, be enabled to prosecute his great design, and without pledging myself to every article which may come from that oracle, the CHRISTIAN WITNESS, I trust it will ever be the witness for the truth, and that his *Banner* will long continue to be unfurled in the sight of the world. (Cheers.)

Dr. MASSIE was not ashamed to confess that he was one of the four. (Hear) He thought that it would be advisable that this resolution should be appended to that passed on Tuesday.

The CHAIRMAN said: That could not be done —it was necessary that the resolutions should appear in their proper places in the minutes of their proceedings.

The resolution was then adopted unanimously, and the decision was greeted with protracted cheering.

The CHAIRMAN then rose and said: He was not willing that any personal expression of his own should influence their decision upon the motion just adopted, and which he had entertained no doubt they would receive most cordially. At the same time he would be doing injustice to his own feelings if he did not testify how greatly he rejoiced in that addition to their former proceedings. (Cheers.) He just knew enough of such transactions as to be assured that if they had not passed such a resolution it would have been impossible for the public, not in their Assembly, to have looked upon the whole affair as anything short of a censure upon Dr. Campbell. (Hear.) He rejoiced in the feeling which had been manifested, and believed it to be a token for good as respected the future, that they could discuss points upon which there was a difference of sentiment, with that Christian charity which became the Gospel. (Cheers.) He hoped that would be the increasing characteristic of the Union. He sympathised deeply in the remarks made as to young and old, and recommended that they should as speedily as possible get rid of that idea, that because they could not altogether agree as to the *modus operandi* of their Societies, they were therefore not cordially at work in securing the same great end.

The Rev. Dr. CAMPBELL then rose amid cheers, and said, Mr. Chairman and Christian friends, I am perfectly satisfied. (Loud cheers.) I did not come hither perfectly satisfied. (Hear, hear.) I came to lay before you, with all frankness, my views of last Tuesday's proceedings. (Hear, hear.) But you have precluded the necessity. You have justly, generously, frankly, nobly, and most satisfactorily met the case by this resolution. I shall certainly, as Mr. Reed says, learn somewhat from recent events, but not in the direction he supposes. (Laughter.) A march was stolen; I and all were taken by surprise. Mr. Reed called on me at the *Banner* Office on the preceding day, when a conversation ensued, but not a breath of the intentions of the morrow. (Hear, hear.) I received not the slightest information from Mr. Fletcher, who actually attended the preparatory Committee about the space of two hours on Monday, which was the proper time to have made such a communication. He had the whole programme of the business before him, but he uttered not a word of either intention or dissatisfaction. (Hear, hear.) Mr. Morton Brown also, who was so vehement, so urgent for the immediate severance of an imaginary tie, as if the house had been on fire, and all hands required to be at work,—Mr. Brown told me the other night, what immense service I had done him by the Magazines, and pressed me, also, to go and preach for his schools. (Hear, and laughter.) But he made a most perverse speech here, as if I was one of the most dangerous of men. (Cries of "Not at all," and "Yes, yes.") Well, I have done with that. Had these brethren told me what were their feelings and wishes, I myself would at once, to ease their consciences, have brought forward this matter in the shape of a request—an earnest request. Nay, I should have made the severance of the imaginary tie an absolute condition of the editing of even one more number of the magazine. I told the Union three years ago, that should I continue to be annoyed with annual complaints by the brethren of the Alliance, I should call for entire separation of the nominal connexion. But it hardly amounted to annoyance. They are gentlemen, and always treated me genteelly. (Laughter.) *They* never hissed me. (Cheers.) I should have made a request of severance on this ground—that I was placed in a false position—a position not of my own taking up. It

was my noble friend, Mr. Wells, that inscribed the words "official organ." I never professed to be the organ of this Union, and as I said before, so I say now, I never would have undertaken to express any one man's views, and much less those of a multitude. There is not a man in England, Scotland, or Ireland, who, as an editor, occupies the position of organ in all points, or in any point, of a religious community. The *Scottish Congregational Magazine* does not belong to the Scottish Congregational Union. No: had it done so, there would have been perpetual squabbles by one party and another about the views of its editor, Dr. Alexander, who thinks for himself as much as most of his contemporaries. The two journals of the great Scottish Presbyterian Church belong not to it, but companies of gentlemen. The *Free Church Magazine*, edited by that most able man, Dr. Hetherington, does not belong to the Free Church. It is the private property of gentlemen who love that community. The English *Baptist Magazines* are none of them the property of the body. All these Editors are confessedly free and independent. I was really and practically so as much as they; but the words of the title were perverted, now by this party and now by that. Let not only the words be given up; but, let there be an end of all either direct or implied connexion. The thought rejoices my heart. I never appeared on your platform with greater pleasure. I am perfectly atisfied. I shall go on to use my own eyes, and the eyes of my Correspondents, as to all public movements, and trust I shall be enabled to steer my way so as most to advance the public good and the cause of God. Sometimes I may have borne hard, I know I have here and there, when duty called; but now I shall escape the solicitude it often caused me. I shall, moreover, have the great privilege of occasionally telling you, as a Union, freely what I think of your proceedings. (Cheers and laughter.) I feel unspeakably relieved from a constant apprehension of offending now the old, now the young, now this party, and now that. Such apprehensions will haunt me no more; I have now very little of which to complain. I have read the report of Mr. Reed's address on Tuesday, and find in it nothing offensive, and much that is kind, complimentary, and respectful; I cannot be offended by it. Mr. Fletcher's speech also, I conceive to be, if possible, still less exceptionable. But the little knot of young men who were collected there —(pointing below the left-hand gallery)—who knocked and hissed—(cries from the same quarter of "No, no.") Well, then, up there—(pointing to the left-hand gallery)—the little knot of ardent ones who hissed last Tuesday, (Cries of "No, no,") I must speak differently of them. They were curiosities in their way! Four of my family happened to be seated among them, who marked their manners and noted their speech. When Mr. James was announced—the man of European reputation—a chief hisser said, "James, James? who is he?" So, also, when Dr. Vaughan was announced, one said to another, "Vaughan, Vaughan? who is that?" (Laughter and cheers.) Now, these are the gentry that do the hissing part. I can only say, that henceforth, if God spare me, I shall not be tongue-tied, as, from official delicacy, I have been. No longer bound by Editorial proprieties, I shall share the work of the day; and, unless for the future, spectators abstain from such gallery exhibitions, out you shall go! I was the chief man that contended for the opening of that gallery at Sheffield; but, if hisses are to come, I will certainly move that you be excluded. (Hear, hear.) It was never meant that galleries should be opened to form a nest for the seed of the serpent. (Cheers.) I now come to the great practical points to which I would call your attention. I came prepared with a special statement, and an argument, with facts and figures to support it; but, after what has transpired to-day—after your just and magnanimous conduct, I change my course. I feel free to abstain from all that; I feel bound to do so. (Hear, hear.) And I shall tell you at once how matters stand. It is proposed simply that the Magazines shall cease to be the so-called organs of the Union. This is not enough: they must cease to be its property. (Hear, hear.) There must be an out-and-out *bonâ fide* separation. Nothing short of that will meet the case. It would be pocketing the gains of what some of you profess to deem a course of evil-doing. (Hear, hear.) I shall go out with those excellent men, with the bulk of whom, for seven long years, I have acted without a single misunderstanding, and without even one jar,—the Committee of Confidence and the Committee of Publication, consisting of Messrs. East, Spicer, and Peachey, and the Revs. A. Wells, W. S. Palmer, T. James, R. Ashton, Drs. Massie and Tidman. When we go forth, we take with us the 5,000*l.* more or less in the funds and in hand, with our annuitants and the aged ministers. (Cries of "You can't do that.") We will try; there is no difficulty. These, and these alone, or somewhat substantially the same, are my sole and unalterable terms.

Mr. A. REED: Oh!—No. Oh!—No.

Mr. BINNEY: Oh!—Yes. Oh!—Yes. It is right. It must be.

Dr. VAUGHAN: Certainly; that is it.

Mr. MORLEY: These are matters to be brought before the Committee.

Dr. CAMPBELL continued: If I am to go on earning money for you, I wish the Committee to be appointed, to know, before they make other arrangements, that the future "property" is not

in their hands, but in mine. The movers of the Resolution last Tuesday talked about "securing the property." Apart from what is now in the Funds, where is your property? What is it more than the sixteen letters that form the words "CHRISTIAN WITNESS?" What is the market value of your title-page? You contributed nothing towards establishing it. Not a farthing. The property is a pure self-creation. (Hear, hear, and cheers.) At Liverpool, before I came among you, a Committee was instructed to consider the subject of a Magazine and report; they did so, and stated that it would be necessary first to obtain a subscribed capital of considerable amount to remunerate an Editor and to guarantee against possible loss. Had this condition been kept by, no magazine would ever have existed. At last you applied to me, but made no mention of remuneration, and I made none, except to say, that, if the experiment should fail to prove a paying concern, I would not add a farthing to your liability—I would not accept a fraction. (Hear, hear, and cheers.) Well, then, if we go out, we take with us the Old Ministers, the Annuitants on the Fund, and I shall stand in the same relation to the Committee of the Trust to be formed, as Dr. Morison does to the Trustees of the *Evangelical Magazine*; only where he has to do with the Ministers' widows, I shall have to with the Ministers themselves. (Hear, and cheers.) Upon no other condition can it be done; nor can I go on. I have now, therefore, done, except to tell you, that I did consider it somewhat strange, if, after seven years of such toil as I have exerted, and after the acclamation with which thanks were voted for these services last May, in the short space of one twelvemonths I should have so forfeited your confidence, that there was not a man among those who graced the platform last Tuesday, that could be prevailed on to propose a vote of thanks to me. (Hear.) The mischievous remark made by my friend, Mr. G. Smith, a man whose honour is equal to his talents, was by no means soothing—(hear, hear)—and its bitterness lay in its truth. (Hear, hear.) Apart from the playful smile and the corrective accent of the speaker, it went forth in the Press, and I leave you to say with what feelings it must have been read by the people of the provinces. (Hear, hear.) I think that feeling could be none other than that Dr. Campbell had outlived the confidence of his friends. (No, no.) If you take away from me my character, you take from me everything. (Hear, hear.) Are you aware of the use which is already being made of this matter? Everywhere throughout this metropolis, there are handbills being posted, running thus:—

"CONGREGATIONAL UNION. *Exclusion of Reporters! Censure on Dr. Campbell!*" (Loud cries of "Shame! shame!" and strong marks of disapprobation.)

It is infamous. God Almighty preserve me from connection with a cause which requires the use of such a course. (Loud cheers.) Mark the malice: supposing it as true as it is false, that reporters were excluded; what is the inference sought to be impressed? That the case is serious, delicate, not fit for the public eye. (Hear, hear.) But I have done: I now feel perfectly at rest. I thank you with my whole heart for your justice and generosity. (Cheers.) I rejoice in your confidence. I hope, in God, I shall never dishonour it. (Hear, hear.) One word more of correction, and I have done. My noble-minded friend, Dr. Vaughan, speaking playfully on Tuesday, talked about my conversion. Now I am not a convert. (Cheers and laughter.) I have received no new doctrine in politics, no new doctrine in religion. I *am* a convert to new views of certain men and of certain measures, and of the constitution and proceedings of certain societies and modes of working out public opinion; but this is all. I was never more of a Dissenter and of an Anti-State-Churchman than at this moment—(hear, hear)—never more of a Liberal in public matters. But I am endangered by the mere playful remarks of my friends going out in the papers, and being taken gravely. My friend, Mr. Smith, the last Tuesday, said he remembered the time when Dr. Campbell was as much before as he was now behind him. Now, this is not the fact. I am not behind Mr. Smith. (Laughter and cheers.) Like him, I am no Chartist in spiritual matters or in politics; I see very much with him on all points; but I rather think I am half a-head before him. (Laughter.) With these general views, I have again most heartily to thank you. Early and late, summer and winter, I am ready to labour with you and for you in all possible ways. (Loud cheers.)

The Rev. A. M. BROWN felt sure that Dr. Campbell had thoroughly misunderstood the language he used, and he was quite convinced he was the last man to draw a wrong inference.* In his statement on Tuesday he did not design to reflect upon Dr. Campbell. He spoke to this effect—"Supposing he drew his pen through the title-page, he thought that those who now objected would do so still, under the impression that the Magazine was still their property." His impression was, that it would be better to put the property in trust, and let the Doctor have freedom. (Hear.) He would say he was second to none in his estimation of Dr. Campbell; and he told him in his own vestry, after Dr. Wardlaw's sermon, that in Cheltenham he knew of

* We most unintentionally confounded the Rev. A. Morton Brown with the Rev. James Baldwin Brown.

both Churchmen and Wesleyans who had been converted from their peculiar systems by his Magazine—(cheers)—though he confessed that he knew of many also who objected to the mode of Dr. Campbell's advocacy. (Hear.) To all such he had invariably replied, as Dr. Redford had done, that the Magazine was merely the organ of the official documents of the Union.

After a somewhat similar explanation from Mr. REED, a discussion took place on the question of introducing reporters to the meetings of the Union; the Rev. J. B. BROWN moving, and Rev. J. WADDINGTON seconding, a proposition to that effect. It was ultimately referred to the Committee for consideration.

The Rev. GEORGE SMITH then moved a resolution approving of the efforts which have been made on behalf of the Working Classes.

The Rev. Dr. MASSIE seconded the resolution, which, after some observations from the Rev. Mr. SCALES, was adopted.

The Rev. JOSIAH VINEY read the Report of the Congregational Board of Education.

Mr. MORLEY read the Treasurer's account, and Mr. RUTT the list of officers for the ensuing year.

The Rev. W. MARCHMONT moved, and the Rev. A. REED seconded the adoption of the Report, which was cordially received, after some remarks from the Revs. J. A. James, T. Scales, W. J. Unwin, J. Hayden, Dr. Massie, and J. Waddington, and Edward Baines, Esq.

R. HOPKINS, Esq., proposed a resolution denouncing the proposed Metropolitan Interment Bill introduced by Government, which was seconded by JOSIAH CONDER, Esq., and adopted.

J. CONDER, Esq., moved, and the Rev. T. JAMES seconded, a proposition on the Australian Colonies Bill, which was spoken to by R. MILLS, Esq., and adopted.

The Rev. R. ASHTON proposed, and B. HANBURY, Esq., supported, a resolution on the Bill for legalizing marriages with a deceased wife's sister.

On the motion of the Rev. A. FRASER, of Blackburn; seconded by Rev. W. FLEMING, of Lancaster, the Rev. J. Kelly, of Liverpool, was appointed to be the Chairman of the Union next year.

The Autumnal Meeting of the Union was fixed to be held in Southampton, in October next, and the Committee for arranging the same was nominated.

A vote of sympathy with the Rev. Algernon Wells and the Rev. W. Palmer, in their present affliction, was then passed, as was also a vote of thanks to the Trustees of the New Broad-street Chapel, for the use of that building for the sittings of the Union.

The Rev. T. ADKINS moved, and E. BAINES, Esq., seconded, a vote of thanks to the Ch ic, which was unanimously adopted; and after singing,

"Lo, what an entertaining sight," &c.,

The Rev. Dr. CAMPBELL fervently implored the blessing of God on the past and future proceedings of the Union, and the meeting separated.

The Magazines.

ADDRESS

TO THE NONCONFORMISTS OF GREAT BRITAIN AND IRELAND.

WE have, in our present Number, given a full and accurate Report of the proceedings of the Congregational Union of England and Wales, which, we can hardly doubt, will be read with some degree of interest. It would be affectation to profess indifference to the treatment it may receive at the hands of our readers. We are somewhat anxious that it should obtain from them more than a passing perusal. We should like them to read it with care, and bestow upon it some measure of consideration. We go the length of respectfully asking, even from the busiest of them, this favour. Much more is involved in the matter than at first sight appears. Most of them are aware, that during many months past, we have been called, elsewhere, to wage a war of considerable intensity against divers forms of error and of evil; and we need not say, that the result, as usual, was the awakening in some quarters, of enmities which slept, and of creating them in others where they had not before existed. The manner in which mingled hostility displayed itself, together with its momentary ideal triumph, and its real and permanent defeat, may be learned from the Report. The cry was against the Magazines, when, in reality, the thing meant was the BRITISH BANNER. But for the service it has done to the cause of GOD, and the execution which followed its fire into the camp of heresy and of anarchy, there would not have been a word said upon the subject of the CHRISTIAN WITNESS. The BRITISH BANNER they found they could not touch; they therefore did the next best thing in their judgment, by assailing the CHRISTIAN WITNESS. It will be seen that throughout the year, with the exception of one article, that Magazine has been entirely neutral, it having been, in a great measure, relieved from controversy by the facilities supplied by the BRITISH BANNER, which, from its fre-

quent issue, gives it a mighty ascendency over all merely monthly publications. The cry, therefore, was as hollow as the act was infatuated. Our opposing friends, in their zeal to add safety to the path of their pastime, have, in reality, added materially to the danger. The fetter is now removed. The CHRISTIAN WITNESS will henceforth be as free as the BRITISH BANNER, and, while entirely eschewing things political, it will, in all matters affecting religion and the Church of GOD, perform its part with equal decision, vigilance, and vigour; thus, in a measure, relieving the BRITISH BANNER from matters religious, that the latter may pursue, in a broader path, subjects social, philanthropic, and political.

The greatest of orators, profoundest of moralists, and most sagacious of statesmen, EDMUND BURKE, in reference to public men and great public service, has enunciated the following proposition:—

"It is laid in the unalterable constitution of things:—None can aspire to ACT GREATLY without being prepared greatly to SUFFER."

This witness is true! We do not trouble our heads with notions of greatness either in action or in passion; but we are fully prepared for whatever suffering, either in reputation or otherwise, duty may require. But, indeed, in our case, fortified on all sides as we are, it is not difficult to be bold. With us, courage is comparatively a cheap commodity. By an all-wise and an all-gracious PROVIDENCE, we are placed in a position such as never fell to the lot of any of our Dissenting predecessors in the Editorial Chair, and such as is enjoyed by none of our Contemporaries. From our position we learn our duty. The field of mind on which we are permitted to operate is far more extended than that which forms the sphere of any other Dissenting writer. The measure of power is, therefore, the measure of responsibility. Our warfare is in no respect a merely defensive one. It is on all sides aggressive — aggressive on ignorance, on error, on sin,— the enemies of man and the enemies of GOD — with a view to their reduction, subjugation, salvation, and happiness.

Need we remind our readers, that their confidence is our strength?—that, instrumentally, they have made us what we are, and that on them, solely as instruments, we depend for the maintenance of our high and strong position? Need we further remind them, that at this moment, it is proper and necessary, that they should cast a considerate glance towards us and the publications we conduct, and put forth afresh their combined power on behalf of our Magazines? Need they be told that in more than one quarter, no means are left untried to damage us and our Journals with the public, and thus to narrow the sphere of our labours, and to diminish our influence for good? Need we remind them that the chief instruments by which this evil device is being, and will continue to be attempted, are misrepresentation and falsehood, and that against these our great and only shield is truth? It is, therefore, we would suggest, of the first importance, that they themselves, one and all, should thoroughly understand the case, that they may be ready as occasion offers, to defend the right, and that it would be as wise as kind to seek occasion so to do. It would serve an excellent purpose, indeed, were they, on every hand, to lend this number of the CHRISTIAN WITNESS, that their neighbours may read and judge for themselves. For the extension of our sphere, we must very mainly depend upon our friends. We can only merit circulation; it is theirs to effect it. To their power in this direction there is scarcely a limit, and we cannot doubt that they will put it forth in such a way, as may amount to an indubitable verdict on the course which, in the integrity of our hearts, we have hitherto pursued. Now is the time! In this serious day we shall not be found wanting to our friends, and confident we are, they will not be found wanting to truth and to us! Union is strength. Let our watchword be—Union!

The great thing, in these times, is the purification of doctrine and fellowship, and the extension of true religion. The days in which we live are, in many respects, good, but in some they are ominously evil! The watchmen of Zion must, therefore, not sleep. The season of slumber is over and gone! He trespasses against his duty who sleeps upon his watch, as well as he who goes over to the enemy. To the enemy we will not go over, and on our watch we will not sleep! The trumpet shall sound, and its sound shall be certain!

THOUGHTS ON DENOMINATIONAL ORGANS.

IT will be seen, from our Report of the Union Proceedings, that, as it respects

the CHRISTIAN WITNESS and the PENNY MAGAZINE, a change of some magnitude has taken place,—a change of small importance, perhaps, to the public, but of considerable advantage to ourselves as bearing on our future position and action. That position will be, henceforth, one of thorough independence; and that action wholly free. It removes at once the practical difficulties, real or imaginary, which have hitherto attended our Editorial operations, without the loss of a single advantage which our former relation was supposed to secure. The position of those younger Ministers, who are insured for annuities after the age of 61, will of course remain wholly untouched; further insurances will be made, from time to time, to succeeding Ministers, on the same terms and in the same way; the position of poor Aged Ministers will undergo no change; those holy and honoured men will be henceforth treated exactly as heretofore; the spirit, principles, and general character of the Magazines will undergo no change, except, if possible, for the better,—for more spirit, more magnanimity, more independence, and more fidelity. The CHRISTIAN WITNESS will still be, as in past times, available as the vehicle of the documents, intelligence, appeals, and communications of the Union.

The CHRISTIAN WITNESS and the PENNY MAGAZINE will be put in trust to secure those objects in perpetuity, after the manner of the *Evangelical Magazine*. The Constitution, therefore, on which the Magazine affairs are henceforth to be administered is now complete, resting on that foundation on which from the first it ought to have been placed. That things were commenced otherwise was neither the choice, nor the wish, nor the act of ourselves; we had nothing whatever to do with the matter; we merely fell in with an arrangement made to our hands, by gentlemen who, like ourselves, having had no experience, had no fears, and did not see the inconveniences which might arise from conducting the publication on such a plan, and which were very soon felt. As the matter originally stood, however, it was far from wanting in judgment or in working capability, for it was most distinctly set forth that the CHRISTIAN WITNESS was in no other sense the organ of the Congregational Union than as giving publicity to its documents and to its intelligence; for everything else, from the first, the Editor alone was known to be, and was avowedly, responsible. This would have sufficed, had men everywhere connected with the Union been clothed with a full average of real manhood, or had the Editor been able to confine himself to the mere exposition and enforcement of the acknowledged doctrines and morals of the Gospel, to blank and pointless Essays on general subjects,—to biography and mere intelligence, to the utter exclusion of all discussion, whether in defence of truth or for the exposure of error, and an entire abstinence from all participation in the great questions of the time, whether among Independents or other bodies. On these conditions the Editor might have slumbered quietly on, with a fair measure of comfort to himself, and also, in a small way, with usefulness. Receiving little or nothing of praise, perhaps, he would yet have escaped severe censure; keeping to such matters on all public questions, an Editor will prove alike harmless and useless; —for him, truth may be worsted and error triumph. The various sections and factions into which society is divided will "neither curse him at all nor bless him at all." The best they will say of himself will be, that he is "a quiet, well-meaning man;" the worst, that he is "a poor creature." The best they will say of his publication will be, that it is "a bit of small ware;" the worst, that it is "twaddle," "milk and water,"—impotent alike for good or evil. Such a publication, on intellectual grounds, will make neither friends nor enemies. But, in our view, however useful it may be in its own place, such a periodical is not that which is wanted in these times, for the aid of the public mind and the guidance of public movements. Such things have long existed in considerable abundance, and the good effected by them has, doubtless, been great; but there was something of a very different order still wanting,—something, in point of execution, far more arduous, and, as affecting the position of an Editor, far more perilous. The man who will execute our views of the subject, must think of nothing but duty, and be satisfied with nothing but a large measure of varied service. Let him bend his utmost strength to establish and uphold everything good, and to correct all sorts of social and ecclesiastical evils,—occasionally, when circumstances require it, administering wholesome discipline to their authors; let him set forth correct and scriptural views on the subject of Future Punishment by God, and of Capi-

tal Punishment by man, and, with a steady hand, draw the line which distinguishes genuine from spurious humanity;—let him, in the spirit of undeviating rectitude, cross the path of an *Evangelical Alliance* to-day, and of an *Anti-State-Church Association* to-morrow; let him step forth and assert the right to inspect the pretensions of New Lights in Theology, and boldly expose the danger of mistaking a Will-o'-the-Wisp for a Celestial Luminary, dealing death-blows to dangerous dabblers in new theories of Inspiration;—let him contend that, while abstinence from wine, under certain circumstances, is high virtue, its use in moderation is not a deadly crime;—let him, no matter what side he take, pronounce with decision upon the *Regium Donum*, or on the subject of Popular Education; let him, with an ear that is never dull, and an eye that never winks, keep watch on the movements of individuals, and on public bodies, with respect to the character and bearing of all such matters on the Church and the world;—let him, on all points, investigate freely, and examine closely, and without knowing either friend or foe, priest or layman, monarch or mendicant,—while judging wisely, faithfully and fearlessly, pronounce his decision:—let him do these things, and such things as these, and then look around, and, in the face of his readers, express a hope that his efforts for their welfare have given great and general satisfaction, and wait the reply! It will be instructive as well as amusing, while, if a man of sense, it will in no respect mortify him. He will find that he has pleased and offended, wounded and healed them all in turn, and that he has, at the same time, been an object of love and aversion, of envy, and jealousy, of fear and admiration, occupying a position of which it may be difficult to say whether it be more to be desired or shunned, coveted or dreaded!

The establishment of such a periodical, or something making a distant approach to it, may be considered an achievement alike difficult and meritorious. Such a Journal, or something of the kind, it has been our ambition to supply, and the portion of success which has attended our attempt has been, to us, in a high degree satisfactory.

Passing from general to particular views, it will be seen at a glance that a Journal such as we have sketched, cannot be viewed as the mouth-piece of a people—the organ of a community. It can, as already hinted, be such an organ, only so far as giving publicity to documents and intelligence. To this extent, and no further, the CHRISTIAN WITNESS was the organ of the Congregational Union of England and Wales; and the fact, it might have been supposed, would have satisfied all reasonable men: but it was not so. All were pleased while none were crossed; but so soon as any found in it, in any respect, an antagonist to their own favourite views and projects, they complained that they were compromised. Had the Congregational Union been a divan, or a despotism, or had there been in it a perfect unity of opinion upon all subjects, and had the Magazine continued, with unflinching zeal, to expound, enforce, and advocate exclusively such opinions, there would, of course, have been no complaint; but, with a body of free, independent men, of various views, talents, and attainments, variously circumstanced, it was necessarily otherwise. There was, there is, among them a vast variety of sentiment upon all subjects and all events, and, in many cases, opinions in the highest degree conflicting. In this case, there remained for the Editor one of three courses; first, to be silent, and, therefore, useless as a teacher of truth and a guide of opinion; second, to ascend the judgment-seat, weighing, balancing, and adjudicating between parties, and giving an upright deliverance; or third, to take a side at once, and proceeding to the bar of the Christian public, to advocate the views of a party. Duty required us to discharge sometimes the one function, and sometimes the other; but, when great interests were at stake, we could not, we cannot, we never will submit to the cowardly expedient of a traitorous silence. The course we have pursued, we consider to be in itself right, and for the public good indispensable; so much so, that we view it in the light of a first principle, and can be parties to nothing which even remotely might touch our liberty of discussing, and pronouncing the results to which reason has led us. Perish what may, this exalted privilege must be preserved intact!

Connexional systems of Church government, with a central power, may have an organ,—in the highest sense an organ, and nothing but an organ; but it is not so with popular bodies, where power is not central, but diffused through all the parts, and where the stillness of a

despotism gives places to the activity of a democracy. This fact is curious. It shows that the state of the public Press gives an unerring insight into the social and intellectual condition of Ecclesiastical Bodies. The Scottish Congregational Union has no Magazine as an organ; that which bears their name is not the property of the body it so usefully serves. The *Free Church Magazine*—another excellent publication, is not the property of that community; neither of the Magazines of the United Presbyterian Church of Scotland is its property; nor in England are the several Baptist Magazines the property of that communion; and hence the perfect independence of all their Editors. On the other hand, the Magazines of the whole Methodist family, Old Connexion, the New Connexion, Association, and Primitive, are all Connexional property, and in very deed the organs of the central power wielded by the Conference, representing always the opinions and furthering the objects of the majority. They are, to all intents and purposes, in a position analogous to that of a Government paper. These are great facts, which illustrate great principles.

From all this it will be seen, that we are now in our right place, in our true position. Our Editorial labours are not only not circumscribed, but enlarged and perfected. We are now—which we were not before, although sometimes we took large liberties—in a condition to view even the Union itself, and all its proceedings, through the same medium as other Institutions, and to treat it and them with the same critical freedom. Heretofore we were, in some measure, gagged by a sense of propriety; but now we shall command the full measure of Editorial liberty. On important occasions,—one or two,—indeed, we have trampled considerations relative to such a sense in the dust, that we might promote the public good; but henceforth we shall be wholly free, and be limited by no control other than that imposed by truth, discretion, and love. Nor will this be the only benefit; we shall be able, henceforth, to render to the Union itself a measure of service we could not before. Suspicions always cleave to the organs, real or supposed, of governments. Independent Journals alone—Journals which, when occasion requires, can faithfully admonish them—can, in the highest degree, serve them with the people. So it is, and justly so, with ecclesiastical bodies; the jealousy is wholesome.

Very little of this, we feel assured, will be called for by the excellent men who compose, and who will continue to compose, the Union; but if such occasion should arise, the coast is clear for kind, candid, and faithful, animadversion, whether Editorial or by competent correspondence, while the means of advocating their great objects, and of aiding them in building up their Union, will be vastly augmented. We can now speak with a weight which can appertain to no official; the new arrangement is, on the whole, so much clear gain both to us and to the Congregational Union of England and Wales.

REMARKS ON THE UNION MEETINGS.

In setting forth the record of the proceedings of the Assembly of 1850, it is due alike to truth, to our readers, and to ourselves, to accompany it by a few illustrative observations. From this, on the ground of both space and time, we should abstain, but for a solemn conviction, that to suffer it to go out without either note or comment, would be not simply foolish, but seriously culpable. In so doing, however, let us not misrepresent the Union. From its course towards us—a course, in all respects, so honourable to it, and so satisfactory to ourselves—on the last day of its sitting, had it been the only party concerned in the matter, we should have considered it unnecessary to utter a word, and should have rested quite contented with the mere publication of the Report. But the Assembly was, of course, and necessarily so, in point of numbers, only as a drop in the ocean. The vast multitude of our readers in the metropolis, in the country, and in foreign climes, have still to be informed of the true merits of the case; the Report *alone* is not sufficient by any means for this; without some such comment as that we now offer, it is impossible for the general reader to attain a clear and accurate conception of the real character of the affair. The Resolution of the Union, relative to the Magazines, has been most disingenuously and most iniquitously perverted. It has been loudly vaunted as a verdict of that Body against the course we pursued in the British Banner, respecting both the *Eclectic Review* and the *Anti-State-Church Association*, than which no assumption could be more

groundless, and no assertion more unfounded. It is easy for people of a certain class to change a thing from what it is, to what they would have it to be. Truth apart, nothing is so flexible as language, nothing so obedient to the beck of obliquity as logic. The pains which have been taken, both in town and country, to pervert facts, and to deceive the public by propagating falsehood, are hardly credible. Our correspondence from every point of the compass is bringing us, daily and almost hourly, fresh proofs and illustrations. The thing proved a test for our so-called religious contemporaries, and we speak it with shame, that some of them but ill sustained its application. In their reports and comments, they violated truth at every turn, and vented their satisfaction at our supposed reverse, in a manner which spake but little for either their religion or their manhood. We forbear to specify even the names of those who acquired distinction in this line. We accept it as a tribute to the position in which we have been placed by the public favour. Envy is always the attendant of success. Who would not, with cheerfulness, pay a price so insignificant for such a commodity — the confidence of the mass of the wise and good, and unbounded means of usefulness?

Anything as to manner, more irregular, more unbusiness-like, more absurd, never came within the scope of our observation. It was wanting, not simply in dignity and justice, but in decency and in honour. To us, no intimation whatever was given by either the mover or the seconder, or any of their party. There were two committees concerned in the business of the Magazines; they received no communication. In Parliament, in the India-house, in Railway Companies, in Parish Vestries, in the humblest club of the "smutched artificer," projectors of measures in all matters, even of the most ordinary character, never fail to give notice of motion. But these vulgar rules are beneath the notice of the gentlemen who took the lead in this memorable movement. Fresh from the ferment of the *Anti-State-Church Association*, in the meetings of which, we have the means of knowing that the subject was canvassed in little groups, and became the theme of a meditated arrangement,—they had no leisure, or no taste, for such small proprieties. A course was thus taken which effectually precluded all previous inquiry with respect to the propriety, necessity, or practicability of the project,—all preparation for a wise and safe discussion,—all consultation with those who, — whether justly or not,—might possibly feel themselves wronged or wounded, in order to prepare them for the measure. No,— these things, too, were beneath their notice. They seemed not to remember, —or not to care,—that it was just possible we ourselves might have been driven, in disgust, by their course, to relinquish the service of such masters, and, to speak of no higher considerations, by a single act, have withdrawn from them the revenue of £1,100 or £1,200 a year. We deem it no boasting to say, that, under the circumstances, our abandonment of the Magazines would have been their annihilation. The million multitude of godly families and individuals, whose confidence we, above all earthly things, covet, and by a lengthened course of severe labour have sought and obtained, would, to a man, have repudiated and scorned the Editorship of any, or either, or all of the little band who hissed and stamped on that occasion in Broad-street Chapel. We should have had but to tell our tale, and to change our title-pages, in order to carry off with us, to two New Magazines, the entire mass of our Subscribers. But even this would have been as nothing in the esteem of some, at least of the brave men whose voice, for the first time, we heard in the Assembly of the Union. One of these had the hardihood to contemn even the Rev. Thomas Binney. Mr. Binney quietly suggested the propriety of introducing into the proposed amendment, the words "If possible." The gentleman in question said, "these words, he considered, meant just this, that if they could retain the principle and the property, they would do so; but if not, they would hold to the property and abandon the principle." The "principle"! The Divine term is degraded by such a conjunction. When we hear men thus talking, we are reminded of Chesterfield, whose day was marked by a troop of aspirants to the glory of "spirit," of whom he says,— "Spirit is now a very fashionable word; to act with spirit, to speak with spirit, means only to act rashly, and talk indiscreetly. The little busy mind runs on at all events; must be doing; and, like a blind horse, fears no dangers, because he sees none." So it is with your men of principle. "Principle"! What prin-

ciple was violated through the matter in question? Every man of sense and candour will answer—None! No principle was violated by leaving things as they were; but there was a most flagrant violation of more than one principle in the means which were employed by those who raised an outcry.

The movers in this matter, in their wisdom, determined that the sober reflection of to-morrow should not atone for the infatuated precipitancy of to-day. When the Rev. George Smith and Dr. Vaughan suggested that the matter should come before the Committee in the form of an instruction to inquire and consider the propriety and practicability of the change, a chief among them sprung up and shouted, "No, we want them not to *inquire*, but to *do!*" When Dr. Massie offered some sagacious observations as to the fact of the necessity of consideration, another started and deprecated the idea of having "it left an open question for six months, to be agitated among the churches." The churches! We should like to know how many have hitherto been agitated by such a consideration, or ever even thought of it. Not often has reason been so outraged, and seldom has a body of wise and venerable men been so contemned; and it may be doubted, if ever Editor, with any respectable portion of claims to consideration, was so insulted. The movers, on this occasion, would seem to have taken council of the Red-revolution manufacturers of France, whose chief rule of proceeding is, "Boldness is everything; be bold, and you will succeed." But what is the rule for boldness? It seems to be this—Set aside all considerations of reason, justice, order, propriety, and rush on: the Red rule in this case was fully and promptly obeyed, and, in a measure, it succeeded. The memorable words of Burke received in a small way a sort of illustration:—"Faction will make its cries resound through the nation, as if the whole were in an uproar, when by far the majority, and much the better part, will seem for a while as it were annihilated by the tumult." Thus it was in Broad-street Chapel on that occasion.

But the matter must be looked at more closely to discover the depths of aggravation by which the movement was characterised. As the fundamental rule of the Union requiring all matters for discussion first to be submitted to the Business Committee, was directly violated, the matter ought to have been stopped at the threshold, the moment the amendment was read. This rule did not escape the faithful memory of Dr. Massie, nor did its application to the case in hand elude his penetrating glance; he therefore produced the rule, and took the exception; but the mover and his supporters, faithful to the Red rule aforesaid, seemed not to know, or determined to break through, the regulation; and as to its application, they resolutely contended that they were "introducing no new business, but proposing an Amendment," indicating either, for the time, an extraordinary state of understanding, which is not easily explicable, or something we shall not attempt to define. Of course, from gentlemen who could talk after this fashion, there was little to be expected on the score of reason. No new thing? It was a novelty throughout. For, surely, if *that* was not new business in the Union, neither, in the British Parliament, was the separation of the American Colonies from Great Britain, nor the Reform Bill, nor the Abolition of the Corn-laws. Yet, strange to say, clamour prevailed over reason. Men, both on the platform and around it, any one of whom, with a correct appreciation of the subject, and a very moderate share of their customary courage, could have crushed the folly, which, on every ground, had so exposed itself, sat in mute surprise. As observers looked silently on, they were forcibly reminded of tales in history of gallant ships, with able commanders and powerful crews, tamely submitting to a handful of pirates, with nothing to render them formidable but their fury and their cutlasses, and whom, with due courage and presence of mind, the cabin-boy, the cook, and the steward, might have repulsed at the bulwarks, and driven back into the flood. The chief actor, who seemed unspeakably proud of his inglorious achievement, hinted a hope, on Friday, that "the event had taught the Editor a lesson." It did, verily; and we hope the lesson will not be confined to the Editor. The record will serve as a beacon to warn all collective bodies, under analogous circumstances, for time to come, and for ever prevent the recurrence of so opprobrious an exhibition.

Our surprise, and something else, reached a climax, as we calmly listened to the Jewish solicitude,—that special instructions should be given to the Committee to take care of the "Property!"

While doing a deed that was calculated, and that was designed to create an erroneous impression abroad, to propagate a falsehood, and to inflict a stigma on the Editor, virtually branding and banishing him, — all this must be done "with a due regard to the Property!" Damage the Editor as you please; and should you utterly destroy his public influence, so much the better; but take ye special care to secure the gains of his toilsome enterprise! MIND THE MONEY!

But our grounds of complaint the first day, were not confined to the individuals with whom the folly originated; the Assembly itself acted a part as full of infatuation as of injustice. Without the slightest apparent consciousness of the nature and tendency of their course, they fell into the snare laid for them, and with great simplicity and honest earnestness, played into the hands of the faction. The act was most unaccountable, and most lamentable. We more especially refer to the thing called a rider to the original Resolution, which runs thus:

> That the Committee of the Union be instructed to consider the best means by which the CHRISTIAN WITNESS and the CHRISTIAN'S PENNY MAGAZINE *may no longer be regarded as the official organs of the Congregational Union*, and to report on the subject to the Autumnal Meeting of the Union.

By this rider, not only is the charge of the faction weakly, foolishly, and, as it bore upon us, most unjustly conceded, but it further concedes the truth and the justice of those charges which churchmen have from time to time affected to bring against us, on the subject of our so-called Organship, when they had nothing else to reply to our arguments. The rider assumes what is not true, viz., that the CHRISTIAN WITNESS and PENNY MAGAZINE have *hitherto* been regarded as the official organs of the Congregational Union. Without this, there is no sense, at least, no truth in it. As to the PENNY MAGAZINE, the allegation is simply ridiculous; that publication bears not, it never bore, a word to the effect of organship. The sum of the crime of that tiny production has been to bring in, from the day of its starting till now, some five or six hundred a year to the Union; while even on *its* inoffensive front was always inscribed, that "for the contents the Editor alone is responsible." Yet, by this rider, the little favourite is to be subjected to the indignity, forsooth, of being "no longer considered as the organ of the Union." As to the CHRISTIAN WITNESS, the language of the rider, though not quite so absurd, is more mischievous; it actually assumes what is wholly untrue, and what has been denied for the hundredth time, that it was the organ of the opinions of the Congregational Union; and thus it not only makes a false impression, but propagates a virtual untruth. It inflicts a deep stigma, and perpetrates a grievous wrong. The CHRISTIAN WITNESS is, forsooth, to be "*no longer* considered the official organ of the Congregational Union." Who hitherto so considered it? We did not. Who did? Who, but those whose errors it assailed, whose sins it rebuked, whose systems of evil it exploded? Who, but those that, unable to combat its facts, and resist its argument, were driven to subterfuges, base, mean, and cowardly?

The speeches of the mover and seconder of the Amendment, apart from all thoughts of the motive, the manner, the time, the place, and the circumstances, and simply in themselves considered, as we have elsewhere stated, are quite inoffensive; but they cannot be so viewed in a larger aspect, since they were simply sparks emitted from a deep and hidden fire. The spirit of the movement was one of a very mixed character. As we stated at the time, in the face of the parties, not one of whom dare to deny it, the crime then sought to be avenged was not perpetrated in the Magazines, but in a Journal which need not be named. This fact did not escape the penetration of our excellent contemporary, the *Patriot*, as appeared from an able, just, and generous article, of which we were wholly ignorant till it came before us in common with the world, after publication. It ran thus:

"A single Editorial article in one Number of the WITNESS, furnished the immediate handle; but it could not be denied, that the real ground of dissatisfaction was afforded by the course taken by our respected friend and fellow-labourer in a publication for which he alone is responsible, and with which the Congregational Union have no more connection than with the *Patriot*, or any other Nonconformist journal."

During no year has the CHRISTIAN WITNESS been so neutral as during the last. With the exception of a single Article, a reprint from the BRITISH BANNER, there was not a page nor a paragraph that could have given just

offence to any one. But in the BRITISH BANNER an unusual number of public questions have been brought forward, by which it is presumed a considerable amount of public service was performed, and no inconsiderable measure of offence imparted to those whose delinquencies were the subject of fearless animadversion. An enumeration of these subjects will best explain the character of the combination which was got up at the Union. They were mainly as follows:—The case of Newport Pagnell College, in which order and authority were defended; that of the London Missionary Society, in which mistaken and unreasonable men, who pursued courses which could only tend to disturb its peace and mar its progress, were dealt with as it was meet; that of Dumpton Hall, in which a system in all respects reprehensible, was honestly and fully exposed; that of Dr. Wardlaw, in which an antidote was supplied in the South to the poison which it was attempted to diffuse in English circles; that of the *Eclectic Review*, in which the most alarming error was crushed in the bud, and the most nefarious transactions exposed and put an end to; that of the *Westminster Review*, in which unblushing Pantheism and shocking impiety were dragged to public view, and branded in the face of the nation; that of the Anti-State-Church Association, the Claims of which were freely but fairly canvassed. Such were the events that produced the recent conspiracy and its explosion. Our course as to Newport Pagnell was offensive to the less spiritual order of students, a considerable number of whom were observed at the Union, under the gallery, performing their part with noticeable zeal. The Writer of a pamphlet against the BANNER, because of its support of Dr. Wardlaw, was also pointed out on the occasion. Certain others, deeply interested in the matter of the *Eclectic*, and its avowed defenders too, were present, eager and busy. But the pith and the marrow of the matter bore an Anti-State-Church Association impress. Thus each had his own quarrel to avenge, and all were zealously united in the work of retaliation. They may well make much of their seeming triumph; it was the first,—it will be the last.

The bulk of the leading minds of the Union, in addition to the confusion of the moment, saw no serious objections to the thing proposed,—while they were entirely unacquainted with its origin and character, which, in all respects, were perceived by few beyond the knot and ourselves,—and thus they were disposed to view it very much as an effusion of heat and folly, meekly allowing the matter to take its course. But they very soon came to see things in their true light, and deeply did the best and ablest among them regret the course adopted. In the meantime, the exultation of the *Eclectic* and *Anti-State-Church Association* men was unbounded. By all possible methods it was proclaimed and vaunted as a virtual vote of censure on the Editor, clearly bringing under that vote the deeds of the BRITISH BANNER, rather than of the CHRISTIAN WITNESS. The very walls of the metropolis and its suburbs were forthwith placarded with bills to that effect. But the triumph was short. The arrival of Friday put an end to the delusion. The spectacle presented by that portion of them that were present when Mr. Morley stood up to propose the Resolution on the subject, will not soon be forgotten by those who beheld it. That Resolution runs thus:

"That this Assembly, referring to the Reso-
"lution adopted on the 7th inst. with regard to
"the Magazines hitherto connected with the
"Union, and being desirous of preventing any
"public misapprehension on the subject, *declares*
"*that, so far from intending the slightest imputation*
"*on the integrity and right-mindedness or general*
"*qualifications of their laborious Editor, cherishes*
"*a high estimate of the value of his past services,*
"and cordially desires for him a long career of
"usefulness in promoting the cause of Christian
"truth; believing that the arrangement pro-
"posed, while it will relieve the Congregational
"Union from an undesirable responsibility, *will*
"*leave to the Editor a more unfettered right to the*
"*expression of his own personal views on many of*
"*the great subjects which now prominently occupy*
"*the public mind.*"

We have no terms in which to express our sense of that gentleman's kindness on the occasion; for he was the first man in the Assembly on which, for such an act, our choice would have fallen. Mr. Morley, alike eminent in the commercial and religious world, ever forward in movements of patriotism and philanthropy, has of late identified himself with Anti-State-Church affairs, to the extent, at least, of occupying the Chair at the recent Public Meeting of the Association, so that that gentleman must be taken as of all men the most unbiassed; or, if there be a leaning, it is probably to that party rather than to

the Editor. Mr. Morley, therefore, was of all men the fittest, on this occasion, to act as Minister of Justice. He did so act; nor was he alone; the speakers who succeeded failed not to set themselves completely right both with the public and with the Editor; and the manner in which they were sustained by the Assembly of the Union was such as to give to their successive statements of feeling and opinion, a weight which admits of no addition.

With respect to the great mass of the Union, our affection, our confidence, and our devotion, are stronger than ever, and we hope it will increase more and more while life shall last. As to those brethren, who have been shooting their arrows at us, we do not despair of conciliating even them, for sure we are that time will bring them over, one by one, to the views which, for the last year or two, have constantly occupied our own minds, and of late oppressed us with a weight that is altogether overwhelming, concerning the importance of the advancement of the Gospel in our native land.

AFTER THOUGHTS ON THE CONGREGATIONAL UNION.

The amount and character of our correspondence, since the Union Meeting, have been such as to render it imperative upon us to add somewhat to the foregoing observations. Our knowledge of the public feeling throughout the ranks of Nonconformity was such, that we expected much, and to their honour we speak it, we have found much more than we expected. They everywhere comprehend, as thoroughly as ourselves, the motives which prompted the movement, and manifest an entire appreciation of the characters of parties and actions respectively. While many of them find but little fault with the act, in itself considered, which, with ourselves, they view as a thing of minor practical importance, and while the majority of them even congratulate us, on official grounds, on the issue, yet they most strongly and indignantly deprecate the manner in which it was brought about, and express astonishment at the tameness which was manifested on Tuesday, and the ready simplicity with which a body of men so wise and so experienced, fell into the snare which was laid for them; and in these views, as our foregoing remarks clearly show, we fully sympathize, and, indeed, consider them the principal drawback on congratulation.

Most deeply wronged, we sat at the discussion, patient and mute, taking no part in the proceeding, till all was over, when we stood up and intimated, that, on personal grounds, we should make no objection to the course which we deemed so hollow in its origin, so hostile in its object, and so mischievous in its tendency. Nor will our readers wonder that we were sick at heart to be in a position which could by possibility subject us to such indignities at the hands of such individuals, and hailed the deliverance with joy. Such is our confidence in the force of truth, the cogency of reason, the honour, the intelligence, and the right-mindedness of the mass of the Assembly, then met, that we fully believe we could have completely crushed the movement, and overthrown its abettors; but self-respect, and even higher considerations than those of self-respect, restrained us. We clearly saw that the temper and character of the party who supported the mover and the seconder,—from neither of whom, personally, was any impropriety to be feared, — were such that there were no lengths of outrage to which they were not prepared to go, since they had nothing to lose, and were restrained by neither sense nor modesty. Had we fearlessly proceeded to deal with and discomfit them, the scene would inevitably have been such as to wound the cause of God, and to inflict a lasting stigma upon the place, the occasion, and all concerned. With these views, and, as there was no vital principle at stake, we thought it best to yield to the force of circumstances, and for a moment suffer evil counsels to triumph; while time and further reflection have only confirmed us in the conviction, that we pursued the wiser course. Had any competent member of the Union stood forth resolutely to oppose the faction, we, in the event of necessity, would have struck in; but, with nothing at stake, it was not meet that *we should lead* in the conflict. Considering the obvious design of the movement parties, and the certainty that it would constitute a weapon which would be used by them to damage the character of the Editor to the utmost of their power in the view of the public, and remembering that, in particular, it would without fail be trumpeted abroad as a verdict against him on those matters of all-important controversy in which he has recently taken a part, it might have been sup-

posed that these considerations alone,—as they doubtless, would, had they been duly weighed—would have led the Union resolutely to resist the motion at the threshold. Nay, these facts would not simply have authorised, but have rendered it the imperative duty of the Union, even had the motion been brought on regularly, for the present, to resist any attempt at action upon the question.

Again, as a matter of order, these higher points apart, it ought to have been boldly resisted at the outset, and the parties left, if they thought fit, to bring it forward in a proper manner at the next Assembly. No sufficient case was, or could be made out, for so impetuous a proceeding. As matters stood, they bore an aspect so summary as to bespeak the presence, or the near and certain approach of some fearful evil, threatening disaster of the most desolating character, against which this was the only battlement. Nothing short of this could demonstrate the necessity, the justice, or the decency of it. When did this necessity arise—was it between the last Annual and Autumnal Meetings? If so, why was not the motion then brought forward? If it occurred since the Autumnal Meeting, at what time? We submit, that if it arose at any time before the morning of the Monday, on the afternoon of which the Business Committee of the Union met, it ought then to have been communicated through the Secretary. We contend, that nothing could have authorised the course so marked by haste and secrecy, but the occurrence of some most extraordinary and flagrant act on the part of the Editor, on the morning of the very day — Tuesday— when the Union assembled, and when it was too late to proceed by established rules. The wrongs of the Editor apart, the deed was in a high degree insulting to the Union itself, and, in that measure, it was discreditable to the parties with whom it originated.

Had the Union not been taken by surprise, it would undoubtedly have seen the matter in these lights, and have asserted the claims of its own dignity, and prevented the perpetration of the wrong which was inflicted upon the Editor. Personally and officially we had nothing to lose; and it was proper that we should not volunteer a service of defence to a body so competent to defend themselves. We intimated that we appealed to the country, and to the Nonconformist body at large. Nor was that appeal in vain. Communications, as we have hinted, are pouring in upon us from every quarter, and from the first men, both lay and ministerial, in the body, in both countries, showing that, without an exception, they viewed the matter precisely as it was viewed by ourselves. To publish the whole would be to fill our sheet.

Perplexed by selection where all is so pertinent and valuable, and, moreover, restrained by want of space, from the pressure of other matter connected with public meetings, we have wholly abstained. What we may do hereafter must depend upon circumstances; from our correspondence we learn, that throughout the country, a certain party are diligently diffusing their own version of the Tuesday's discussion and vote, to the utter suppression of all reference to the discussion and vote of Friday. They are doing their utmost to represent it as a vote in favour of the Anti-State-Church Association movement, and of disapprobation of the severities with which the *Eclectic* obliquities were treated. Now, no representation can possibly be more unfair—none more false. The vote of the Assembly, on Friday, settled it beyond all rational dispute, that so far as the Assembly were concerned, even the vote of Tuesday was in no respect whatever to be understood as censure on Editorial management, either in that or in any other respect. Let this point be distinctly understood by all whom it doth or may concern. But, this point carried, all is carried. It will then follow, that the Assembly pronounced no "sentence" whatever, either way, on the subject of the Anti-State-Church Association; while, on the other hand, one and another, and nearly all the chief speakers, bore testimony, boldly, generously, emphatically, to the signal service which had been rendered to the cause of true religion, strongly pointing to recent proceedings. So that, either way, and all ways, the triumph of the faction is but imaginary; in the eyes of all but themselves, so far as these points are concerned, it is an utter and unmitigated defeat.

In our correspondence, it is significantly hinted, that no means are left untried to damage the publications with which we stand connected—an intimation for which our friends, we presume, as well as ourselves, were fully prepared; but this creates in our minds no uneasiness. It is but little they can do either to help or to hinder us. With the ad-

mirers of German Theology, the New Lights of the land, we were never in favour. As to them, therefore, all the difference between our present and our past position, is, that they are probably somewhat more exasperated; but as to co-operation, no loss has been sustained. It is, however, possible that we may be losers in a number of quarters amongst worthy men who do not see with us on the subject of the constitution and policy of the Anti-State-Church Association. We shall regret the loss of their friendship and co-operation, and should have been better pleased, could they have allowed for a difference of judgment on a matter where the wisest and the best may differ. We are convinced that such is the view actually held by the bulk of the members of the Anti-State-Church Association, who are not yet so far lost to good sense and right feeling, as to confound opinion with crime, and to hold the honest exercise of the right of private judgment to be sufficient ground for persecution. We hope for the continued friendship and co-operation of all such; we can afford to sacrifice all the extreme brethren, whom, nevertheless, we shall welcome back to the ranks of our adherents and supporters.

We know the spirit of the mass of those by whom we are supported, and we can, with the utmost comfort and confidence, leave the matter in their hands—to them we commit our official character and our publications. Crowned with their continued favour, we remain invincible to all petty opposition, and potent for good, both at home and in other lands. What we have said, we hope will suffice to put them on their guard, and also to awaken the interest which shall prompt them to the necessary action. We need not tell them, that power for good is in exact proportion to circulation. They have already placed us far—very far ahead of the most favoured of our contemporaries of the same class; and, if they think we have swayed the sceptre of the empire to which they have called us with a single eye and a just hand for the interests of truth and the good of mankind, we hope they will give substantial expression to their opinion, by still further extending the sphere of our operation. They have but to will it, and forthwith it will be done!

Religious Intelligence.

CHRISTIAN MUTUAL PROVIDENT SOCIETY.

THE Annual Meeting of Members was holden at the Office of the Society, 11, Chatham-place, Blackfriars, on Thursday, May 2nd; SAMUEL MORLEY, Esq., Treasurer of the Society, in the Chair.

Our limits will not allow us to do more than record the following Resolution, which was passed unanimously:

That the Society having now completed its third year, this Meeting is enabled, from practical experience, to declare its entire approval of the objects contemplated in the formation of the Society, and the principles upon which it has been conducted. Among the details stated in the Report of the Directors, this Meeting has noticed with especial satisfaction the large increase of Assurances, amounting to no less than 2,504; the great benefits conferred upon the Members during the past year; and the augmentation of the Investment Fund to £7,200. This Meeting would further record the pleasure it derives in assuring absent Members that the Institution merits their fullest confidence, and in inviting whatever influence they can give to extend its important advantages.

It may be a useful notification to our friends who have influence, opportunity, and desire to extend provident habits, that the Directors of the Christian Mutual Provident Society will furnish, *gratis*, a set of Books and Forms requisite for a Branch, provided twenty persons can be secured at once as Members. We hope this announcement will suggest an effort on the part of many of our friends.

ST. JOHN, NEW BRUNSWICK.

THE church now presided over by Mr. Mackay are not forgetful of their former Pastor, the Rev. J. C. Gallaway, and have recently given expression to their feelings of respect and affection in a manner honourable alike to themselves and to him. The following extracts are from a letter addressed to Mr. Gallaway by the church, read and approved by them at its meeting, and adopted unanimously:—

"*St. John, New Brunswick,*
"*February* 15, 1850.

"REV. AND DEAR SIR,—We, the members of Union-Street Congregational Church, though for more than two years deprived of the pleasure of seeing you in the flesh, have yet had you frequently in our thoughts.

"We forget not the personal sacrifices you made when, at the call of the Committee of the Colonial Missionary Society, you left an attached and endeared people to come out, as a missionary, to St. John. We forget not the wide and effectual door of entrance which was opened to you in the city, when you came; the success which attended your ministrations; your formation of us into a Christian Church; and your early and persevering efforts to erect a comfortable, commodious, and elegant place of worship. We forget not the severe and prolonged domestic affliction with which it pleased Almighty God to visit you during your residence among us, and that *here* are the graves of your three lovely boys. We forget not all 'your works of faith, and labours

of love,' both among ourselves, and in other parts of this and the neighbouring province of Nova Scotia. You, dear Sir, have been introduced to a sphere of labour which, by your abilities, natural and acquired, you are eminently qualified to fill; while we have obtained a pastor whom, personally, we highly esteem, with whose ministerial services we are well satisfied; and who is himself content to give his whole time, study, and attention to the upbuilding of Congregationalism in St. John. Peace and concord prevail among us; our prospects are brightening, and our hearts are glad. Praying that whatever the great Head of the Church may have seen evil in our past history may be forgiven, and that you, dear Sir, may live long to preside over a happy, united, and prosperous church, "We remain,

"Yours in Christian affection,

("Signed in behalf of the Church),

"CHARLES MACKAY, *Pastor.*

"JOSEPH ROBINSON, "H. B. FROST,
"JAMES HORSFALL, "JOHN B SULES,
"RICHARD THOMPSON, "THOMAS G. BAER.
"*Committee of Management.*

"*To Rev. J. C. Gallaway, A.M.*"

EDINBURGH ANNUITY-TAX.

OUR readers are familiar with the periodical outrages perpetrated by the Established Church, in Edinburgh, on citizens of all denominations, for what is termed the Annuity Tax: many of them also are aware that, in compliance with a public demand, Government sent down a Commissioner to inquire into the evil, and to suggest a remedy. That gentleman, Mr. Lefevre, has made his report, which runs thus:

"That the eighteen existing ministers of the royalties of Edinburgh should continue to receive £600 per annum, their present average.

"That, as vacancies occur, the eighteen ministers should be reduced to fifteen, either by the conversion of the three double charges into three single charges, or in such other manner as the presbytery of Edinburgh and the magistrates and town-council may agree upon.

"That the total provision for the fifteen ministers be ultimately fixed at £8,250 per annum, *i. e.*, £550 each.

"That this sum of £8,250 per annum be ultimately provided as follows:—£2,000, the annuity payable from Leith harbour-dues, as at present; £1,500, chargeable on, and payable from, the common good of the city; £4,750 feu duties, to be purchased, either in Edinburgh or elsewhere, as hereinafter is mentioned.

"That the exemption of the College of Justice be waived during the period requisite for the purchase of the feu duties.

"That the building of Trinity-college Church be postponed for the like period, and that the interest of the fund destined for that purpose be applied in aid of the existing tax.

"That as soon as the £4,750 feu duties shall have been purchased, the annuity-tax do cease.

"That in the meantime the collecting of the annuity- tax be transferred to the magistrates and town-council, proper securities being provided for the punctual payment of the stipends to the ministers.

"The effect of these arrangements would be, that, in the first instance, the annual sum of £10,800 would be required for the stipends of the ministers, but this would gradually diminish towards the ultimate limit of £8,250, as vacancies should occur.

"On the other hand, the funds from which this annual sum would be provided would be:—1. The Leith Harbour annuity, £2,000; 2. The interest on the £15,000 for Trinity College Church, say £500; 3. The Annuity-tax, with its increase, arising from its extension to the members of the College of Justice, £12,000—total, £14,500.

"The surplus, after providing for the minister, would accordingly be a variable annual sum not less than £3,700, and not greater than £6,250.

"Estimating this at an average of £5,000 per annum, it should be invested in feu duties, which, taking a very high average, may be acquired at 25 years' purchase or thereabouts; and at this rate, by applying this annual surplus (and also the feu duties as they are purchased, which would increase the surplus) in 17 or 18 years the required amount of £4,750 per annum feu duties would be provided.

"At the end of that period I trust there would still be living some of the existing ministers who would be entitled to £600 per annum instead of £550, the stipends of the future ministers.

"This temporary extra payment might be provided out of the interest of the Trinity College Church Fund, and would only require a further limited delay in rebuilding that edifice."

The Union Chronicle.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

TWENTIETH ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION.

THE First Session of the Twentieth Annual Assembly of the Union was held in the New Broad-street Meeting-house, London, on Tuesday, the 7th of May, 1850; the Rev. JOHN MORISON, D.D., in the Chair.

Proceedings commenced with devout and solemn worship, conducted by the Chairman.

Dr. Morison then read his Address to the Assembly.

It was moved by Rev. Dr. Burder, of Hackney; and seconded by Rev. Dr. Redford, of Worcester:

I. That the thanks of this Assembly be presented to the Rev. Dr. Morison for his admirable Address just delivered from the Chair, which this Assembly respectfully requests may be printed and published among the minutes of the Session.

The Rev. Thomas James read the official

letter of Rev. William Swan, Secretary of the Congregational Union of Scotland, announcing the appointment of the Rev. Dr. Wardlaw, of Glasgow, as a Delegate to the present Assembly.

The Rev. Dr. Wardlaw was then introduced to the Chairman, who, in the name and amidst the cordial greetings of the Assembly, gave him the right hand of fellowship, and welcomed him as the official representative of their Scottish brethren.

Mr. James introduced the Rev. Charles Grandison Finney, Theological Professor in the Oberlin Collegiate Institute, United States, to the Chairman, not as a delegate, but as a visitor, to whom, also, with the hearty congratulations of the Meeting, the right hand of fellowship was extended, and his presence cordially welcomed.

The Rev. Thomas James stated that he had been entrusted with the Report of the Committee, prepared by Rev. A. Wells, their respected Secretary, and whose absence, as well also as that of his beloved colleague, Rev. W. S. Palmer, through indisposition, they deeply deplored; and that he had been requested by the Committee to read it to the Assembly.

The Report was then read, at the conclusion of which it was moved by Rev. E. R. Conder, M.A., of Poole; and seconded by Rev. John Angell James, of Birmingham:

II. That the Report of the Committee, now read, be approved and adopted; and that the attention of all friends of the Union be especially invited to that portion of the Report which represents extended membership by regular annual contributions, both of churches and individual brethren, as essential to the stability, order, and efficiency of the Union.

To which Resolution it was moved by Rev. Andrew Reed, of Norwich; and seconded by Rev. Joseph Fletcher, of Christchurch: That the following instruction to the Committee of the Union be appended, and thus together form the Resolution on the Report:

And that the Committee of the Union be instructed to consider the best arrangements by which the CHRISTIAN WITNESS and the CHRISTIAN PENNY MAGAZINE may be no longer regarded as the official organs of the Congregational Union; and to report thereon at the next Autumnal Meeting.

Report of the Committee of the Congregational Union of England and Wales, to the Twentieth Annual Assembly of the Union, held in New Broad-street Meeting-house, on Tuesday, 7th of May, 1850.

CHRISTIAN BRETHREN,—Assembled once again for the duties and pleasures of the fellowship secured for you by this Union, it becomes the part of your Committee to aid your proceedings by a brief and clear account of your affairs during the past year, and of your present position. May this annual solemnity prove a time of refreshing, in which, by God's blessing, all hearts may be knit together more closely in love, all minds obtain a new and firmer hold of precious truths, and all spirits become invigorated for courage and action in maintaining and working our noble principles!

For our principles are very noble. To be put in trust of them is a great honour and responsibility. The present state of opinion around us in every direction calls loudly for their zealous assertion. To be at this time unfaithful or apathetic, would be to lose a fine opportunity, and to involve ourselves in much guilt. Moreover, amidst the agitations which are shaking several other religious communities, it will be our wisdom to seek the "peace of Jerusalem" among ourselves. Our principles, spirit, and habits, are all favourable to unity and mutual regard. Your Union was formed to bring into expression your love, and into activity your principles. These ends it has hitherto well accomplished. May it not fail to do so more than ever now that the necessity for unity, fidelity, and zeal, has grown to such urgency, that our very existence as a body of churches depends on our standing fast in the faith, and growing in the life of a pure Christianity.

Among the original and cherished objects of your Union, that of obtaining through it fraternal fellowship with other bodies of Evangelical believers holds a high place. That truly catholic and refreshing intercourse was enjoyed largely in the earlier assemblies both by delegation and correspondence. As years, however, rolled on, circumstances became less favourable for this happy form of occasional communion, and of late years it has been painfully reduced to narrow limits. Yet the want and desirableness of it have not diminished. It has not been superseded even by the formation and fellowship of the Evangelical Alliance. Your Committee would stand prepared to renew and extend the practice upon the first appearance of any favourable opportunity, persuaded that in no other way can the essential interests of Christ's universal kingdom of love, or the life and health of our own Denomination in particular, be more effectually promoted. This brotherly fellowship with the Scottish Congregational Union has been throughout uninterrupted. At your last Autumnal Assembly, held in Sheffield, the Rev. G. D. Cullen, of Leith, was the very efficient and welcome representative of your northern brethren, and added greatly, by his communications and spirit, to the interest of the proceedings. And it is with equal satisfaction the Committee welcome this day, as the representative of the Congregational Union of Scotland, their valued and highly respected friend and brother, the Rev. Dr. Wardlaw. The Rev. Thomas Binney has done new service to this Union by attending, on your behalf, the recent annual meetings of the Scottish Union held in Edinburgh. To this honoured brother your Union stands indebted for many and valuable services. Also your Committee has received, and answered, a communication from the Free Synod of Cincinnati, acknowledging gratefully your reply to their first letter. This recent and numerically feeble organization of our Presbyterian brethren in America, is separated from the two great churches of the old and new school Presbyterians by no doctrinal or disciplinary differences, except on the sole subject of slavery. This they condemn in sentiment as essentially anti-christian; and with honourable consistency they both avow this judgment, and act upon it by refusing fellowship with all slave-holders. It is cheering to see light breaking in on this thick darkness from many directions. Every lover of America, every friend of man, must sigh for the peaceful termination of hateful slavery in that otherwise free land. There is hope. Christian testimony against it spreads and gains courage—human feeling begins to revolt against it—legislative discus-

sions upon it can be no longer stifled—material interests themselves are found to be damaged by it. Before combined and growing influences even this giant evil will give way; and when the day of peaceful and beneficent triumph arrives, it will be the joy and honour of this Union never to have lost an opportunity for expressing its sympathy and applause on behalf of every truly Christian movement in America, weak or strong, directed to the God-like end of letting "the oppressed go free."

In respect to your Publication department, your Committee report:

First—That the sale of your Hymn-book continues steadily to increase. The demand for the year now reported having exceeded that for the year preceding by about one-tenth.

Also, second—That the sale of your Year-book for the present year is greater than that for the last; but the Committee fears whether the loss unavoidably sustained on a book of such extent, sold at so low a price, and with so comparatively limited a circulation, will be materially less this year than last, because, encouraged by the complete sale of all last year's impression, a larger number was this year printed than in the year preceding.

Third—A steady demand for the sheets of your Church Record books indicates that such a publication was needed by the Churches, and that your Union performed an acceptable and useful service in providing for this want; while, if the result should be an increased care in preserving accurate Church records, much good will be effected for the order, right feeling, and spiritual prosperity of our Churches.

Fourth—The Committee reports the publication of the Prize Essay, entitled "The Guide to the Christian Ministry." It was under a deep impression that entrance into the ministry of our Churches ought to be undertaken with deeper seriousness and consideration than is at present general, and that if this more thoughtful and conscientious spirit on entering the ministry could be promoted, the entire subsequent exercise of the sacred office would be proportionally improved,—that the Committee adopted what were deemed the most effectual means to procure and publish the work now before the public for its judgment. The Committee cannot but hope that this book will obtain an extensive circulation, and prove an eminent blessing. It is hardly possible that a young man intending entrance on the ministry should read it thoughtfully through, with uprightness and prayer, without great and lasting advantage. It can scarcely fail to open on his mind many most solemn and instructive views of the work to which he aspired, and of the spirit in which alone it can be entered with acceptance before God, and with usefulness and honour before men. And this is the true object of the book. If this be accomplished, its end is answered.

On the whole, the financial state of your publication department is improving, and progress has been made, by husbanding the profits of the last two years, towards making the capital invested in your stock of books your own, free from debts due for paper, printing, and other charges. Two more years of similar care may perhaps fully accomplish this very desirable object. Thenceforward the annual profits of your publications will be free for any benevolent or useful purposes to which you may deem it most suitable to devote them. But it is necessary to remind the Assembly that the success of these endeavours depends entirely on that of the plan for obtaining, by yearly contributions, a sufficient income to meet all the charges of your Union operations. That very desirable position has not yet been reached; but encouraging progress has been made, and there is little doubt that persevering efforts will ere long be successful. The number of churches and brethren, placing themselves in full membership with the Union by annual payment, increases. The Committee now appeals to all these for the constant and regular maintenance of their contributions, and to many others friendly to the Union, and even active in its proceedings, but who have not yet secured their membership by subscription, to adopt this measure without further delay; as, indeed, their full and orderly fellowship is even more desirable than their money, much as that is wanted. It ought here to be stated, to the honour of our generous hosts at the last Autumnal Meeting held in Sheffield, that having raised a larger sum to meet the charges of your visit by nearly fifty pounds than was found necessary, they completed their noble services to the Union by presenting the whole balance to your funds—a great and gratifying help for the current year. The proper occasion for presenting the exact and audited account of your yearly finance is now the Autumnal Meeting; but the foregoing notice was deemed desirable now, as no fair opportunity must be lost for keeping this important subject before your view.

The sale and profits of your magazines for the year 1849 did not prove quite equal to those for some preceding years, yet were they, all the circumstances of the period considered, surprising and encouraging. On the whole, and up to this time, the success of these publications has been unexampled. The amount of Christian truth and manly feeling they have circulated—the multitude of minds they have instructed and moved—the large profits they have realized—the happy use of these resources in cheering the old age of many venerable brethren, and in making secure provision for the declining years of others, present altogether a class and range of considerations that must swell the heart of your Editor with joy and thankfulness. Nor should they fail to call forth your prayers that he may be so guided by heavenly wisdom that his future course in this most important work of public instruction and advocacy of truth may be even more efficient and successful than the past.

The nett profits of the two magazines for last year, clearly applicable for the benevolent purposes to which they are devoted, were £1,119. Of this amount there was yesterday voted by the distributors, in grants to 44 aged brethren, £492, leaving £627 for investment in augmentation of the capital sum, the annual dividends on which are appropriated to assist brethren in effecting insurances for deferred annuities of fifty pounds per annum, to commence with their sixty-first year—so making secure legal provision for the anticipated period of decaying powers and increasing wants. This capital sum invested in the three-and-a-quarter per cents, was reported last year to be £4000 stock. The additional investments from last year's profits will now have increased the amount to £5000.

The yearly dividends thereon will therefore be £147 14*s*. The share of payment for the annual policies of the ten brethren already insured, falling on your fund, is £96 7*s*. There will now be available, therefore, to assist other brethren in effecting similar insurances, the annual sum of £41 7*s*. 6*d*.; and, supposing your share of the average charge for those who may be hereafter elected to this benefit to be about equal to that of the brethren already insured, or something more than eight pounds each per annum, you will be able to add four or five to the number of your ministers thus advantaged. To elect for this benefit will be the pleasant duty of the distributors of your fund when gathered at the Autumnal Assembly to be holden in Southampton; and in the interval it will be the care of your Committee to give publicity to the approaching election with every practicable explanation, that there may be free opportunity of application for every brother desiring to share in so important a security.

When the Autumnal Assembly of the Union was held in Sheffield last October, the Committee was under engagement, in accordance with instructions given by previous Meetings, to deliver a course of experimental lectures to working men in the metropolis. This service was accomplished in November last. Four gentlemen delivered lectures on topics relating to the moral and social elevation of this great class of the community. Each discourse was twice delivered—first in the hall of the Mechanics' Institute, Holborn, and repeated in the Cowper-street School, Finsbury. These lectures have been published in a cheap form. The attempt was attended with encouraging success. The numbers, the attention, the interest, and the demeanour of the several audiences proved that the undertaking was appreciated and welcomed, and that working men are prepared for kindly and improving intercourse with the class represented by those who then appeared among them to discuss questions of the gravest importance. Expressions of sentiment on the topic of each lecture at its close were invited from any working man present. This drew forth some manly and respectful utterances of the cherished thoughts and feelings of the English artizan on his social position, wrongs, and wants. It must be owned that some objectionable sentiments were expressed, but these found no favour—they received their rebuke much more from the audience than from the platform So much were the lecturers impressed with hope of advantage—mutual advantage indeed—from frank and equal interchange of thought between themselves and their friends on the one part, and selected working men on the other, that they offered to arrange some meetings for that sole purpose. This offer was spontaneous and personal, involving none in any responsibility but those by whom it was made. The lengthened indisposition of one of the lecturers, and other hindrances, have hitherto prevented the execution of this proposal. But it was met in a prompt and business-like manner by those to whom it was made; and it stands postponed rather than abandoned. The whole character and result of these experimental lectures went to prove how rich a vein of mind exists in our working population—how accessible it is to any well-directed efforts—how wisely we may enlarge our sympathies, and occasionally work in other than our accustomed modes—how great a benefit are attempts to do good to those who undertake them—how important it is at this time that Evangelical and liberal Christians should gain a hearing from the shrewd, dissatisfied, and irreligious multitudes of our artizan population. Your Committee can hardly think this Union an organization suitable for extended and regular efforts of this nature: but observation concurs with the experience of many labourers in this line, both in the metropolis and in the provinces, to assure every minister and intelligent member of our churches who has leisure, ability, and taste for appealing to working men, that his labour will not be in vain: his exertions for the religious and moral, the intellectual and social, elevation of this numerous and important class will promote the chosen ends of patriotism, philanthropy, and religion.

There is another subject on which your Committee received instructions from former assemblies, to originate inquiries, and to report results,—that subject is our Sunday-school system and operations. It may be well for the Committee to avow distinctly its great confidence in the extensive Sunday-schools' efforts connected with our churches. In no other department of usefulness are there displayed greater, or even equal, zeal, intelligence, and self-denial. In no other has there been a more constant progress of improvement, or a larger amount of happy success. The flower of our religious youth is devoted to this arduous work. From infant to adult classes, every department is vigorously worked. The teachers are constantly instructing each other. Every new plan is discussed and tried, All collateral means for benefiting the parents and families of the children, are zealously employed. It was to help forward all this activity, and to cheer and animate those engaged in it, that the proposal was made for collecting statistics, discussing plans, and diffusing information by means of this Union. Also, it was hoped, in this way to secure for the teachers, in their arduous work, a larger amount of ministerial sympathy, and of assistance from the influential members of our churches. It had been proposed, as a commencement of this design, to issue a circular letter of inquiries, that the information so obtained, might form the basis of further action; but the failure of your Secretary's health has occasioned the postponement of this measure.

But this reference to the subject of Sunday-schools may very properly introduce the larger question of general Education. Had your Union existed for no other purpose than for that struggle in favour of voluntary and religious Education which it commenced, and has all along steadily maintained, through evil report and good report, its work herein would have remained its lasting vindication and honour. This is not the place for enlarged report on that subject; such report will be presented to you in your adjourned Session, on Friday next, by your Educational board. Still less is this the place for argument or information on the wide theme of the Education of the people of England. But it cannot be unsuitable here in this Assembly to plead for your sympathy and zealous support on behalf of the Board for General Education, established under your own auspices. The work devolved on that board was most arduous. It has been prosecuted with much

zeal, courage, and energy. No contemporary public undertaking has been more vigorously worked. Its course has been marked by enterprise, and cheered with success, though surrounded with formidable difficulties. But the board equally needs, and deserves, your vigourous help at this juncture. The purchase of Homerton College, for your central training, normal, and model establishments, is a great undertaking; but it has been commenced with with such zeal and liberality as can hardly fail to secure early and complete success. A still more important and difficult work, is to secure for the board a regular annual income, sufficient for those central operations, without which it will be impossible for you to carry on an extensive and efficient system of general Education. That annual income for central expenditure ought not to be less than £5,000. It is wanted for the training of teachers, and the assistance of schools in feeble localities, where they cannot be otherwise maintained. There is besides a great work of visitation, impulse, controversy, and supply of books, which the central board can alone carry on, and, without which, we cannot work effectually in general Education. Now, 5,000 per annum for this great object, is not an effort beyond our resources. With this amount wise and economically expended, we may accomplish what would be eminently our honour and strength. How, then, is such an income to be procured? By the fair, well-proportioned efforts of *all* the churches. Our bane and feebleness are, that we never all work together. [A section of our body takes up the great work of general Education, and is left to bear the whole burthen, the majority perhaps looking on without an effort, as if unconcerned and indifferent.] Yet, there can be no object of equal interest, or demanding united action, at the present time more than this of general Education to our entire community. Our principles, our reputation, our strength, almost even our existence, are involved in it. By this, and by the part we are acting in it, we are brought into prominent notice before Parliament, Government, the church, and the whole country. Did but our churches act a united, vigorous part on this occasion we could carry the question of religious and voluntary Education for the people of England; or at the least we could so check and limit the interference of Government as to render comparatively innocuous what, if carried out in full extent and force would prove destructive to the independent action and self-reliance of this free land. Of course the main expenditure for schools must be always local—raised, expended, and managed on the spot. After these serious home charges for Education have been met, it cannot be expected, and need not be required, that any people should contribute largely for central charges, however necessary and important. Universal concurrence in the effort would make it equitable and easy for each and for all. Were our chief churches to contribute £10 each, every year regularly, those of secondary strength, £5 or £3, and those of less ability, £2 or £1; these payments with the addition of many generous personal subscriptions, sure to be given, would enable you to do a worthy part for the mind and the morals, the religion and the freedom, of your noble country in this grand and urgent work of general Education. And what should prevent?

British Missions continue to find favour with the churches. The amount received from October collections for the past year exhibits an encouraging increase over that for the year preceding. But this great work still needs your wise counsels and fostering care: difficulties press on it in every department. The Home Missionary Society has added great London to the scene of its operations, and will, of course, require augmented resources. The Irish Evangelical Society has to encounter serious difficulties, both of finance and management. The Treasurer and Secretary of the Colonial Missionary Society retire from office: and the vast tide of emigration now flowing to Australia especially demands redoubled exertions to provide those new lands with a pure gospel and a simple worship. Such new appointments and adjustments for the service of British Missions will be this evening submitted for the sanction of their friends assembled in Annual Meeting as, it is hoped, will secure approval, and promote the increased efficiency of this important work. Never did the general state of religious opinions and parties, of morals, sufferings, and restlessness, in the British Empire, call more loudly than now that every Evangelical minister and church, Christian and institution, should be braced up for most strenuous effort. The press, the pulpit, the school, and the mission are now summoned, as they never before were, to contend for truth, to vindicate religion, and to labour for souls. May congregationalists be found faithful in this day of trial! May this Union contribute to secure the love, courage, faithfulness, and co-operation wanted now that iniquity abounds, and the love of many may incur risk of waxing cold!

Your Committee would be guilty of an inexcusable omission, did it fail to embody in this Report a grateful reference to the last Autumnal Meeting of your Union held in Sheffield. The zeal and kindness manifested by the churches and pastors of that town in their reception of the Assembly, could not be exceeded; a more generous and cordial welcome could not have been given. Many friends of other religious denominations kindly aided the hospitalities, and increased the pleasures, of the occasion. Nor was there wanting among our friends in Sheffield a manifest and an earnest desire that the visit of the Union to their town should prove an occasion of great spiritual good. This was indicated in their conversation and prayers throughout: and it is a very gratifying remembrance of your Sheffield Meetings that no part of the proceedings, diversified and interesting as they were, equalled in pleasure and effect those specially employed in prayer and worship. The moral and religious effects of the Assemblies of your Union are among its most valuable results. They cement love, animate courage, guide opinion, and present the visible aspect, as well as afford the happy reality, of fraternal fellowship. Your next Autumnal Meeting is arranged to be held in Southampton: the churches and pastors of that important town have concurred in giving your Union a cordial invitation to visit them next October. This will be attended with the advantage of bringing your Union into a district not before visited; and it may be said with truth that, wherever your Assemblies have been held, their proceedings have commended the Union to the confidence and approval of many

previously uninformed or unfavourably impressed as to its real character and designs. There is no reason for doubt or apprehension but that the anticipated meeting at Southampton will equal its predecessors in interest and efficiency. More than this can hardly be desired or hoped, yet must no care be omitted by which it may be made, if possible, to exceed them: for, surely, the success and gratifications of the past must not blind us to the thought that there are measures of faith and love, zeal and wisdom, far transcending any it has yet been given us to attain. One deeply interesting association tenderly connects English Independents with Southampton, which may, on occasion of your expected visit, be turned to pleasing and profitable account. It was the birthplace of your sacred poet, Dr. Watts. There, at the cold prison-door of the town, his mother often nursed his tender infancy, while his father was incarcerated within its walls for his consistent and conscientious nonconformity. For more than a century have the Independent churches been cheered, edified, and delighted by the holy songs in which the poetic genius and the religious feelings of that great man are so sweetly blended. In public worship and at the Lord's table—in the closet and on the dying bed—what multitudes have at once cherished and expressed the inmost feelings of their hearts by his most truthful and touching strains. It will be permitted even to dissenters and Independents that on visiting Southampton they feel themselves not superstitious, but affectionate and grateful pilgrims to the birth-town of their poet, their ornament, and their benefactor.

Now, honoured brethren, the Committee presents the interests of this Union to your fostering care. Your Committee has no other duty or pleasure but to receive and obey your instructions—to consult and promote your interests. It has full hope that the Union will be consolidated and advanced by the proceedings of this Assembly. The Committee has admitted visitors to your present session in larger numbers, but then also under more orderly regulations than heretofore. Herein no more has been done than to adopt in London a practice already proved in several Autumnal Assemblies to have been attended with much advantage and pleasure; and it is hoped that in future years, by persevering in this course, the actual members of the Union, entitled to speech and suffrage, may together occupy a distinct position in the place of meeting, and visitors also have their separate part assigned to them. As yet, members and visitors have been mingled promiscuously; and on various occasions of voting many hands have been held up, with not the least intention of any disorderly act, by those not members or entitled to vote. As now there is a defined membership in the Union, there should also be in its Assemblies a corresponding separation between members and others. The pastors and delegates of contributing churches, and personally subscribing officers of churches, are alone members of the Union, under its rules. The orderly and consistent carrying out of these regulations will alone secure an income, a membership, and a grave dignity of proceeding in this Union. May it still grow stronger, wiser, and more pure as a federation intended to prove that there may be Union without sacrifice of liberty, order without assumption of authority, and the strength of numbers without restraint of individual action in a great community of Christians determined not to give place to subjection—"no, not for an hour!"

The Rev. George Smith, of Poplar; and the Rev. John Kennedy, M.A., of Stepney, moved and seconded:

III. That this Assembly has received with satisfaction the Report on its Publication department, and especially that branch of it relating to the Magazines, and to the appropriation of their large profits in grants to aged ministers, and in aid of deferred annuities for the support of the insured brethren in their declining years. And the Assembly would recognize and acknowledge its deep debt of gratitude to the unwearied Editor for his very great and most successful labours.

The Report on British Missions was read by Rev. Robert Ashton, in behalf of the Secretaries, in consequence of its containing reference to changes in their official position.

It was moved by Rev. Thomas Aveling, of Kingsland; and seconded by Rev. W. Legge, M.A., of Reading:

IV. That this Assembly entirely and cordially responds to the sentiments expressed in the Report on the vast importance of the united and universal efforts of all the Independent churches in support of objects of common and equal importance to them all. It perceives how we are enfeebled, as a body of Christians, by want of this unity and co-operation; and that nothing could be more important and beneficial to our body than to create within it a general sentiment in favour of so wise and equitable a course. In particular, this Assembly cannot discern how otherwise the annual supplies needed for the all-important objects of British Missions and General Education can be obtained; and would most respectfully invite the attention of those churches that have never yet aided these great undertakings to the subject.

The Chairman announced that the Meeting was adjourned to Friday Morning, at Half-past Nine, when the business of the Session would be re-commenced, after devotional exercises, by Rev. Thomas Binney.

The benediction was pronounced, and the brethren separated.

The Annual Dinner was provided at Radley's Hotel, New Bridge-street; the Rev. Dr. Morison presided.

After dinner, the Rev. Dr. Redford introduced the Rev. C. G. Finney to the Meeting, and made some statements respecting the result of Mr. Finney's labours for two months in the city of Worcester.

Rev. C. G. Finney gave some interesting particulars respecting the origin and progress of the Oberlin Institute, and the state of religion in that College, and in America generally; together with some observations on his labours in promoting revivals in this country: at the conclusion of which

It was moved by Rev. J. A. James; and seconded by Rev. James Sherman:

V. That this Assembly cordially greets their brother, the Rev. C. G. Finney, and, through him, the Churches of America; also expresses its sincere gratification with the address now delivered by him to the assembled brethren; and moreover prays that his visit to England generally, and to London in particular, may prove of essential service—reviving the piety and stimulating the energies of the Churches of Christ, and awakening the deepest solicitude in the minds of multitudes respecting their spiritual and eternal destinies.

ADJOURNED MEETING, Friday Morning, May 10. The Rev. Dr. Morison in the Chair.

The Rev Thomas Scales offered prayer.

The Chairman called on the Rev. Thomas Binney to give a verbal report of his visit to the Congregational Union of Scotland, as the representative of this Union; which being done, Mr. Binney introduced the

Rev. Dr. Wardlaw, of Glasgow, as the delegation from Scotland to this Assembly. The venerable Doctor having delivered an interesting and gratifying address,

It was moved by Rev. James Parsons, of York; seconded by Rev. Dr. Vaughan, of Manchester:

VI. That this Meeting has heard the report of the Rev. Thomas Binney, respecting his visit to Scotland, with feelings of liveliest pleasure and satisfaction; and hereby tenders sincere thanks to its highly-esteemed brother for the faithful and successful discharge of the duties assigned him as its representative at the recent meetings of the Congregational Union of Scotland.

And this Meeting moreover cheerfully welcomes the presence of its venerable friend and brother, the Rev. Dr. Wardlaw, in its Assembly, as the representative of the Congregational Union of Scotland; has heard with much gratification his statement respecting the condition and progress of religion among the sister churches in that land, whose prosperity and increase will ever afford this Assembly the highest pleasure; and would assure Dr. Wardlaw of its undiminished esteem and affection, and offer its fervent prayer that his valuable life may be long spared as a blessing to his family, his church, his denomination, and the world.

To this Resolution, passed by acclamation, Mr. Binney and Dr. Wardlaw responded.

Mr. Binney suggested the desirableness of an Evening Soirée of Brethren, for tea and more familiar and fraternal communion than could be enjoyed in the public assembly, and that the Thursday evening of the Missionary week would be a suitable time for such an engagement.

The Rev. J. Baldwin Brown, B.A., suggested an instruction to the Committee to consider the subject of admitting Reporters to the Assembly in future.

Samuel Morley, Esq., rose and requested the attention of the Assembly to a Resolution on the subject of the Magazines and their Editor, which was essentially necessary to complete the Resolution passed on Tuesday, as a rider to that adopted respecting the Report.

The following Resolution was moved by Samuel Morley, Esq.; seconded by Rev. Dr. Tidman; and carried by acclamation:

VII. That this Assembly, referring to the Resolution adopted on the 7th inst. with regard to the Magazines hitherto connected with the Union, and being desirous of preventing any public misapprehension on the subject, declares that, so far from intending the slightest imputation on the integrity and right-mindedness or general qualifications of their laborious Editor, cherishes a high estimate of the value of his past services, and cordially desires for him a long career of usefulness in promoting the cause of Christian truth, believing that the arrangement, while it will relieve the Congregational Union from an undesirable responsibility, will leave to the Editor a more unfettered right to the expression of his own personal views on any of the great subjects which now prominently occupy the public mind.

The Rev. Dr. Campbell addressed the Assembly at considerable length, and concluded by expressing his satisfaction with the Resolution now passed, in connection with that passed on Tuesday, to which it was to be regarded as an appropriate and a necessary sequel.

The following Resolution on Lectures to the Working Classes was moved by Rev. George Smith, Poplar; seconded by Rev. Dr. Massie, London:

VIII. That the Assembly has learned, with great encouragement and pleasure, that the experimental Course of Lectures delivered to Working Men in London and elsewhere, last November, in connection with this Union, proved so successful; and would recommend the brethren residing in all places where the artizan population is numerous, to consider whether they could not, by lectures, conferences, and other suitable plans, place themselves in such friendly and favourable communication with this numerous and important class of their countrymen as might open the way to exceeding great usefulness.

The business of the Congregational Board of Education was introduced at Twelve o'clock. The Report was read by Rev. Josiah Viney, and the Cash Account by the Treasurer, Samuel Morley, Esq.

It was moved by Rev. Henry Marchmont, Islington; seconded by Rev. Andrew Reed, of Norwich:

IX. That the Union exceedingly rejoices in the vigorous and effective operations of the Board of Education, and in the cheering prospect of their ability, by the generous liberality of friends, to purchase Homerton College, without the incumbrance of a debt; and recommends to the cordial support of the churches the further efforts of the Board of Education.

The Metropolis Interments Bill was adverted to by Rice Hopkins, Esq., of London, and others; whereupon it was moved by Rice Hopkins, Esq.; seconded by Josiah Conder, Esq.; and carried unanimously:

X. That this Assembly, while cordially admitting that it is highly desirable that interments in towns should be abandoned, feels called upon to express its strong disapproval of the "Metropolitan Interments Bill," for the following reasons:

1. Because the powers proposed to be given to the General Board of Health are much more extensive and arbitrary than ought to be granted to any such body. Not only may they make proper regulations for sanitary purposes, but the Bill proposes to authorize them to purchase, provide, and lay out burial-grounds; to build chapels; to appoint chaplains, and other officers and servants; to conduct funerals, and charge such fees for them as they may determine; to grant such *perpetual* annuities as they may think fit to existing incumbents of parishes, and to their successors, for the loss of burial-fees which they may sustain by the abolition of interments in their respective parishes; and to incur various other expenses, and then to levy a rate on the inhabitants of the district, *without asking their consent*, to make up the annual sums required to meet these expenses, in the event of the burial-fees being insufficient.

2. Because it confers enormous patronage on the Bishop of London, such as no individual ought to possess. The Bill provides that all chapels required in "consecrated portions" of burial-grounds shall be erected according to a plan approved of by him; no chaplains can be appointed without his license, and they must then be under his control; and the annuities to incumbents are not to be reduced without his approbation.

3. Because of the sectarian character of the Bill, which proposes to divide burial-grounds into what are called "consecrated" and "unconsecrated portions," so as to perpetuate religious distinctions among the dead, instead of allowing that wiser absence of distinction which is found in cemeteries in Germany and Paris.

4. Because of the gross injustice which the Bill would inflict on the inhabitants of the Metropolis,

by requiring them to pay the perpetual annuities already mentioned to incumbents of parishes, for services which they can never be required to perform.

That in order to give effect to the opposition of this Assembly to the "Metropolitan Interments Bill," a Deputation be appointed to wait on the Right Hon. Sir George Grey, Bart., by whom this Bill is conducted in the House of Commons; and that such Deputation consist of the Rev. Dr. Morison, the Chairman, the Rev. Drs. Campbell and Massie, Mr Alderman Kershaw, M.P., and Messrs. Conder, Hanbury, Swaine, and Hopkins.

That inasmuch as it is understood that if this Bill be passed for the Metropolis, a general measure of a like nature will be introduced for other parts of the kingdom, it is desirable that our brethren generally should, as far as practicable, endeavour to induce their Representatives in Parliament to oppose the objectionable features of the Bill which have been already mentioned, and to urge the Government to substitute for the present measure one that shall be economical, just, and equal.

"Australian Colonies Bill."—The following Resolution on the above Bill was moved by Josiah Conder, Esq.; seconded by Rev. Thomas James, Secretary of the Colonial Missionary Society:

XI. That this Assembly, having regard as well to the general interests of the British Colonies, as an integral part of the Empire, as to the religious rights and interests more especially of the free churches of their own order in the several Colonies which repudiate all State support by grants from the public purse, feel called upon to express their strong dissatisfaction and indignant regret that, in the pending Bill for extending to the Australian Colonies the benefit of constitutional self-government, an insulting restriction should be laid upon the local legislatures in respect of the allowances now made from the Colonial funds to the ministers of the Anglican, Presbyterian, Wesleyan, and Romish communions; forbidding any diminution or alteration of those grants without the consent of the Crown.

That this invidious and offensive proviso is directly at variance with the great principle of Colonial government, as enunciated by Earl Grey, in a despatch to Sir C. Fitzroy, that all affairs of merely local concern should be left to the regulation of the local authorities; that, with reference to their own religious institutions, the Colonists, having the deepest concern in the matter, ought to enjoy the most complete liberty of judgment and action; and that the jealous anxiety of the Imperial Government to bar the adoption of any better arrangements by the Colonial Legislatures is but too likely to provoke political discontent and religious discord.

That, as a very considerable portion of the population derive no benefit from these grants to the ministers of the four religious bodies, because it is contrary to their religious principles to accept of State support, such allowances made from the general taxation involve, in the opinion of this Assembly, an unjust exaction, and have ever proved a source of sectarian jealousy and social discord. That, nevertheless, this Assembly would not have felt called upon to complain of Her Majesty's Ministers, had the Bill left the determination of this delicate question to the discretion of the Colonists themselves; but they cannot but regard the arbitrary and compulsory perpetuation of the system by Imperial interference as alike uncalled for, impolitic, and dangerous to the peace of the community.

That the cordial and respectful thanks of this Assembly are tendered to Charles Lushington, Esq., M.P. for Westminster, for having, in pursuance of notice, moved, as an Amendment on the Bill, the omission of the provisions referred to, and for the very forcible manner in which he urged these grounds of objection upon Ministers and Parliament; also to the forty-four honourable Members who, on a division, voted in favour of Mr. Lushington's Amendment, which was rejected by a Government majority.

"Marriage Bill."—A Resolution on this subject was moved by Rev. Robert Ashton; seconded by Benjamin Hanbury, Esq.; and carried unanimously:

XII. That this Assembly declares itself decidedly in favour of the measure now before Parliament for permitting and legalizing the marriage of a widower with his deceased wife's sister, believing that the existing state of the law is far from satisfactory, and leads to greater moral evils than those it is intended to remedy; and believing that the question may be left, with safety and advantage, to be adjusted by the free action of the religious feeling and sound sense of the British people.

That this Resolution be embodied in the form of a Petition to the House of Peers, and signed in behalf of this Union by the Chairman and Secretaries.

Moved by Rev. Alexander Fraser, A.M., Blackburn; seconded by Rev. J. Fleming, Lancaster:

XIII. That, in accordance with the recommendation to that effect by the Preliminary Meeting, held on Monday last, the Rev. John Kelly, of Liverpool, be respectfully requested to fill the Chair of this Union for the year 1851.

Moved by Rev. Thomas Scales, Silcoates; seconded by Rev. J. S. Russell, M.A., Yarmouth:

XIV. That, pursuant to a similar recommendation, the churches and pastors of Hull be requested fraternally to receive this Union at the Autumnal Assembly of 1851.

Moved by Edward Swaine, Esq.; seconded by Rev. Thomas Binney:

XV. That, at the close of its present Session, this Assembly do stand adjourned for the Autumnal Meeting, appointed for Southampton, in October next, on such days in that month as may be arranged between the brethren in Southampton and the Committee of the Union.

Moved by Rev. Thomas Pullar, Southampton; seconded by William Wills, Esq., Bristol:

XVI. That, as advised by the Preliminary Meeting, held on Monday last, the Committee of the Union be re-appointed, with power to add to its number; also, that the Treasurer and Secretaries be requested to retain their respective offices.

Moved by Dr. Stroud, of London; seconded by Rev. John Sibree, Coventry:

XVII. That the best thanks of the Assembly be hereby presented to the respected pastor and deacons of New Broad-street Meeting-house, for the cordial and prompt willingness with which they granted the use of this building for the meetings now drawing to a close.

Moved by Benjamin Hanbury, Esq.; seconded by Rev. Dr. Massie:

XVIII. That this Assembly cannot adjourn without an expression of sincere and affectionate sympathy to their honoured brethren, Rev. Algernon Wells, and Rev. W. Stern Palmer, now absent through personal affliction; nor without assuring them of their fervent prayers that they may speedily return to their accustomed offices and duties, with renovated health, and increased devotedness to the service of their Lord and Master.

Moved by Rev. Thomas Adkins, Southampton; seconded by Edward Baines, Esq., Leeds:

XIX. That, with assurances of much personal esteem and regard, this Assembly presents to the Chairman, the Rev. Dr. Morison, its grateful acknowledgments for the ability, firmness, and courtesy with which he has presided over its various proceedings, and by which he has so essentially promoted the order and success of the whole.

The Chairman acknowledged the Resolution, and the Rev. Dr. Campbell concluded the meeting by offering solemn prayer.

Theology.

LETTERS TO THE BRITISH CHURCHES.

Letter I.

THE TALE OF OUR FATHERS.

"We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old."—Psa. xliv. 1.

None of the Psalms contains so much that directly bears upon the work of Gospel diffusion, and that is so specially pertinent to the times which are passing over us. Our Fathers have told us glorious things of what the Lord did in their days, in the conversion of men; and it is well that we, their children, should familiarize our minds with their heavenly tale. The Lord has, at present, as it is written in a subsequent verse, in a measure "cast off and put us to shame," and "goes not forth with our armies." As applied to the days passing over us, however, this language must be somewhat qualified: the Lord has not wholly cast his people off; the work of salvation is still advancing; but for many a day there has been an end of those glorious manifestations of grace and of power which distinguished the times of our Ancestors.

On the present occasion we would fix attention, for a little, upon the memorable case of Cambuslang, which stands associated with some of the most extraordinary facts of the religious history of Scotland. Cambuslang is a little village about four miles distant from Glasgow. In the year 1742 the minister of the parish was the Rev. Mr. M'Culloch, who, in reference to the wonderful work of which we speak, in a letter to a friend, expressed himself as follows:

"*May 8th*, 1742.

"Sir,—As the report of the good work at Cambuslang, which has for several weeks engaged the attention of numbers in this city and country in the neighbourhood, is now spread over a great part of the nation, it is no wonder that one who lives at the distance you do should be curious to have a true relation of it; and as I would be glad of any opportunity to serve you, it is very agreeable to me to think that I can gratify you in this matter; especially in what concerns the people in that parish and some other parishes near it, having had opportunity to converse fully with the minister of Cambuslang, and with many of the people there who are under this spiritual exercise, and also with some other ministers who have several in their parishes who appear to be under the same happy impressions.

"There is one thing in the entry I must apprize you of, viz., That I am to confine myself to a simple narration of facts, as the evidences on which the opinion of many concerning the present happy change that is wrought in that people is founded, without entering into any reasoning, but leaving it to yourself to draw proper conclusions from the facts, after comparing them with Scripture rules and instances.

"I must also acquaint you, as it was natural to expect, when, on a singular occasion of this sort, great numbers of people from adjacent towns and country came flocking to a place that became so remarkable, that in such a promiscuous multitude some counterfeits would readily happen. It was the early care of ministers who interested themselves most in that matter, to enter into a strict examination of those who appeared to be under more than ordinary concern, so as to obtain satisfaction to themselves whether the work was solid, being justly apprehensive that the powers of darkness would not fail to employ their devices to bring contempt on what would tend so much to the honour of the Gospel.

"In these watchful endeavours, it must be owned that some impostors were found to have mixed with the sincere; but there is reason to bless God, that, so far as yet appears, they have been very few; and as these have been severely rebuked, so the most awful warnings have been given against all such insincere pretensions, which warnings, there is reason to believe, have had very good effects.

"Now, sir, to give the short history of this matter:

"The minister of that parish, in his ordinary course of sermons for nearly a twelvemonth before this work began, had been preaching on those subjects which tend most directly to explain the nature and prove the necessity of regeneration, according to the different lights in which that important matter is represented in holy Scripture: and for some months before the late remarkable events, a more than ordinary concern about religion appeared among that people; one good evidence of which was, that about the end of January last a petition was given in to the minister, signed by about ninety heads of families, desiring a weekly lecture should be set up, which was readily granted, and the day fixed on Thursday, as most convenient for the temporal interests of the parish.

"On Monday, the 15th of February, 1742, there was a general meeting at the minister's house of the particular societies for prayer that had subsisted in the parish for several years before: on Tuesday there was another meeting for prayer there, the occasion of which was a concert with several serious Christians elsewhere about solemn prayer relating to the public interests of the Gospel; in which concert only a small number of people in Cambuslang were engaged at first; but others getting notice of it, desired to join, and were admitted. The people who met for prayer these two days apprehended

they had been so well employed, and found so much leisure for it, that they had a third meeting on Wednesday; but on all these three days they returned timeously in the evening to their own houses; so far is it from being true that they rushed from some of these meetings to the church, where they continued for some days and nights, as was reported.

"Before Thursday, February 18th, they had week-day sermons only on Thursdays, according to the above-mentioned desire of the parish; and before that day, though several particular persons came to the minister from time to time, under deep concern for their salvation, yet there came no great numbers together. But on that day, after sermon, a considerable number of people, reckoned by some present about fifty, came together to the minister's house, under convictions and alarming apprehensions about the state of their souls, and desiring to speak with him.

"From this unexpected number coming in an evening in so great distress, and the necessity of the minister's exhorting them in general, and conversing with many of them separately, you will easily perceive that he behoved to spend that night with them, as he did the best part of two or three more since this work began, which is now about twelve weeks.

"After this, numbers daily resorted to that place, some to hear the word, some to converse with those who were under this remarkable concern, and others with different views; and the desires and exigencies of those were such, that the minister found himself obliged, without any previous intimation, to provide them with daily sermons, a few days excepted; and, after sermon, usually to spend some time with them in exhortations, prayers, and singing of psalms; being especially encouraged thereto by the extraordinary success with which God was pleased, from time to time, to bless his own ordinances; insomuch that, by the best information that could be had, the number of persons awakened to a deep concern about salvation, and against whom there is no known exception as yet, has amounted to above three hundred. And through the blessing of God, the work seems to be still making considerable progress every week, and more for some weeks of late than some time formerly.

"Of the number just now mentioned, the far greater part have already given, both to ministers and other serious Christians, a good account of what they have felt in their convictions and humiliation for sin, of the way of their relief by faith in the mercy of God through Christ, and of what they feel in the prevalent inclinations and disposition of their hearts.

"As to their devotion and other parts of their practice, which is that which chiefly attracts the attention and regard of this country, there are comfortable accounts given of it by those who have the\best and most frequent opportunities of knowing their daily behaviour.

"The parish of Cambuslang being of so small extent, that most of the people live within a mile of the church, and some who have the best intelligence being almost every day with the minister, he and they have abundant opportunities to know the practice of such of the people I am speaking of as live within their bounds; and the account they give of it is, that they appear to be in a very hopeful way; and the like good accounts are given by several ministers and others of such of those people as belong to the neighbouring parishes.

"Among the particular good fruits already appearing, both in Cambuslang and elsewhere, the following instances seem very encouraging. A visible reformation of the lives of persons who were formerly notorious sinners, particularly the laying aside of cursing and swearing, and drinking to excess among those who were addicted to that practice; remorse for acts of injustice, and for violations of relative duties, confessed to the persons wronged, joined with new endeavours after a conscientious discharge of such duties; restitution, which has more than once been distinctly and particularly inculcated in public since this work began; forgiving of injuries; all desirable evidences of fervent love to one another, to all men, and even to those that spoke evil of them; and among those people, both in Cambuslang and other parishes, more affectionate expressions of regard than ever to their own ministers, and to the ordinances dispensed by them; the keeping up divine worship in families where it was neglected very often by some, and entirely by others; the erecting of new societies for prayer, both old and young, partly within the parish, where no less than twelve such societies are newly begun, and partly elsewhere, among persons who have been awakened on this occasion; and, together with all these things, ardent love to the Holy Scriptures, vehement thirsting after holy ordinances, earnest desires to get private instructions in their duty from ministers and ot hers, with commendable docility and tractableness in receiving such instructions.

"This thirst after knowledge is particularly remarkable in those who were more ignorant, several who cannot read, and some of them old persons, being so desirous to be better acquainted with the Word of God, that they are resolved to learn to read, and some of the younger sort actually putting themselves to school.

"I would farther add, that these good impressions have been made on persons of very different and opposite characters and ages—on some of the most abandoned as well as the more sober; on young as well as old; on the illiterate as well as the more knowing; on persons of a slower as well as those of a quicker and more sprightly genius; and, which seems to deserve special attention, on persons who were addicted to scoffing at sacred things, and at this work in particular at the beginning of it.

"The sum of the facts I have represented to you is, that this work has been begun, and carried on under the influence of the great and substantial doctrines of Christianity, pressing jointly the *necessity of repentance towards God, of faith in our Lord Jesus Christ, and holiness in all manner of conversation*; that it came after such preparations as an extensive concern about religion gradually increasing, — together with extraordinary fervent prayer in large meetings, particularly relating to the success of the Gospel; that great and successful pains have been taken to discover and discountenance hypocritical pretences, and to warn people against what might have the least appearance of enthusiasm or delusion; that the account given by a very large number of people of their inward exercises and attainments seems to agree with the Scripture standard, and they are bringing

forth in practice fruits meet for repentance, comprehending the several branches of piety, and of the most substantial morality, that can entitle men to the regard of friends of religion and virtue.

"I leave it to you to judge how far such facts make it evident that this work is from God, when (to use the words of a pious divine treating of a subject of the same nature) he that was formerly a drunkard lives a sober life; when a vain, light, and wanton person becomes grave and sedate; when the blasphemer becomes a praiser of God; when carnal joy is turned into heaviness, and that professedly on account of their soul's condition; when the ignorant are filled with the knowledge of divine things, and the tongue that was dumb in the things of God speaks the language of Canaan; when secure sinners have been roused with a witness about the state of their souls, those who were ignorant can speak skilfully about religious things, and even the graceless are increased in knowledge; swearers drop their oaths, and speak reverently of God. Vain persons, who minded no religion, but frequented taverns and frolics, passing their time in filthiness, foolish talking, and jesting, or singing paltry songs, do now frequent Christian societies (for prayer), seek Christian conversation, and talk of soul concerns, and choose to express their mirth in psalms, and hymns, and spiritual songs. Those who were too sprightly to be devout, and esteemed it an unmanly thing to shed tears for their souls' state, have mourned as for an only son, and seemed to be in bitterness as for a first-born; and persons who came to mock at the lamentations of others have been convinced, and by free grace proselyted to such ways as they formerly despised."

It will be seen that this letter is dated May 8th, 1742, which shows that a celestial fire was thus fairly kindled—a fire which was soon to be blown into a flame, and not only to throw its light over the whole of Scotland, but to attract the notice of the Protestant Churches in England and in America. The appointed instrument of this great work was the Rev. George Whitefield, whose own letters on the occasion possess an interest and a value which you will not fail to appreciate. Whitefield reached Edinburgh on the 3rd of June, and on the 7th he received from the Rev. Mr. M'Culloch the following invitation:

"*Cambuslang, June 7th*, 1742.

"REV. AND VERY DEAR SIR,—I rejoice at the news of your safe arrival at Leith last week, and desire to be thankful that now at length you have had a prosperous voyage to this country, by the will of God. Adored for ever be our exalted Redeemer, into whose hands all things are given by his heavenly Father, for all his merciful interposals in your behalf, in delivering you when you was within a few inches of falling by the sword of an enraged, though unprovoked enemy; and for all the other deliverances he has wrought for you: and more especially, for continuing to countenance you so remarkably in his service for the good of souls.

"Allow me now to tell you, dear brother, that God has raised a wonderful thirst in people that come flocking here after the Word: and that there is a very earnest desire in multitudes to hear you preach, and a longing for your coming here. Let me beg, therefore, you will come hither and help us with all possible expedition. Our Emanuel continues to make glorious conquests in this place. It was reckoned there were about fifty persons in soul-distress in my house, on Sabbath, the 29th of April, after sermon; and that about half of them had fallen under distress that day: and yesterday and this day about a dozen more have fallen under convictions here, and their exercise seems kindly and promising.

"I would gladly have come and waited on you at Edinburgh, but my work is so great and close as will not now allow it: but I hope the general expectation that this place would be among the first you would visit after your arrival in Scotland, will not be disappointed. I would beg of you, if possible, to come and preach here on our weekly lecture day, on Thursday next, and resolve to continue preaching in this place for some time. Vast multitudes used to resort here often, and no doubt will increase much upon notice of your coming: and the Spirit of God seems to be at work upon many souls, and I hope will yet put forth his power more eminently on many others. May the Lord send you to us soon with the full blessing of the Gospel. Meantime cease not to pray for your unworthy brother, "W. M."

This letter beautifully testifies to the spirit of the man under whom the work began, and also bears witness to the good effects which already had attended the preaching of the Gospel. Whitefield, while he commenced his labours in Edinburgh, lost no time in visiting Cambuslang, where he was accompanied by a power which had never attended him before. The letters which passed upon the occasion we have found in the Tabernacle House, London, in an ancient volume, a sort of periodical started, as stated by the printer and publisher, at the suggestion of Whitefield himself, for the purpose of diffusing religious correspondence, and which has come down as part of his own small library. The volume comprises many other curious documents and communications referring to the progress of the Gospel.

How matters went at Cambuslang is vividly depicted by Whitefield himself, in a letter written to Mr. Cennick, who, about that time, preached a good deal at Whitefield's Chapels—the Tabernacle, and Tottenham-court Chapel, London. The first letter runs thus:

"*Glasgow, June 16th*, 1742.

"MY VERY DEAR BROTHER,—I know not where to begin, or how to end telling you what is doing in Scotland. Last Lord's day I preached in the morning in the Park at Edinburgh, to a very great multitude. Afterwards I attended,

and partook of the Holy Sacrament, and served four tables; and preached in the afternoon, in the churchyard, to a far greater number. But such a Passover I never saw before: from morning till evening what a frame was my soul in! Indeed my soul was wonderfully affected—I never felt myself more unworthy; and never was enabled with greater faith to plunge myself in the Mediator's blood. Oh, it was a day never to be forgotten. On Monday I preached again at Edinburgh with great power. On Tuesday I preached twice at Kilsyth, twenty-seven miles westward, to ten thousand: but such a commotion I believe you never saw. Oh, what agonies and cries were there! Poor little lambs were ready to break their hearts! Last night God brought me hither. A friend met me without the town, and welcomed me in the name of twenty thousand. The streets were all alarmed. By three in the morning people were coming to hear the Word of God. By seven I preached to many many thousands, and again this evening. Our Lord wounds them by scores. It is impossible to tell you what I see: it is glorious to hear the accounts given. I am apt to believe you will come and see hereafter. The work is spreading exceedingly—it flies from parish to parish. Oh, what distressed souls have I beheld this day! I have not time to acquaint you with particulars. Publish this on the house top; and exhort all to give thanks. God willing, you shall hear every post from, dear brother Cennick, ever yours in yours and mine,

"GEORGE WHITEFIELD."

In this brief record much is said: it speaks alike to the internal power of which he was the conscious subject, and to the external manifestation of the Divine presence. What force in the expression, "I never felt more unworthy; and never was enabled with greater faith *to plunge myself* IN THE MEDIATOR'S BLOOD!" The capitals are in the original. Three days after we find him writing to Mr. Cennick again, from Edinburgh:

"*Edinburgh, June* 19*th*, 1742.

"MY VERY DEAR BROTHER,—You have hereunder the copy of a letter sent me from Cambuslang, June 18th, 1742. Since I wrote last I have seen such things as I never beheld before. Yesterday morning I preached at Glasgow to a very large congregation. At mid-day I came to Cambuslang, the place which God hath so much honoured: I preached at two to a vast body of people, again at six, and again at nine at night. Such commotions surely were never heard of: especially at eleven at night, it far outdid all I ever saw in America. For an hour and an half there was such a weeping, and so many falling into such deep distress, expressed various ways, as is inexpressible. The people seem to be slain in scores, and are carried off, and come into the house like soldiers wounded in, and carried off a field of battle. Their cries and agonies were exceeding affecting. Mr. M'Culloch preached, after I had done, till past one in the morning, and then could not persuade them to depart. In the fields all night might be heard the voice of prayer and praise. Some young ladies were found under a hedge at break of day, by a gentlewoman, praising God; and she went and joined with them. The Lord is, indeed, much with me. I have preached twice to-day already, and am to preach twice more, perhaps thrice more. The commotions increase. To-morrow and Lord's day I preach at Cawder; on Monday here again; on Tuesday at Kilbridge; and then, God willing, at Glasgow. I am persuaded the work will spread more and more."

The letter sent him from Cambuslang, to which he refers, is merely illustrative of the work, and confirmatory of Whitefield's own testimony; it runs thus:

"*Cambuslang* (past four in the afternoon)
"*June* 18*th*, 1742.

"ABOUT half an hour ago Mr. Whitefield returned from the field. The Captain of our salvation was there with his servant, and shot his arrows thick among the people. There appeared the greatest wounding we have yet seen. At this time there is a number of souls brought into the house so deeply wounded, that they would seem to die if they do not get balm of the great physician. Such weeping and mourning my eyes and ears never till this day witnessed. I can but think but last night (about ten o'clock, when Mr. Whitefield was preaching) out of about two thousand people, two-thirds of them were in distress, crying out for Jesus to have mercy upon them. I think here is work for twenty ministers, if they were just now here. I wish some from Edinburgh would come."

To this extract is subjoined another, still more copious and satisfactory, showing how the work had taken hold of all ages. It is as follows:

"*Glasgow, June* 17*th*, 1742.

"DEAR MR. D.—I received your very agreeable letter yesterday, and am heartily glad to hear of your sweet experience, &c. I am glad to hear of all your other accounts from Edinburgh. Please to know that Mr. Whitefield came to Kilsyth, and preached two sermons on Tuesday last to a great auditory, where the Lord, I am credibly informed, remarkably gave testimony to the Word of his own grace, particularly in awakening many sinners that day, and making them yield the matter to the dear Redeemer, and content to take their salvation as a free gift, through his merits. He came here that night, and preached a short sermon yesterday morning from Isa. lv. 1; and in the evening lectured on the impotent man in the fifth of John. In both which discourses our glorious Redeemer girded his sword upon his thigh, and rode prosperously through a great multitude, and by his Spirit wounded a great number of stout-hearted sinners, both men, women, boys, and girls; that beside those that were carried off at the dismissing of the meeting. It was truly astonishing to see the arrows of the Almighty sticking so fast in the hearts of sinners, that several men and women were obliged to sit or lie still for some time, till they were carried off. I believe there was never such a day of power in awakening sinners in the High Churchyard of Glasgow. O, astonishing sovereignty! In the interval of sermons he was crowded with distressed souls where he stayed.

He preached this morning distinctly to distressed souls, from Isa. xxxviii. 14: "I am oppressed, undertake for me." And I hope it was a glorious refreshing morning to many souls. He preaches at Cambuslang this evening, and to-morrow morning and evening; and the sacrament being at Calder on Sabbath next, he is invited to assist there; and he has undertaken, and is appointed to preach there on Saturday, whereof many are glad, and wish he may have as sweet a communion at Calder as he had with you. At his return to Edinburgh, I hope he will have much to say to the praise of the blessed Emanuel, and to sing of his power which he has seen already at Kilsyth and Glasgow, more than ever he saw in Scotland. The work at Cambuslang is flourishing as much as ever. Last Sabbath, in the kirk at Cumbernad, two or three miles from Kilsyth, there was a great awakening of sinners which was never heard of there before. There was a communion last Sabbath in the parish of Strathblane, about eight miles north of Glasgow: there were awakenings in the consciences of many poor sinners, who were never observed before. O, advertise all you know who have any zeal for our Zion, to praise her great King that thus triumphs in poor Scotland. The parishes mentioned in my last is pleasantly going on.

"This being the first day at Calder, I am just now informed that our dear Redeemer has made many wounded souls, and has raised in them a panting after the blessed Jesus. I hope next week to give you a refreshing account of it.

"O, write to all Zion's friends, to praise her King for what he has done, and to give him no rest till he makes Zion a praise through the whole earth.

"Since writing the above, I am credibly informed that there has been glorious displays of the Redeemer's power at Cambuslang. O, glorious news! (Signed) "J. A."

It is, we presume, impossible to peruse these records without a wish, a desire, a heart-felt prayer, that such times may soon return; and certain it is that, at a future day, such and even better times will arrive, when the Lord will take to himself his great power, when his word will come forth as a flaming sword, and pierce the hearts of his enemies, inflicting wounds which nothing can heal but his own most precious blood. The Ministers and the Churches of this and of all lands have every encouragement to look for such seasons of power and glory. When once all in good earnest shall desire them, it will be a token of their speedy approach. Desire will prompt prayer; prayer, effort; and effort, thus prompted, will not go unblessed.

Men and Brethren! Are these things even so? Yes! God hath willed it: he hath said it, and will do it. It is for his people to wait at his footstool, and to give him no rest till he has made Jerusalem a praise in the whole earth. Let us have faith in the Saviour's promise—faith in the Spirit's power! Let us beware of substituting learning for grace! So far as man is concerned, the power that is wanted is less mental than moral; and the knowledge necessary is less that of science than of Scripture. On these matters the Church has erred, grievously erred, in days that are past; she may err again; she is erring now. Is it not, therefore, meet that she should correct her ways, and be on her prayerful watch to avoid again falling into the same snare? The god of the Church's idolatry, at present, is what she calls "Intellect." She is more intent on genius than on grace, and less concerned about its sanctity than about its splendour. The Divine Head of the Church is less looked to than the seats of learning for Ministers of the Word. It is time the Church should search the Sacred Scriptures for guides on this great question; for it is one of life and death to her. Let her call to mind the fact that the greatest of God's ancient Ministers was at once "a burning and a shining light." The union is still indispensable to the highest and most efficient order of Ministry. It is to little purpose that a Ministry "shines," if it does not "burn." Indeed, the burning is the higher, far the higher quality; for the burning, with but little of the shining, may work wonders. The shining, whatever its amount, without the burning, will be impotence. We say the burning is the higher quality, forasmuch as the shining is lost in the declaration of inspired lips: "He maketh his Ministers a flame of fire." It was a common saying of Whitefield, that "the Ministers of Christ ought to be as fire amongst stubble." Such men are the Lord's own gift, and for such the Church should look, long, and pray. If she do so, He is faithful, and the blessing will come, to their joy and the salvation of the world.

PECULIAR PRACTICES OF VIRTUE AND PIETY AMONG THE ANCIENT NONCONFORMISTS.

At the commencement of the last century a great deadness had crept over the whole Protestant World; and even in Scotland itself—with all its Bible blessings, its limited population, ample parochial, school, and university appurtenances—it had reached a crisis. True Gospel doctrine and spirituality had begun to disappear from the face of the nation, and another doctrine had become

popular both in the universities and in the parish pulpits. In those days the state of the Church was the state of the nation, since, strictly speaking, there was no dissent. In England, things were rather worse than better. The Established Church could scarcely have sunk lower. With hardly an exception, the reign of darkness, death, and false gospel, was universal. Under these circumstances, it was not to be expected that Protestant Dissent would be in a healthful condition. Accordingly, it not only did not escape the contagion, but became threatened with desolation. Doctrine suffered exceedingly; the piety of the churches began to decay; and while death did its work and diminished their numbers, the work of conversion came almost to a stand; and thus the loss was not replenished. Churches were generally small, and many of them ready to die out. Under such circumstances, it was to be supposed that the minds of such men as Doddridge and Watts, Somes and Jennings, would not be easy; and such was the fact. All their tongues and pens were exercised with a view to arouse the slumbering churches. Watts was the last to move; but at length he came forth with effect superior to them all. On the present occasion we shall confine our attention to him and his "Humble Attempt towards the Revival of Practical Religion." The sweet singer of our Nonconformist Israel, having been requested to deliver a discourse at the ordination of Mr. Oakes, of Cheshunt, in November, 1729, was detained by indisposition. Nevertheless, he was urged by the ministers and people to give them from the Press that which he had prepared to address to them from the pulpit; and hence the publication just mentioned. It was, of course, extended to four or five times the bulk, which would have been admissible in oral delivery. It comprises two parts; the first addressed to Ministers of the Gospel, and the second to Churches. In dealing with the Ministers, the excellent writer descants at large on the importance of a minister's personal religion, private studies, pulpit preparation, and pastoral department; closing with a vehement and pathetic enforcement of these exhortations on the conscience. In addressing the People, he enlarges very amply on the advantages of Protestant Dissenters in matters of religion, on their obligations to greater degrees of holiness; on the peculiar practice of piety and virtue among the ancient Nonconformists, their special advantages and obligations; and closes with a sweet persuasive to superior virtue and piety. On these several heads there is much excellent matter. For the present we select the chapter entitled, "Peculiar Practices of Piety and Virtue among the Ancient Nonconformists," which will, we trust, prove a refresher to many a weary heart, and tend materially to strengthen weak hands, and to confirm feeble knees:

"PECULIAR PRACTICES OF VIRTUE AND PIETY AMONG THE ANCIENT NON-CONFORMISTS.

"Our ancestors, the Puritans and Nonconformists, distinguished themselves by their great reverence of the name of God, and keeping a constant jealousy and watchfulness over their words, lest they took that holy name in vain. This has been your character in days past, in the age of your predecessors, and I hope this honour remains still amongst you.

"You and your predecessors have been very much distinguished from the bulk of the nation, by observing the Lord's day with greater strictness, in employing the several parts of it in religious worship, private or public, so far as the strength and health of your bodies would permit, and so far as is consistent with the common necessities and occasions of life. This has been a distinction of considerable standing, and that not in a town or two, but generally throughout the nation.

"If persons heretofore neglected to worship God publicly above once a day, unless they were confined for want of health, or by the necessary duties of life; if they counted it of no importance how they spent their time when public worship was ended; if they indulged themselves in little recreations abroad or at home, or in unnecessary businesses or amusements; if they wasted the afternoon in prolonging their dinners, and filled up those hours with the pipe or the glass, or with impertinent conversation, which the more serious employed in public assemblies of worship; if they made the Lord's day evening a season of familiar visits, wherein they wore away another hour or two in discourse of secular affairs, in trifling subjects, as now-a-days over a tea-table, or in the more gustful and modish language of scandal and defamation; if they made no account of any other part of the day besides that which was actually spent in

public devotion, but turned it into hours of diversion and entertainment, we have been wont generally to conclude, and with good reason too, surely these persons can never be Nonconformists, for their education never would have permitted them to pay so slight a regard to the Lord's day.

"Well, my friends, how stands the case now amongst you? What do you more than others? Does the same distinction still remain between you and your neighbours? Or is it lost and vanished away? I am well assured there are some members of the National Church that pay a most religious regard to the day of Christ and his resurrection; but there are multitudes that make but little account of it, especially when Divine Service is ended. Are you careful, my friends, to distinguish yourselves from these your looser neighbours in this matter? Or do you give yourselves up to vain amusements and impertinences on the Lord's day, or to trifling and formal visits; and thus deprive two families at once of the serious improvement of what you and they have heard in public worship? Are you careful to spend as much time as you can in the worship of God through Jesus Christ, and in the concerns of your eternal welfare, either in the closet and retirement, or with some pious companions? Or do you lavish away the evening in familiar forms of complaisance and ceremony, entertainment and diversion, without a word of God and religion, or recollecting the sermons of the day for your mutual increase of knowledge and grace?

"I am naturally led, in the next place, to mention religious discourse and conference upon themes of virtue and practical godliness, as another thing whereby Dissenters heretofore were used to distinguish themselves: they exhorted and comforted one another under their sorrows by holy conversation. If a person with never so much prudence and seriousness should introduce a discourse of holy things into a friendly or familiar visit, and especially if he should give a rebuke to any profane speeches, some of the company would have been ready to say, 'Surely this was some Dissenter, some precise Puritan:' and this honour was done us by those who designed contempt and reproach.

"Well, how stands the case now? Are not the Dissenters as backward as others to begin religious discourse, to put in a word for God or virtue, or to introduce anything of heaven into their conversation? Are we not as shy, and as much ashamed as our neighbours, of bearing the face of religion in the world? Do we keep upon our tongues the language of piety, and attribute the prosperous or afflicting changes of life to God and providence, or only to good luck and misfortune? Is our communication such as may administer grace to the hearers, and maintain a savour of godliness upon all proper occasions? Do we banish entirely from our visits all loose and profane discourse, and the more notorious crime of scandal, and introduce in the room of it the language of the children of God? They that feared the Lord, in the days of Malachi the prophet, spake often one to another, for their mutual support and assistance in the things of religion; and they shall be mine, saith the Lord, when I make up my jewels. The apostle Paul bids the Thessalonians converse freely with each other upon the future happiness of saints, the appearance of Christ in his glory, his descending to raise the dead, to judge the world, and to carry up his friends to everlasting joy: 1 Thess. iv. 18, and v. 11. This practice would the apostle fain introduce as a custom or fashion among his converts to Christianity, who should distinguish themselves from the world. Let us inquire what is our custom in this case, and what do we more than others? Or have we duly maintained the pious custom, the practice and honour of our ancestors?

"Another thing wherein our ancestors distinguished themselves from many of their neighbours, in the towns and villages where they lived, was in keeping more regular hours for the various duties to God and man, in abstaining from vain company and much wine, in preserving better order in families, and in a more religious concern in governing their households, in maintaining the daily worship of God there, by reading the Word and prayer with an uninterrupted constancy, and in training up their children and their servants to the knowledge and fear of God, and in the faith of Jesus Christ, with utmost solicitude and holy watchfulness. It is true these pious practices were more common in the whole nation three or fourscore years ago than they are now: but if there be any degeneracy in that respect among our neighbours, is there not as great or greater degeneracy in proportion reigning and visible amongst us?

"Shall I address myself with freedom to the parents and governors of families? Are you as solicitous to keep up the seasons of worship in your households as your fathers were? Do you not suffer every little pretence now-a-days to break in upon the appointed times of family religion, and oftentimes to prevent it entirely? Nay, are there not too many among you who scarce ever call upon God in their families at all, unless it be perhaps on a Lord's day evening? Are you so careful to keep regular hours for the various parts of the business of the day, or have you learned to change the course of nature, to turn night into day, and day into night, and to confound the order of things? Can the seasons of family worship be well maintained, or can the master perform it with a clear head and a pious heart in the evening, if he indulges his amusements in public drinking-houses till near eleven o'clock at night, or till the hour of midnight approaches? Is not evening worship very often utterly neglected by this means? Is there any such thing as devotion paid to God in the morning, even in those families whose affairs and circumstances would admit of it, if there were a sincere desire in the masters to maintain it?

"I grant there are some employments, conditions, and cases of life, where it is hardly possible for the household to meet together in the morning; but I am well assured there are many families wherein this piece of religion is neglected, who can make no sufficient apology or just excuse for it. It is with pleasure that I remember that elegant reproof given to a degenerate age in a sermon preached, but I think never published, by the late Bishop Burnet: 'In the days of our fathers,' said he, 'when a person came early to the door of his neighbour, and desired to speak with the master of the house, it was as common a thing for the servant to tell him with freedom, My master is at prayers, as to answer now, that he is not stirring.' This eminently refers to the days of the Puritans, or the time before the Restoration. In which words there was a short, a gentle, and a comprehensive rebuke given to three or four vices at once, (*viz.*) to the waste of daylight in sleep, to disorderly hours, to the neglect of family devotion, and to the being ashamed even of the domestic forms of religion and godliness: all which now prevail so much amongst us. But if this neglect has so much overspread the families of the Established Church, have not the Dissenters lost their religion also in a sad proportion?

"I might inquire further under this head, Are you so diligent and solicitous that your children and servants should know and love God, as your ancestors have been? Does it appear in their improvement in the knowledge and practice of Christianity above their neighbours, that they belong to the family of a Protestant Dissenter, whose character in a former age was famous for education in all the strictest courses of piety and virtue? Or are your households as ill-instructed and as ignorant as any of your neighbours round about you? What have you done in this matter more than others?

"But masters of families are not the only persons that fall under this head of admonition: I fear there are others in our age who continue, from their early education, to worship in general amongst Protestant Dissenters, and yet neglect the good customs of their ancestors; who spend too many hours of life in public-houses, who sometimes raising their spirits a degree above cheerfulness, protract their mirth beyond the midnight hour, and pacify their consciences with this pretence, that they have no family which wants or requires their presence at home. But do not their closets miss them? Do not their Bibles want their perusal? Doth not Solomon wait for them with a word of reproof to those who tarry long at the wine? Prov. xxii. 29, 30. Do not the families where they dwell feel the inconveniences of such late watches? Will not their own health of soul and body find the mischievous effects of it? Will not their character suffer as the offspring of Protestant Dissenters, and the profession which they still make of Nonconformity? Will they continue Nonconformists to the Church, and be so very conformable to the sinful world? Is this to abstain from all appearance of evil? You will find many more pertinent inquiries on this subject in a serious address to those who unnecessarily frequent the tavern, printed lately in New England.

"In the fifth place, may I mention frugality in expenses, and industry in their particular callings, as a remarkable pair of virtues among our predecessors the Puritans and the Protestant Dissenters, our fathers? I mean particularly in this respect, that the want of those virtues scarce ever appeared in the ruin of families, and a bankrupt was almost

an unknown name amongst them: such a man would have borne a long and heavy load of infamy, and have been excommunicated at once, and cast out of the Church with abhorrence, in our fathers' days, unless he could with the greatest evidence have made it appear that some sudden overwhelming distress, some ruinous providence, or some surprising loss, had been the occasion of it.

"But how stands the case now? Is not bankruptcy reckoned too small a crime amongst the Dissenters as well as amongst their neighbours? and that where there can be found no other reason for it, but that they have lived too fast, they have affected the luxuries of life in their dress and furniture, food, equipage, and attendance, and would vie with their neighbours in splendour, grandeur, and expense, where the circumstances of their estate or trade have not been able to afford it? Or perhaps they have frequented taverns early and late, they have habituated themselves to a morning whet, to prepare for some luxurious dish at noon; they have indulged their pleasures and neglected their shop; they have trifled away their time in idle company, and left the business of the proper hour undone; or it may be they have sought to grow rich at once, by plunging themselves into trade and debt beyond all proportion of their own estate or possibility of payment, if they should meet with any disappointing accident; and they have too often assumed the character of the wicked, who borrows when he knows not how to pay again, and run on borrowing without end, and without measure, so long as they could find any artifice to support credit; they have supplied their shops with goods, their table with costly provisions, their houses with rich furniture, and their family with shining apparel, out of the purse of their credulous neighbour, and perhaps made him pay their heavy scores in the tavern also. A man who should have been found in the practice of half these vices would never have been called a Dissenter in the days of our fathers; and it is a heavy shame, and an insupportable disgrace, that there should be any such characters in our day that should wear the name of a Nonconformist: but it is well there is purity of discipline enough in our churches to refuse them at the table of the Lord.

"I proceed now to the sixth and last thing wherein the Protestant Dissenters were wont eminently to distinguish themselves, and that is in their abstaining from those gayer vanities and dangerous diversions of their age, which border so near upon vice and irreligion, that sometimes it is pretty hard to separate them; such are many of our midnight assemblies, midnight balls, lewd and profane comedies, masquerades, public gaming-tables and deep play, and such like places and methods of modern diversion, where temptations abound and surprise the unwary, where virtue and religion are in extremest hazard, and sometimes receive a sore and lasting wound. In this respect shall I put the question, What do you more than others? It is granted there are some persons of the Established Church that have avoided these things as well as our fathers the Puritans, and, in some few families, even of figure and condition, these perilous amusements may be disallowed or seldom frequented: but it was a constant and known mark of a Protestant Dissenter in former days, to refuse attendance upon any of these kind of diversions, and boldly to deny his company when he was never so much importuned. I hope we have not utterly lost those pieces of Puritanism amongst us.

"To sum up all in general, your fathers had an honourable character, and a very great reputation, even among the looser parts of the nation, for strict virtue, for exemplary and sincere godliness beyond the common bulk and multitude of those who called themselves the Established Church; for if any person appeared to be strictly religious and fearful of indulging any sin or compliance with evil company, if he were scrupulous of any doubtful practice, or attempted to give an admonition to the sons of vice, he was presently called a Puritan, or a fanatic, or Presbyterian, by way of reproach. This honour was a frequent tribute paid by the ungodly world to the superior virtue and merit of your ancestors and their profession of Nonconformity. What is become of this your reputation, this honourable character? Have you lost your good name? Have you sold your glory for the indulgence of the follies and vanities of life? Have you fallen into such a neglect of strict religion as leaves no other distinction between you and your neighbours, besides your worship once a week in a different place and manner? It is time, my friends, when religion is sunk into such

an universal decay in the nation,—it is time to inquire whether we have not suffered it to decay amongst us also, whether we are not sharers in the common degeneracy. It is high time to awaken our souls, and inquire, What do we more than others? If the bulk of the nation be gone far in the neglect of virtue and godliness, let us not dare to follow the multitude, and make our profession of separation an empty name, and our pretence to purer worship a mere badge of hypocrisy. Let us remember, if God should take up his rod into his hand, to punish a sinful nation with an overflowing scourge, we who follow any of the vicious customs of the age, who conform to the iniquity of the times, and never separate ourselves from the growing ungodliness of the land, shall be mingled with our neighbours in the common calamity and desolation: our profession of a separate and purer communion will but aggravate our guilt. If we do no more than others in the practice of sincere piety, why should we expect to be distinguished from others by any peculiar instances of sparing mercy?"

SHALL WE HAVE A REVIVAL?

That the Almighty wishes sinners to be what they ought to be, and saints what they profess to be, none will dispute. God is willing. Are we? Itinerant evangelists, fast-days, protracted meetings, anxious seats, &c., are not necessary; but certain conditions *must* be complied with.

I. A church in a state of declension *must* break down before God.—"Brethren," said one, when a protracted meeting was proposed, "I know it will avail nothing to have a protracted meeting, unless the members of the church feel right. Now, I do not feel right: I scarcely feel at all. My prayers and religious services in general, for these last three months, have been little else than formality. And indeed, since I joined the church, fourteen years ago, I never felt so little of the power of religion. I doubt, at times, whether I have not been deceiving myself with false hopes. I think I do rejoice to hear of revivals in other places; but then again I suspect this rejoicing to be only because my own particular denomination of Christians is increased."

Sometimes churches in America refuse to humble, stoutly contending that they are "rich, and increased with goods, and have need of nothing." An evangelist visited E——. It was an important station, and he left nothing untried that might rouse the church to duty. For the space of three months he cried, "Repent, and do thy first works!" But all availed not; and he passed on. God is willing. Are we?

II. Members of the same church, at variance with each other, *must* be reconciled.—If any difference has existed among Christians in America, it is no uncommon thing for them to come forward before the congregation at revival-meetings, each of them confessing himself most to blame, and taking the other's hand in token of reconciliation. Such things have been styled "undignified." But is it unscriptural, unreasonable, unnecessary, that Christians known to have quarrelled should be known also to have confessed their faults one to another? God is willing. Are we?

III. We *must* bring sinners to the Gospel, or take the Gospel to them.—Every house in a township is sometimes visited before protracted meetings in America, and every individual invited to attend. Why are not English Christians more attentive to this duty? Ministers cannot well say, "Come and hear me preach." God is willing. Are we?

IV. Prayer *must* be offered.—Do you ask of what kind? At a revival in Ohio they sometimes prayed till midnight, after the public services of the day. They did not go to prayer-meetings to get a spirit of prayer, but to pour out the fulness of their hearts before the Lord—to disburden their oppressed spirits. Hence I observed that much of the usual introduction to prayer was dispensed with, and the objects of prayer were *hurried*, as it were, to the mercy-seat, and presented with an importunity truly affecting. They travailed in birth for souls, and being in an agony prayed. When they looked into the faces of their impenitent friends and relatives, they had such a realizing sense of the value of their souls, and of their imminent danger of damnation, that they had enough to do to restrain their feelings; and in spite of every effort, the deep anxiety of their souls would occasionally burst into tears and sobbing.

Shall we have a revival? God is willing. Reader! are you?

Cannock. D. Griffiths.

THE GREAT REVIVAL IN SOUTH WALES IN 1849.

To the Editor of the Christian Witness.

Sir,—In your remarks on the general dearth of revivals of religion in the United Kingdom, on the Wrapper of the Witness for this month, you intimate that no such thing as a revival was heard of even in Wales during the last twelve years. It affords me the highest gratification that I am now able to inform you that powerful awakenings were felt in North Wales in the years 1839 and 1840, and in South Wales in 1841, 1842, and 1843. The circulation of a translation of Mr. Finney's "Lectures," by Mr. Griffiths, of Swansea, was eminently instrumental, in the hand of God, to promote that ever-memorable revival. The intervening period from the end of the year 1843 to the summer of last year was a season of almost universal spiritual declension; but last year most of the churches in the counties of Monmouth and Glamorgan, and many in those of Brecon and Carmarthen, were blessed with a most powerful revival.

Some months ago, on the suggestion of my excellent friend, Mr. Joseph Maybery, of Llanelly, I wrote to the ministers of those churches which were most signally blessed with these awakenings, for the numbers added to their churches during the year, intimating my intention of publishing the account in one of the periodicals. The following is a list of as many of the churches as furnished me with the numbers added to them. If you will insert it in the Christian Witness, it will undoubtedly be pondered over with gratification by thousands of your pious readers, and will also be transmitted to future generations as a memorial of the gracious dealings of God towards our highly-privileged nation:

Churches.	Numbers added in 1849.	Ministers.
Rehoboth . . Brynmawr . .	409	W. Jenkins.
Bethesda, ditto . .	300	Vacant.
Beaufort . . .	396	T. Rees.
Saron, Ebbw Vale .	180	T. Jeffreys.
Sirhowy . . .	280	N. Stephens.
Saron, Tredegar .	250	D. Evans.
Adullam, ditto . .	50	W. Williams.
Moriah, Rhymney .	170	E. C. Jenkins.
Zion, ditto . .	130	Vacant.
Zoar, ditto . .	100	J. Thomas.
Goshen, ditto . .	128	Vacant.
Varteg . . .	200	M. Jones.
Ebenezer, Pontypool .	60	E. Rowlands.
Blaenavon . . .	96	T. Griffiths.
Nebo, Hirwaun . .	205	W. Williams.
Tabernacle, ditto, and Salem, Aberdare .	68	J. Harrison.

Churches.	Numbers added in 1849.	Ministers.
Ebenezer, Aberdare .	145	W. Edwards.
Siloah, ditto .	124	D. Price.
Cwmbach, ditto .	38	Vacant.
Aberamman, ditto .	120	J. Thomas.
Glynnedd . .	90	John Thomas.
Cwmllynfell . .	200	R. Pryse.
Gibeah . . .	110	Ditto.
Rhydyfro . . .	70	Ditto.
Ystrad-gunlais . .	150	H. Rees.
Godreyrhôs . .	50	Ditto.
Carmel, Llangiwc .	128	J. Rees.
Capel Sion, Clydach .	66	Ditto.
Hebron, Clydach .	109	T. Thomas.
Glandwr . . .	156	Ditto.
Libanus, Morriston .	185	Vacant.
Horeb, ditto .	163	T. David.
Alltwen and Pantteg .	400	P. Griffiths.
Ebenezer, Swansea .	87	E. Jacob.
Zion Chapel, ditto .	150	T. Davies.
Zoar, ditto .	115	R. Rees.
Canaan Chapel, ditto .	60	E. Watkins.
Bethel, Llansamlet .	72	Ditto.
Pentreestyll . .	170	T. Davies, Swansea.
Mynyddbach . .	85	J. Davies.
Neath, the two Chapels about . .	460	D. Evans. J. Matthews.
Llansawel and Skiwen	150	Vacant.
Aberavon . . . Carnavon . . . Rock Chapel . .	650	D. Evans, Neath. E. Roberts. W. Thomas.
Carmel, Maesteg .	185	W. Morgan.
Zoar, ditto . .	187	Vacant.
Siloh, ditto . .	130	H. Pritchard.
Cefncribur and Elim .	100	Vacant.
Bridgend and Coyty .	60	J. D. Williams.
Llanelly, Breconshire .	160	J. Davies.
Llangynidr . .	62	S. Phillips.
Bwlchnewydd . .	170	Vacant.
Capel Sion . . .	50	J. Evans.
Pontyberem . .	120	Ditto.
Pembrey . . .	115	H. Evans.
Nazareth . . .	130	D. Evans.
Bethania, Llannon .	100	H. Davies.
Llanybree . . .	120	W. James.
Crossgun . . .	125	R. Powell.

The foregoing list, of course, is imperfect, as it scarcely contains one-half of the churches which were visited by the wonderful revival of last year. It is supposed that from 1,200 to 1,500 persons were added to the nine Congregational churches in the parish of Merthyr Tydvil, and at least 1,000 to churches in Carmarthenshire besides those in the above list, such as Llandovery, Llangadock, Llandilo, Carmarthen, Llanelly, &c.

One very peculiar feature of this wonderful movement was, the great numbers of converts who pressed together, at the same time, to the anxious meetings. In some localities meetings for conversing with the awakened were held every evening throughout the week, and sometimes oftener; and from twenty to thirty individuals were examined at each meeting. Mr. Hughes, of Dowlais, gave the right

hand of fellowship to *two hundred and forty* persons the same Sabbath morning, on their admission to the Lord's Supper; and your correspondent had the soul-cheering gratification of doing the same to *two hundred and ten* on the 28th of October last.

These gracious visitations of the Spirit of God were not confined to the Congregational churches. Some thousands were added to the Baptist churches in the counties of Monmouth and Glamorgan, and great numbers joined the Calvinistic and Wesleyan Methodist Societies in some localities.

Many good warm-hearted old Christians had their doubts of the reality of these movements, because they were not attended by loud cries, promiscuous singing, jumping, &c., as some former revivals were; but the audible groans of hundreds, and the floods of tears shed under the preaching of the word, clearly manifested some strong inward feelings, which the eloquence or the schemes of man could not effect; and what is still a more convincing proof that it was a work of the Spirit of God, the thousands of young converts, with comparatively rare exceptions, are walking worthy of their holy profession.

It will be readily acknowledged that the terrible visitation of the *Cholera* was principally the means of arousing the attention of our hearers to consider seriously the important truths with which they were already theoretically acquainted; but who will venture to deny that the Lord mercifully ordained this awful scourge as the means of accomplishing his gracious purpose to save thousands.

The mighty movements are not felt now as they were some eight or nine months ago in any place; but things wear a very encouraging aspect. Almost all the churches are peaceful; the attendance on the means of grace is unparalleled in the history of religion amongst us; our youth manifest great thirst for religious knowledge; our Sabbath-schools are very flourishing; a number of pious and talented young men are preparing for the ministry; and many of the young ministers who were ordained within the last six years are very active and promising.

The Welsh is now one of the most religious nations on the face of the earth. Nine-tenths of the middle and working classes are either professors of religion or constant attendants on the means of grace. Evangelical religion in Wales has the public opinion decidedly in its favour. But, alas! we are, as a nation, after all, very far from what we ought to be. Sin and Satan are still amongst us, and the time is not yet come for the people of God to take their rest. May the Spirit of the Lord continue to pour his blessings upon us, and may his mighty power be felt amongst the millions of England, and throughout the whole wide world! I am, Dear Sir,

Yours in the bonds of the Gospel,
THOMAS REES.

Beaufort, near Abergavenny,
May 7, 1850.

OCCASIONAL THOUGHTS.

No. IV.

We give to Chance, blind Chance, ourselves as blind,
The glory of Thy work.—COWPER.

A belief in God's providential government of the world,—in other words, that He is the disposer of all events,—is readily enough professed by us all, in a kind of simple, conventional sense. Yet it may be suspected that many amongst us hold this doctrine in a very loose and unsatisfactory way; that the word Providence often drops from the mouths of those who themselves attach no meaning, or no very distinct meaning, to the term; that, without rejecting the hypothesis of an Almighty Governor, we all have certain habitual ways of thinking, feeling, and talking about Providence, without any very definite appreciable convictions on the subject, or anything that exerts a direct and practical influence on our daily habits, and current feelings and convictions. Hence the prevalence of such terms as Nature, Fate, Chance, Necessity; under all which, in the ordinary use of them, it is easy to perceive the idea of a superintending Providence, continually overruling all things, is but very indistinctly present, and that the whole doctrine of a Divine Providence is only held in a faulty, inconsiderate manner. Thus, Nature is often spoken of as something complete and independent in itself—a system of general laws and principles, self-originating, self-controlled, unconnected with any more efficient cause beyond itself. Yet, what is Nature, but the dumb, material engine, the system of means, or the machinery of secondary causes, by which it pleases the one great Creator and Ruler to work out his own ends? And with not less grossness and materiality of conception

we talk of Fate, or of Necessity; as if all things were bound together in one adamantine chain, over the formation of which no intelligent and designing Cause at first presided. Chance, too, is a word not less frequently on our lips; as if we beheld around us only a succession of isolated facts and existences, held together by no law of continuity, but only by a kind of spontaneous coincidence, or a system (if such it might be termed) of causes and effects, self-generated, and each final in itself. A moment's reflection tells us that Chance is but the term by which we either express what happens unexpectedly to us, or confess our ignorance of a cause. But the misfortune is, we habitually use it as if it excluded the idea of a Providential administration of the world; as if its government presented only a succession of fortuitous coincidences, or as if every event and every fact were not actually the present and pre-arranged result of other events and other facts. In a word, the universality, consistency, and omnipotency of God's providence is not felt and acknowledged by us as it ought to be. Our belief in Providence is a kind of negative belief, without life in it, and is, therefore, perpetually proving itself no safeguard against doubt, inquietude, despondency, "hard thoughts" of God. Nay, it is consistent with a certain measure of practical conformity to the atheist's speculative unbelief, or a life "without God in the world;" for in its practical results on our feelings, perceptions, and habits of thought, it virtually dispenses with God, or rests in a point short of Him, in all that relates to the present scene of existence.

No. V.

Kindness in us is the honey that blunts the sting of unkindness in another.—LANDOR.

A truly Christian sentiment, from pages rich in beautiful and profound thoughts, but far from free of affected point and wilful antithesis, and, alas! altogether unsanctified by the spirit of religion. The assertion is not that kindness will always subdue the hostile and averted mind; but that the habit of kindness on our own part will nurse that healthy, genial temper which prompts and enables us to forgive or overlook injuries, and seek our happiness less in the feelings of others towards ourselves (which we cannot always control), than in our own feelings towards them, which, under the discipline of habitual acts of kindness, may be trained to gentleness, forbearance, unwearied, self-sustaining benevolence towards every "brother-man." Then the good which is done to others returns upon us in a thousand ways; for

"The heart is happy still that is intent on good."

No. VI.

No one learns to think by getting rules for thinking, but by getting materials for thought.—J. P. RICHTER.

Yet we must not confound education with simple instruction. Some one has said, "Sowing seeds thickly will not ensure a harvest;" and such is the slow development of the intellectual seed, that not only must the soil it is cast upon be carefully kept clear of noxious weeds, but all genial influences must be sought for the precious deposit. It may germinate rapidly and promisingly, but it must have both "the early and the latter rain," ere it will bear "the full corn in the ear." In getting materials for thought, we are not necessarily cultivating the more valuable art of thought itself; as, on looking around us, "we are not observing, we are only seeing, if the beam of our eye is not charged with thought."—[*Foster.*] We cannot be too often reminded in these days, when so much attention is being paid to modes of communicating information, or the mere mechanics of teaching, that habits of thought, and the higher and more solid advantages of education, are not, and, in the nature of things, cannot be, the growth of any system whose exclusive demands are on the child's powers of acquisition. And let not such as have got beyond the drudgery of school and college flatter themselves that with the "materials for thought" which they may have carried away with them into active life, they have necessarily acquired the power of thinking, and, as a matter of course, will always carry about with them the permanent manifestations of intellectual life. "Not one in the thousand," says a writer who deals not less in hard truths than sweeping conclusions, "not one in the thousand has the smallest turn for thinking; only for pensive dreaming, and hearsaying, and active babbling by rote."—[*Carlyle.*]

THE THREE BIRTHS.

AN old writer has said a Christian is born three times,—into this world by nature; into a state of grace by converting power; and into the kingdom of glory by death. Thus you see what we call dying is, in the other world, called "being born again."

Lessons by the Way; or, Things to Think On.

A SPIRITUAL MINISTRY.

THE people who enjoy the ministrations of a truly spiritually-minded pastor, have a blessing the value of which they are in but little danger of over-estimating. There is a worth in spirituality for which no greatness of natural or acquired abilities can compensate. Learning and abilities are qualities much more easily attained, and much more easily judged of. Piety does not lie on the surface; it is developed by the life. But its possession is the best guarantee for that intellectual growth for which piety is too often sacrificed. The man of piety will grow in knowledge; his very piety supplies the most impulsive and sustaining motives in the universe for labour and study. The richer his experiences in grace, the broader and brighter the fields of knowledge which will open before him, to invite to higher and higher attainments. But if he be not learned or philosophical, he has in his spirituality a source of power far surpassing the utmost scope of influence that learning ever supplied. Preaching, in Protestant countries, must respect the heads of people; but after all, in any congregation of immortal men, who have souls to save, and sins to be forgiven, to affect the heart is the preacher's chief business. The difficulty in the way of the Gospel is not so much the want of knowledge as of feeling. The preacher's desideratum is not so much the power to instruct as to move; light is needed, but warmth and life are more wanted. Piety which emits its electric fire from heart to heart, that gathers and wields the pathos and thrill of eternity, gets hold of the moral susceptibilities of the soul, and rouses its latent powers to the mighty business of salvation.

EFFECT OF THE MINISTRY.

"AH!" said Simeon, as he delivered back the adorable babe into the arms of his mother, "this child is set for the falling and rising again of many in Israel." The same may be said of the destiny of this young minister. Some—O that it may be many!—some will hail the hour they heard him when they come to die, and the memory of it will delight them through all eternity. Others—may you all go home and ask, "Lord, is it I?" others will execrate the day he arrived among them. Of all the objects that will haunt their wretched imaginations hereafter, the chief will be the figure of this pulpit; and of all the food for the worm that never dies, and the fuel for the fire that never shall be quenched, the principal will be the sermons which he has delivered in vain from it. His ministry cannot be neutral: it must be a blessing or a curse. It cannot be inefficient: it must either kill or cure—save or destroy. "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one, we are a savour of death unto death; and to the other, the savour of life unto life: and who is sufficient for these things?"—*Jay, in an Ordination Sermon.*

THE POWER OF KINDNESS.

MANY years since there lived in one of the central counties of New Jersey, a poor mechanic, eminent for his pious zeal and consistency. He was very much tried by the conduct of an ungodly neighbour, who was in the habit of cutting his wood for the week on the Lord's day, and the sound of whose axe continually disturbed the old Christian's meditations. Father H., as he was called, often remonstrated earnestly and kindly with his neighbour, but without any effect. At length he adopted a different course. One Saturday afternoon his neighbour found the old man very busy at his wood-pile, and inquired in astonishment what he was doing. "Why," replied Father H., "you will persist in cutting your wood on God's holy day, and it grieves me so much that I mean to do it for you this afternoon, so that you will have no temptation to do it to-morrow." The man was at once overcome, and exclaimed, "No, you shall not; I will do it myself. Nor will you ever after this have reason to complain of me for chopping wood on the Sabbath." And he was as good as his word.

The old man has long since gone to his reward, but this incident lives after him, to enforce the Divine direction, "Be not overcome of evil, but overcome evil with good."

THE ELEVENTH COMMANDMENT.

ARCHBISHOP USHER was wrecked on the coast of Ireland, in a wild and desert place. In his distress he went to the house of an ecclesiastic—a man reserved and prudent almost to distrust; and to conciliate his feelings, alleged his sacred character. The ecclesiastic, in a tone hardly civil, refused to believe him, and said he would answer for it he had never known how many commandments there were. "I can prove to you," answered the Archbishop with mildness, "that I am not so ignorant as you think: there are eleven." "Eleven!" answered the ecclesiastic; "very well, tell me the eleventh, and I give you all the help you need." "Here it is," replied the Archbishop; "A *new* commandment give I unto you, that ye love one another," John xiii. 34.

ENVY.

WHEN a statue had been erected to Theogenes, a celebrated victor in one of the public games of Greece, by his fellow-citizens of Thasos, we are told that it excited so strongly the envious hatred of one of his rivals, that he went to it every night, and endeavoured to throw it down by repeated blows, till at last, unfortunately successful, he was crushed to death beneath its fall. This, if we consider the self-consuming misery of envy, is truly what happens to every envious man. He may, perhaps, throw down his rival's glory, but he is crushed in his soul beneath the glory which he overturns.

TAKE CARE OF THE TONGUE.

WHEN Zeno was undergoing torture by the order of Nearchus, in order to compel him to disclose the names of those who had united with him in a plan to deliver his country from tyranny, for fear his courage should fail, he bit off his own tongue. Many a man makes a far worse use of his tongue. Many a man, at the day of judgment, will wish that he had been born deaf and dumb.

How few adopt the good rule of Bishop Beveridge—not to speak in dispraise of one who is absent, nor in praise of one who is present. "The Lord will cut off all flattering lips," as well as all slanderous tongues.

David calls his tongue his "glory." Let not your tongue be your shame.

When Latimer, on his first examination, heard the pen of the notary running behind the curtain, he was very careful what he said, knowing that he must meet it on his final trial. Every sinful word you utter, even every idle word, is written, and will appear as evidence against you on your last trial—your trial on the day of eternal judgment.

DR. JOHNSON'S OPINION OF JOHN WESLEY.

Dr. Johnson evidently liked what he saw of John Wesley during several opportunities. He said, "John Wesley's conversation is good, but he is never at leisure. He is always obliged to go at a certain hour. This is very disagreeable to a man who likes to fold his legs, and have out his talk, as I do." Again, he said, "He can talk well on any subject." And he afterwards gave Boswell a note of introduction to Wesley, "because" (he says in the note itself) "I think it very much to be wished that worthy and religious men should be acquainted with each other."

PHENOMENA OF THE BRAIN.

One of the most inconceivable things in the nature of the brain is, that the organ of sensation should itself be insensible. To cut the brain gives no pain, yet in the brain alone resides the power of feeling pain in any other part of the body. If the nerve which leads from it to the injured part be divided, it becomes instantly unconscious of suffering. It is only by communication with the brain that any kind of sensation is produced, yet the organ itself is insensible. But there is a circumstance more wonderful still. The brain itself may be removed, may be cut away down to the *corpus calaram*, without destroying life. The animal lives and performs all its functions which are necessary to simple vitality, but no longer has a mind; it cannot think or feed; it requires that the food should be pushed into its stomach; once there, it is digested, and the animal will even thrive and grow fat. We infer, therefore, that the part of the brain, the convolutions, is simply intended for the exercise of the intellectual faculties, whether of the low degree called instinct, or the exalted kind bestowed on man, the gift of reason.—*Wagan on the Mind.*

VOICE OF WISDOM AND AGE.

Permit me finally to add, that, in my apprehension, the best way to be useful and happy in this life is to cultivate the domestic affections, to love home, and at the same time to exercise a benevolent disposition towards others; to be temperate and just; to pursue lawful business, whatever it may be, with diligence, firmness, and integrity of purpose, and in the perfect belief that honesty is equally binding in the discharge of public as of private trusts; for when public morals are destroyed, public liberty cannot survive.

If we are aspiring, we ought not to lose our diffidence; and if ardent for reforms, we ought not to lose our discretion. We ought to listen to the maxims of experience, and respect the advice and institutions of our ancestors; and, above all, we ought to have a constant and abiding sense of the superintending goodness of that Almighty Being whose wisdom shines equally in his works and in his word, and whose presence is everywhere sustaining and governing the universe.—*Chancellor Kent.*

DEAD BONES PREACH.

The bones of departed friends, sleeping in the dust, may well preach to the living. Enter the graveyards, walk among the tombs, commune with the ashes of the dead, ye who are worldly, volatile, and gay. Ye may there hear sermons replete with wisdom.

Human bones, however, are not here intended, but those of a horse. A young man, of a philosophical and sceptical turn of mind, wandered away on a Sabbath morning in summer. He walked down the bank of a small river, and then into a grove of trees, and when in the vicinity of a farm-house he came to a collection of bones. He took up some of them in his hands. He compared them with each other in respect to length, size, and structure. This joint, that socket, and that head of a bone attracted his deep and admiring attention. What wisdom, what evident design, what adaptation of one to another, what benevolent use in respect to motion and strength! Surely there is a God, nor is this a work of chance. When this young man was admitted to the church, as a penitent believer in Christ, he said, "These bones of a horse preached to me the loudest sermon that I ever heard."

MATERNAL INFLUENCE.

There are at least three millions of mothers in the United States. These mothers, aside from older children, have, it is supposed, between two and three hundred thousand infants under their charge. No influence, at present, can reach these infant minds but that of a mother. These minds may be moulded at the will or discretion of these mothers. If this army of mothers should combine to accomplish any given object, what might they not do! If every mother should imitate the example of Hannah of old, and consecrate her infant to the service of the Lord, what could withstand such a moral influence? And yet from these infants are to come the rulers, the judges, the ministers, and all the influence, either for good or evil, which is to sway the destinies of the nation!

MALLEUS DOMINI.

"Is not my word, saith the Lord, like a hammer that breaketh the rock in pieces?"—Jer. xxiii. 29.

Sledge of the Lord, beneath whose stroke
The rocks are rent, the heart is broke,
I hear thy pond'rous echoes ring,
And fall, a crush'd and crumbled thing.

Meekly these mercies I implore,
Through Him whose cross our sorrows bore:
On earth thy new-creating grace,
In heaven the very lowest place.

Oh! might I be a living stone,
Set in the pavement of thy throne:
For sinner saved, what place so meet,
As at the Saviour's bleeding feet?

G. W. D.

Biography.

MEMOIR OF MR. JOHN KING, JUN.

THE subject of this memoir was one whom to know, was to love; for in him was combined, in a more than ordinary degree, high-toned spirituality of mind with an entire consecration of personal service to the cause of the Redeemer. John King, jun., was born at Ovington, Essex, April 9th, 1815. To him was granted the honour of being descended from ancestors who, through several succeeding generations, had sustained, whether in prosperity or adversity, the interests of religion in connection with the Congregational Church, at Clare, Suffolk.

In his early days, robust health and an amiable disposition were associated with indications of considerable mental power, with decision of character, and, above all, with moral perceptions so clear and full, that the usual failings of childhood and youth were in him seldom manifested. As he advanced towards maturity, the enlarged expectations of his family were realized. He grew up active, intelligent, prudent, and moral.

It was not, however, until about the twenty-third year of his age that he evinced any satisfactory indications of religious thoughtfulness; and the circumstances which, in the order of means, elicited the spark of divine life within well deserve record. Naturally benevolent, he had for some time witnessed, with sorrow, the neglected condition of the children in a neighbouring village. Although its inhabitants possessed the advantage of a small chapel, statedly supplied with the Gospel, yet no direct effort had been made to bring the young under religious instruction. They grew up ignorant and depraved. He determined to attempt their reformation, and commenced his labours by inviting as many children as he could conveniently teach, to meet him every Sunday morning in the chapel. Thus originated the Sunday-school at Stoke-by-Clare; a school which, after the lapse of four or five years, under his patient, enlightened, and devoted superintendency, contained more than two hundred scholars.

Whilst employed so beneficially, there is reason to believe, from his own acknowledgment, that religious principle was not the prompting motive of his efforts. But whatever might have been the character of the motive, his position as a teacher of religious truth required an amount of scriptural knowledge which he was conscious he did not possess. He therefore resolved to study the Bible, for the purpose of attaining a competent acquaintance with its histories, facts, and doctrines. Business prevented the appropriation of any portion of the day to this work; he consequently determined to devote to it his evenings; and for several consecutive weeks he sat up, long after midnight, pondering over the Divine Word. Nor could the winter's cold repress the ardour of his spirit: but, wrapped in a blanket, he would brave the severest weather, rather than lose the much-prized opportunity for thought.

This unremitted study, following and succeeded by the active duties of the day, sufficed to undermine his constitution. A severe attack of ague was the consequence of transgressing the rules of health, and from its effects he never entirely recovered. But though the body suffered, the mind eminently profited. His moral sense coming into immediate and continued contact with the truth, was gradually excited to perceive and feel its importance. The subject of personal religion was evolved out of its consideration. The great question, "What are my prospects for eternity?" was iterated by an awakened conscience. Consideration prompted prayer, earnest, continued prayer, for a personal interest in the great salvation. And now the natural decision of his character came to the help of religious decision. Conviction was not impeded by a trifling spirit. He felt, that here to trifle, might be death. Surrendering himself, therefore, without hesitation, to the impulses of the Holy Spirit, he unconditionally accepted, for pardon and eternal life, the atonement of Jesus. The language of his heart and lips was, "Lord! I *will* be thine."

We are now prepared to hear that his labours amongst his little flock, reinforced by intelligent personal piety, were still more abundant and efficient. In the spirit and with the motto of Paul, "The love of Christ constraineth me," he resolved to leave no means untried to win the children of his charge to Christ. Enfeebled health was not allowed to urge its plea for relaxation of effort. As though he felt the sentence of death in himself, and that it was to be executed shortly, he pursued with increased zeal his service of love. He was soon permitted to reap some of the fruits of past toil. Amongst many instances of usefulness, the following may be adduced as an illustration of the devoted regard entertained towards him by his scholars. Not a great while before his removal from his school, one of his eldest and earliest scholars was stricken with consumption. She was visited by her teacher with untiring assiduity. As she approached the end of her course, his anxiety with respect to her final state became intense. With beseeching earnestness he pressed upon her attention the solemn realities of eternity, and entreated her to tell him the state of her mind. So much of hesitation and doubt were mingled with her replies, that he felt greatly discouraged. Shortly after this visit she grew worse, and it was evident that a few more hours would terminate her course. It was night; but the sufferer could not be satisfied until she had again seen her teacher. He was sent for, and came without delay. As he entered the room, his form was distinguished by the glazing eye, ere he himself could speak. He approached the bed-side. Rallying the feeble remnant of her strength, she started up, stretched out her wasted arms, and, bending forward, pillowed her head upon his breast. Thus supported, in tones of most intense satisfaction, she whispered, "Now I can die." Though deeply affected by this manifestation of grateful affection, the anxiety of her teacher was not allayed, until the reserve, under which had been buried the secret emotions of the dying girl's heart, was broken up by the consciousness of speedy dissolution. Then was elicited the cheering fact, that she had for several months secretly felt and loved the truth; but the fear of self-deception had prompted her,

hitherto, to withhold the full expression of her hopes. "Now," she said, "I dare tell you that I do love the Saviour. Blessed Jesus! Come!" Then, in the arms of her kind friend, she died. He laid her reverently down; returned home; thanked God, and took courage.

When any of the elder children left the school to go out to service, he would visit them previously to their departure; counsel them; give them a suitable book; obtain their address, and occasionally write to them the most appropriate letters. The sum of their contents was, uniformly, "My little children, of whom I travail in birth again until Christ be formed in you." This plan of keeping up his connection with the scholars was carried on until the close of his career. One of these epistles was written to a young woman, who, after her retirement from the school, pursued a course injurious to her reputation. Shortly after its reception she was laid upon the bed of sickness. There she called to remembrance the faithful remonstrances of her former teacher, and wept bitterly over her folly. Consciousness of aggravated guilt overwhelmed her. Hope fled, and she languished out her life, retaining in her grasp the memorial of her absent friend's interest in her welfare.

In the year 1844, a new sphere of usefulness opened before him. The number of officers of the church with which he stood connected having, by death, been reduced to two, by the unanimous vote of the Society, he was elected to occupy one of the vacancies. Associated with his beloved father, the senior deacon, he undertook the supervision of that section of the members more immediately committed to their charge. Two evenings in the week were usually devoted to the discharge of his new duties, independently of the time consumed by incidental visits. His activity infused new energy into the church. The members were induced to attend more frequently and regularly the week-evening services, whilst, at the same time, the church-meetings became a more complete representation of the whole body. The simple pathos of his supplications at the prayer-meetings was well calculated to revive devotional feeling.

In his visits to members of the church, he frequently came into contact with unconverted branches of the household. These he could not overlook. To the children he would speak in his own kind manner; to those of more mature years he was accustomed to address a word of counsel; so that, at his departure, the most conciliatory impression remained. More than once has some little child been heard to say, "Mother, I like Mr. King;" and, under a similar influence, persons altogether indifferent to religion have been constrained to express their respect for his character.

Having held his honourable office for little more than a year, he removed to Upminster. His activity in this new sphere of Christian effort speedily attracted the attention of the church in that village, now under the care of the Rev. T. Joseph, and he was requested to undertake the superintendency of their Sunday-school. After that church became settled with its present pastor, our friend was elected one of their deacons.

He was a man of enlarged views and a large heart. The societies formed for the extension of the Gospel, whether at home or abroad, were highly esteemed and liberally sustained. If he had any preference, it was in favour of the London Missionary Society, whose noble design so entirely accorded with the aspirations of his own heart. Whatever the pressure of his usual avocations, his affairs were always so arranged as to leave him at liberty to attend its annual meetings in London.

The CHRISTIAN WITNESS and the CHRISTIAN PENNY MAGAZINE were great favourites with him. When the latter made its appearance, he said, "This is just what is wanted." With a number of it in his pocket, he would go forth to discharge his usual round of visits; show it to the people; expatiate upon its excellency and cheapness; frequently read an extract; and conclude with urging them to take it regularly. A list of nearly fifty subscribers is the best evidence of the success which attended his efforts.

In connection with his religious history, there is one fact, the relation of which, for the sake of others, ought not to be omitted. So humbling were the views he entertained of himself, that several years elapsed, from the period of his conversion, before he could be induced to unite himself to any Christian society. This neglect of a known duty was, in after times, a source of great regret. He confessed that it had proved a considerable hinderance to his spiritual profit and enjoyment, and, occasionally, had so depressed his mind, as to prompt the idea of altogether retiring from the field of active religious profession. He was likewise subjected to many spiritual hallucinations; amongst others, he was tempted to impugn the authenticity of the Scriptures, and the validity of the Atonement. To counteract the influence of these baneful ideas, he devoted himself to a course of reading on the "Evidences of Christianity," by Dr. Doddridge. With these lectures he associated the works of Drs. Wardlaw and Jenkyn in the Atonement. His study, however, availed but little to relieve his mind. In the midst of the conflict an event occurred which influenced him to take the step so long delayed. A representation was made to him, that a young person who had derived spiritual benefit through his instrumentality, had pleaded his example as a reason for not making a public profession of service to Christ. He at once perceived his false position, and, without further hesitation, joined himself to the Independent Church at Clare, Suffolk. Henceforward all his sceptical doubts departed. The strife in his own breast was ended; the enemies of his peace were restrained; calmness and gladness reigned in his heart.

During the last five years of his life he was subject to repeated attacks of indigestion, which at length so greatly deranged his system as to induce a bilious fever. From this illness he had scarcely recovered, when, through premature attendance to business, it was succeeded by an attack of typhus fever. His strength was now so entirely prostrated, as to preclude all prospect of his recovery. He was considered a dying man; he thought so himself. In the prospect of death he enjoyed a delightful composure of thought. When asked whether all was calm within? "Yes," he replied, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day." To the different members of the family he spoke with deep

earnestness and affection; and his addresses were, in a high degree, appropriate to the position and case of each individual. To one he said, "Live near to God; make his friendship the object of your chief care; to him let your visits be continually paid; seek his presence every morning and every night." To another relative, occupying the responsible position of a parent, he turned and urged the importance of personal piety; specifying the unhappy results which might be expected, if the heads of the household lived indifferent to the possession and practice of godliness. Having taken a loving farewell of his family, he laid himself down to die. In the meantime, prayer was made for him continually, especially by the church at Upminster. These supplications were, to a certain extent, answered. After all indications of life had for several hours ceased, with the exception of a feeble pulsation of the heart, signs of returning consciousness became apparent. The crisis was past, and once more he regained a small measure of strength. But even this improvement was temporary; for about six months afterwards, and unexpectedly to his friends, congestion of the brain ensued; the effects of which were, from the commencement, so rapid and intense, as to prevent anything like interchange of thought. He sunk into a state of stupor, and died April 13th ultimo, having just completed his thirty-fifth year.

S. L. HARRIS.

Clare, June 10th, 1850.

Essays, Extracts, and Correspondence.

MARRIAGE.

IT is time to call the attention of Nonconformists to the effects of their inconsistency relative to the subject of Marriage. Very many have a rooted irrationality of attachment to the Parish Churches, so called, in this matter, and appear to deem it no marriage at all unless celebrated by what is called a Clergyman: the consequence is, that multitudes of Dissenters repair to the Clergyman for the celebration of this rite, and are returned by him to the Registrar as Members of the Church of England. There is something to be said in behalf of such conduct where there are no places of worship registered for Marriage among Dissenters; but where it is otherwise, they are greatly to blame, and indeed, were it properly considered, it would be seen to be essential to consistency, and made a matter of conscience, that, in every district, some one or other of the various bodies should have a chapel registered for this express purpose. The entire subject of Nonconformist Marriages, throughout the realm, ought forthwith to be brought under the influence of Nonconformist principles, and a severance effected from the Established Clergy. What would be thought of the mass of Dissenters going to the Church for Baptism? But why not as well go for Baptism as for Marriage? What would be thought of the mass of the Dissenters going to the Clergy for Funeral Service, where they had abundantly the means of such Service at the hands of their own ministers? But why not for Sepulture, as well as for Matrimony? Our friends little know—conscience apart—how their conduct is turned against their principles: for example, a principal Church Journal argues the matter thus:

In the year ending 31st December, 1846, the marriages were thus celebrated:

In Established Church .	130,509
In Dissenting Chapels .	7,669
In Romish Chapels .	3,027
In Registrar's Office .	4,167

Ten years having now elapsed since the commencement of the present system, and there being scarcely a Dissenting meeting-house in the realm not duly "licensed to celebrate marriages,"* we may conclude that these facts give us a just idea of the respective strength of these various bodies. In every 1,452 of our population, therefore, we find professedly attached to

The Church of England .	1,305
Dissenters .	76
Romanists .	30
Socialists, &c. .	41

Doubtless this view is more favourable to the Church than truth would warrant. Many have married "according to the rites of the Church" who were not sincerely attached to that communion. Old habit, and the want of any preference for Dissent, induced many to "go to Church to be married," who never entered the Church on any other occasion. Still, the preponderance of the Church is so great, that after allowing largely for these indifferent adherents, there will yet remain a proportion of *ten* or *twelve* to *one!*

Again; another great Organ of Church and Aristocracy thus reasons upon the subject:

Our readers will recollect the agitation which was got up a few years since by the Dissenters, because they were not able to be married by their own ministers. The following statement will show that there was *a very little conscience, and a very great deal of factious spirit*, in the movement: From Jan. 1, 1847, to Dec. 31, 1847,

* A gross misrepresentation! But a small minority are licensed.—ED.

out of 135,845 marriages, no fewer than 120,876 have been solemnized according to the rites of the Church; while only 7,483 have taken place in registered places of all denominations of Protestant Dissenters, and 2,961 in those of the Roman Catholics. It is, however, to be regretted that 4,258 marriages have been regarded as mere civil contracts, witnessed in the Registrar Superintendents' Offices,—nearly double the number of the same kind in 1842, when the number was 2,357. The marriages by license in 1842 were 14,944 (9 special); and in 1847, 17,046 (14 special); making the increase in 1847, 2,102. By banns the marriages in 1842 were 75,744; and in 1847 they were 84,863; which gives an increase in 1847 of 9,119 marriages by banns alone. The total marriages in 1842, according to the rites of the Church, were 110,047, while in 1847 they were 120,876; making the increase in six years 10,829, or more than the total number of Protestant and Roman Catholic Dissenters' marriages together, according to the last report of the Registrar General—*Vide Ninth Annual Report of Registrar General, p.* 17; *and Tenth Report, p.* 4.

With such documents as these, Churchmen may well declare that, in the agitation of the Marriage question, "there was a very little conscience" among the multitude of Dissenters; but let it not be forgotten that the multitude of Dissenters did not share the agitation. Those who contended for it, and virtuously persevered in their pleadings till they carried their point,—*those* had a conscience, and the result was a relief to all such. It is even something to relieve the consciences of seven or eight thousand people per annum: we judge, therefore, that those who contended for the deliverance did nobly, and that the numbers who have availed themselves of it, all things considered, are not small. At the same time, it is much to be regretted, and it is greatly to their reproach, that such numbers still act with such flagrant inconsistency. The zeal with which Churchmen are ever ready to grasp at such things, as proofs of their majority, is worthy of notice; but their zeal is greater than their discretion. Had they deigned to consult the Lecture of Mr. Baines at Crosby Hall, on the subject of Education, they might have obtained a little light upon the subject. Marriage is not the test of the strength of the Church. The facts brought out in a Note appended to that valuable discourse are the following, which reduce Churchmanship, after all, to comparatively small dimensions:

The following Table of Nonconformist places of worship in England and Wales has been compiled with care from the official publications of nearly all the religious bodies mentioned for the year 1847:

NONCONFORMIST CHAPELS IN ENGLAND.

Wesleyan Methodist	3,000
Independent	1,800
Baptist	1,435
Primitive Methodist	1,421
Roman Catholic	540
Bible Christian	391
Quaker	346
Wesleyan Association	316
Methodist New Connexion	277
Unitarian	220
Orthodox Presbyterian	147
Lady Huntingdon's	30
Inghamites, New Jerusalem Church, and various (estimated)	500
Total	10,423

NONCONFORMIST CHAPELS IN WALES.

Calvinistic Methodist	759
Independent	640
Baptist	312
Wesleyan	469
Unitarian	30
Quaker	9
Wesleyan Association	6
Primitive Methodist	12
Various minor sects (supposed)	80
Total	2,317

SUMMARY.

Chapels in England	10,423
Ditto in Wales	2,317
Total	12,740

Besides the above there are many preaching places. For example: the Primitive Methodists, in their annual report, say that the 1,421 chapels mentioned above are "Connexional chapels," in addition to which they have 3,340 "rented chapels." The Wesleyan Association also mention 215 "preaching-places, rooms, &c." The Wesleyans, Independents, Baptists, Quakers, and perhaps all the other bodies, have also preaching rooms and stations, in addition to the chapels enumerated.

The comparison may be summarily stated thus:

Churches and Chapels of the Establishment	13,154
Chapels of Dissenters	12,740
Majority for the Church	414

A little prudence would lead Churchmen to say as little about the subject as possible, inasmuch as they know that, in Ireland, their Church is a very small minority; that in Scotland it is also an undoubted minority—a minority which is in a fair way of being annually diminished; and in England, in spite of the zeal of the Church Building Commissioners, before twenty-five years pass away, it will also probably be in a minority. Indeed, even now, were we to take the Statistics of Communion as the only—although a very unsatisfactory—test of personal piety, the really pious portion of Englishmen will be found to

be composed of Dissenters: as compared with these, the corresponding class in the Established Church is small indeed. We ourselves know a case of five or six so called Churches, which have not altogether one-fourth of the communicants that some individual Dissenting Churches in their midst comprise; and in point of Christian intelligence, there is still a greater inferiority. There is a spirit of inquiry, and intellectual activity, and general knowledge, amongst Dissenters, of which the bulk of Churchmen have no idea. If our Church friends will contend for a Marriage test, we, in turn, will contend for a Communion test, as the only test that is of any real value, on true religious grounds.

But to return. We cannot close without calling to this subject the attention of a very important portion of Nonconformist society—its opulent and educated classes, and more especially of the female part of it. On this point *they* are often the subjects of a prejudice altogether unworthy of their intelligence, culture, and station. A valuable opportunity, in this matter, is furnished them of doing homage to principle, which occurs not to those of humbler situation. It would often, from their connections, cost them somewhat to pass by the Steeple, and proceed to the humble Dissenting Meeting-house. In such cases, by acting on principle, they would not simply adorn, but teach the truth, and carry home conviction to the judgments and hearts of their friends still connected with the Established Church. They would show that there is a reality in their religion, that they have a conscience, and are resolved to keep it. The consistent example of such people would go further than Marriage; it would extend to the Gospel itself, at the same time that it would give dignity to Evangelical Dissent. The effect would, in divers ways, be beneficial in the upper walks of society, while it would be attended with the most salutary influence on those a grade lower in the social scale. The appearance of a son or a daughter of the chief family of a congregation, in their own edifice, before their own pastor, for the rite of Marriage, would do more than an eloquent public lecture, or a potent and irrefutable tract, to bring over the bulk of the congregation to right views and right feelings on the subject. But when people of this class take a contrary course, turning from their own chapel and their own pastor, and repairing to the parochial building, to ask the services of the parochial minister,—of a man, it may be, who neither teaches nor knows the way of salvation,—the effect is sad, very sad, not only as it relates to Nonconformity, but to the Gospel itself, even among the intelligent and the conscientious, while it operates most disastrously upon the multitude who are more influenced by example.

Again; we would, with all respect, but with honest plainness, whisper in the ears of the Ladies, who are too generally the subjects of an improper leaning towards the Steeple, that on them devolves a very serious responsibility. By their more than foolish adherence to an erroneous and ill-judging resolution to be married only in the Church, they often place their husbands in a false position, and subject them to much opprobrium among their consistent fellow-Dissenters. Of this many instances have come to our knowledge, and we doubt not they cover, to a considerable extent, the whole country. But the younger people are not always to blame. The Mothers—even themselves Dissenters—of the Brides, in this matter, often act a very reprehensible part, intrenching themselves in obstinacy, and determine that their daughters "shall be married in the Parish Church, or not at all;" and in this preposterous pertinacity their husbands sometimes join them. At any rate, when the Mistress herself takes up her position, who can drive her from it, without the destruction of family peace, and turning a wedding into a brawl,—the hour of happiness into one of bitter controversy? Now, we very humbly submit to these worthy Parents, that they act a very wrong part—a part not wholly unallied to cruelty, not to say persecution—well-meant persecution. It is interfering with that which ought to be left to the consciences of the parties themselves.

The reasons assigned for this course are generally one or both of the following: it is not legal to be wedded anywhere but in the Parish Church, and therefore not safe, especially where matters of property are at issue. This is supremely foolish, and wholly incorrect. Any edifice licensed for Marriage by the competent authorities is a place as entirely legal as would be St. Paul's Cathedral, London. Nay, the office of the Registrar is so.

The second reason is, it is not respectable, and would bring a stigma on the family. This view of the matter is serious, and bespeaks a feeling which

but ill accords with Protestant Dissent. Principle must not be sacrificed at the shrine of pride. They who look more to the imaginary honour of their own family than at the real honour of the living God, miscalculate, and, in the end, will find themselves the losers. The importance, the necessity, the duty, of understanding the nature of the true kingdom of Christ is becoming every day more and more apparent. We doubt not that these worthy people err through want of reflection —perhaps, to a large extent, of information. It is, therefore, of great moment that conscience should find its way into everything appertaining to the affairs of man.

In conclusion, we contend that Dissent ought to be, in all points, complete in itself. It ought not to go, or require to go, to the Established Church for anything appertaining to its Ecclesiastical economy, more than the State-Church ought to go, or require to go, to Dissent. Such is the fact in Scotland; why, then, should it not be so in England? In no case do the Dissenters of Scotland go to the Church of Scotland for marriage, for baptism, for burial, or for anything. Why should it not be so in England? Why should not Dissenters in England be as independent, as respectable, as in Scotland? Why this depression, this degradation? In the latter country Dissent is, in all points, quite upon an equality, except as to State pay, with the Establishment. No man in Scotland is a particle the less thought of because he is not a member of the State-Church. Now, indeed, the preponderance is in the opposite direction—a state of things which has mainly resulted from the enlightened, the resolute, the uniform consistency of the members of Dissenting Churches, who would no more turn their backs on their own pastors, and think of going, for marriage, for baptism, or for burial, to the Established Church, than to the Roman Catholic Priest.

CRESCENT CHAPEL, EVERTON.

It will be remembered that, some considerable time back, we stated that the church under the pastoral care of the Rev. John Kelly had determined to adopt the method of Weekly Offerings, and promised, so soon as enabled, to report the effects of the experiment. The "Manual" of 1850 has just come to hand, presenting a very interesting document. It opens with a List of Members, giving the name, sex, and address of each, which must doubtless be a matter of great convenience for the practical business of Christian fellowship, while the expense involved is but trifling. The matter of Weekly Offerings appears to have turned out very satisfactorily; the total amounting to £773 5*s.* 5*d.*, which is distributed amongst eighteen objects. The average weekly amount is £14 15*s.*, which is somewhat in advance of the previous year. As we observed before, this is one of the severest tests of principle to which a church can be subjected, and it is to be presumed that the number is not very great with whom it would be safe to proceed upon it, although it is undoubtedly the right one. All that is obtained for the cause of God by any other methods, such as appeals to pride, to shame, and to kindred considerations, can expect but little approval from on high. It certainly implied great courage on the part of the Pastor and leading men of Everton Chapel, and the result would seem to have warranted their confidence. The Manual says:

> There are two facts which were mentioned by the Treasurer at the time of presenting his Annual Report of this Fund, which are deserving of serious consideration. The one is, that the number of contributors had fallen off as compared with 1848; and the other, that the increase in the amount of the offerings took place altogether in sums of larger amount; while in all the lesser contributions, from a pound downwards, there was a very considerable decrease.

This is simply what might have been expected, after the force of the first impulse was spent. The following remarks are excellent:

> However true it may be, that this matter of giving must be left, as has been stated on former occasions, entirely to the exercise of Christian principle, and that the conscience of each must determine how far he is acting in accordance with the Divine injunction, "Freely ye have received, freely give;" yet it becomes a duty no less incumbent on each of us to look back on the course of the past year, and say whether the amount contributed to God's work has been commensurate with the share of temporal good received from His hand,—whether the principles of love and gratitude have been called into exercise, to determine what proportion of our worldly substance should be consecrated to the service of Him to whom we owe our all,—and whether we can lay claim in any good degree to the Master's commendation, "She hath done what she could." It is one of the advantages of the mode of exercising Christian liberality adopted by us, that it affords frequent occasions for such retrospective inquiries as these; that as it enables a man to ascertain pretty accurately what amount of pecuniary aid he is actually giving to the cause of God, he

can thence very easily determine whether such a sum is or is not in correspondence with his ability to give,—whether he has or has not held back a portion of that which he has received only as a steward, to be required of him again with usury at his master's coming.

It will readily be admitted that we all need to have our minds brought under the influence of these and similar considerations, if we would be rightly prepared for duty; so that, instead of comparing ourselves with ourselves, or even with others, we may be led to try our motives and our practice by the higher law of love, and, being thus made sensible of our shortcomings, may become in the future more watchful and faithful to the trust committed to us.

Our liberality, like our devotion, and other graces and duties, is apt to degenerate into a mere formality and thing of routine, unless frequently brought into contact with the higher realities of our spiritual nature. The act is nothing in comparison with the motive. The principle immeasurably transcends the amount of the gift. Let us see to it, then, that God is recognised in this exercise—that we perform it as an expression of love, and that we consecrate it by prayer. In this way alone can it be brought into harmony with the great object of the Christian life, which is, whether we eat or drink, or whatever we do, to glorify God.

It may interest our readers to have a glance at the analysis of the Weekly Collection:

WEEKLY COLLECTION.

Table of the Number and Value of the various Coins received in fifty-one weeks of 1848 *and* 1849.

	No. 1848.	No. 1849.	No. difference, 1849. More.	No. difference, 1849. Less.	Value, 1848. £	s.	d.	Value, 1849. £	s.	d.	Value difference, 1849. More. £	Value difference, 1849. Less. £	s.	d.
Bank Notes, £20	1	1	..	..	20	0	0	20	0	0	..	..		
„ £10	1	1	..	..	10	0	0	10	0	0	..	..		
„ £5	4	23	19	..	20	0	0	115	0	0	95	..		
Sovereigns	272	259	..	13	272	0	0	259	0	0	..	13	0	0
Half-sovereigns	142	82	..	60	71	0	0	41	0	0	..	30	0	0
Crowns	65	89	24	..	16	5	0	22	5	0	6	..		
Half-crowns	506	488	..	18	63	5	0	61	0	0	..	2	5	0
Shillings	2,326	1,961	..	365	116	6	0	98	1	0	..	18	5	0
Sixpences	3,146	2,979	..	167	78	13	0	74	9	6	..	4	3	6
Small Silver	1,299	1,288	..	11	21	1	5	20	16	0	..	0	5	5
Pennies	3,788	3,762	..	26	15	15	8	15	13	6	..	0	2	2
Halfpennies	8,051	7,400	..	651	16	15	5½	15	8	4	..	1	7	1½

Fifty-one weeks are taken as a standard of comparison, because no accounts were kept of the particulars of the first two weeks' collections of 1848.

In a commercial town, such as Liverpool, the state of the churches must, to some extent, form an index to the state of trade; and perhaps there is no collection which constitutes so satisfactory an index as the Communion Funds for the Poor, and we are glad to perceive an increase in this direction of £10 and upwards, for the bygone year. The following address we have pleasure in diffusing amongst our readers:

The attention of the Members of the Church is particularly requested to the state of the above fund. The sums granted to the recipients of the fund are small in amount in each case, and they might, especially in one or two instances, be most advantageously increased. This, however, can only be done, by the Brethren entrusting a larger sum to the discretion of the Deacons. The way to secure this is obvious. Let each Member bear in mind his own personal duty in this respect. As a general rule, every communicant should either be a contributor to this fund, or a receiver from it. The comfort of his poorer brethren, every one (not himself needing assistance,) should rejoice to promote, according to his ability however limited it may be. The value of what is distributed from this source arises in part from the fact that it is the gift of the whole Church — the expression of their common love. To make it in reality what it professes to be, all should contribute. It ought not to be left to the more wealthy, but ought to be regarded as a common duty. Let each so consider it, and act accordingly. His means may be small, still let him remember, that a man is accepted, not according to what he hath not, but according to what he hath. And surely no duty ought to be more cheerfully and liberally performed, seeing it is required from us at the very time when the most powerful and tender appeal is made to our Christian principles, and when we seem to be brought into closer contact with Him, "who for our sakes became poor, that we, through his poverty, might be rich." Let us be concerned to show that we are not insensible to this appeal.

Our readers are aware that Mr. Kelly's School system is particularly efficient, and the present Report shows that it holds on in a very satisfactory manner. The income on that behalf, last year, was £432 2*s.* 2*d.*: the pence of the boys making £182 9*s.* 9*d.*; of the girls, £55 1*s.*; of the infants, £44 19*s.* 3*d.*; donations,

£6 9*s.* 2*d.*; and a grant from the Weekly Collection Fund, £136 11*s.* The donations and subscriptions, &c., for the removal of the school debt, during the year, amounted to £220; while the contributions towards the second effort for raising £2,500 within five years, for the entire liquidation of the debt, amounted to

	£	*s.*	*d.*
Donations . .	443	17	6
Subscriptions . .	468	15	6

The Sunday-schools continue to prosper under the excellent management it is their privilege to enjoy. We are glad to find the following:

Missionary and CHRISTIAN'S PENNY MAGAZINES continue to be sold in the School, and the sales for 1849 show a decided increase on those of the previous year. It is, however, no small matter of regret to the teachers, that a larger number, especially of the latter periodical, are not disposed of, and they hope that during the forthcoming year arrangements will be made for greatly extending the sale.

The library is increased by 55 volumes —the number of books being now 565; the readers, 86. There is one feature in these School movements deserving notice and imitation:

Quarterly meetings are now held in the Chapel, on the Sunday afternoon, to which the parents have been invited, and many have availed themselves of the opportunity. The subjects on which addresses have been delivered, have been "China," "South Seas," "Moravian Missions and Greenland," and two on "Robert Moffat—his history and labours." These meetings have so far been eminently successful, and the teachers rejoice to be able to state that the contributions of the children to missionary objects have increased from £1 13*s.* 8½*d.* to £3 15*s.* 9½*d.*

It has been, moreover, determined to hold Parents' Tea Parties. At one which has taken place, 160 persons were present, 100 of them being parents. The success of this meeting has quite exceeded expectation.

In addition to the Monthly Prayer-meetings of the Teachers in the summer season, there are likewise early morning prayer-meetings; and a Quarterly Tea-meeting of the Teachers of the Sabbath-schools has been established, with a great benefit. These teachers seem thoroughly to understand their business. We rejoice to hear them say:

They desire to expect more than they have ever yet done the conversion of the children committed to their charge; and to remember that the same grace which converted a Josiah and a Samuel is still at work; and expecting more, to pray more earnestly that their humble ministrations may be more apparently successful, and that many may rise up from these schools, who, if they are not great, will be good men; and that some may be the means of proclaiming that Gospel which has done so much for them, to the heathens, whether of our own country, or remoter regions.

From the efficiency of the Day-schools, the Sabbath Boys' School is freed from the drudgery of teaching to read, and is now wholly devoted to religious instruction.

We have not yet nearly exhausted this interesting document, from which we have cited so largely, with a view to diffuse, as widely as possible, so excellent an example, and from the circumstance that the Manual is not published, being purely intended for the use of the Church and Congregation. We shall close with an extract from the Report of the Tract Association, which, as usual, is very interesting. Among the rest of their doings, the distributors say:

They have continued to circulate, as far as practicable, the PENNY MAGAZINE, and have many regular subscribers; but they find that one grand obstacle to their operations in this direction, is the frequent change of residence, for the people appear, indeed, as if they were in a constant state of migration. This is an evil generally felt by the distributors of Tracts, but it presents especial difficulty to the establishing regular subscribers to a Magazine. It is an evil which they can only regret, without being able to apply any remedy; and it is the more to be deplored, as there is little doubt that, under other circumstances, its circulation might be doubled, or even quadrupled—a result the rather to be desired, believing, as they do, that its contents are well calculated to interest and to profit, to inculcate right principles, and to enforce them by its familiar illustrations.

THE POOR LAW.

THE question of the Poor Law is, and will ever continue to be, one of the greatest of English questions,—great in itself, great in its immediate bearings and ultimate consequences, and supremely great as an index to the state of our social economy, both as it respects agriculture and manufactures. We have, therefore, unusual pleasure in setting before our readers the following facts. The Second Annual Report of the Poor Law Board has recently been printed. The comparison of the two years ending the 25th of March, 1848 and 1849, is as follows:

Expended for purposes connected with the Relief of the Poor in England and Wales.

Year ended 25th March,	1848	£6,180,765
" "	1849	5,792,963
	Decrease .	£387,802

The full returns of the expenditure connected with the poor are not given later than the 25th of March, 1849; but the amount actually disbursed for in-maintenance and out-door relief (in 558 out of the 602 unions) is given half a year later, viz., to Michaelmas (Sept. 29), 1849, and it thus compares with the corresponding half-year of 1848:

Expended for In-maintenance and Out-door Relief in 558 Unions.

Half-year ended Sept. 29,	1848	£1,750,159
"	1849	1,653,061
	Decrease .	£97,098

Still later returns are published in the Report as to the number of paupers; and they are of the same satisfactory character. On the 1st of January, 1849 and 1850, the number of paupers relieved (in-door and out-door, and including insane and vagrants), in 602 unions and single parishes, was as follows:

1st January,	1849	987,996
"	1850	924,672
	Decrease .	63,324, or 6·4 per cent.

And the most pleasing of all the facts is as to the reduction in the number of *able-bodied* poor. In 590 unions and single parishes the numbers of this class of paupers were as follow:

1st January,	1849	201,644
"	1850	170,502
	Decrease .	31,142, or 15·4 per cent.

The President of the Poor Law Board, in his Report, draws attention to a fallacy which has prevailed in one feature of all the former annual reports. It is thus explained:

As regards the number of paupers relieved, it has been the practice heretofore to take the number relieved during the quarter ended at Lady-day in each year, as representing the aggregate number of paupers; and thus a quarter ordinarily the heaviest in point of destitution became the standard for estimating the extent of pauperism: moreover, as there is frequently an interruption in the relief, the same paupers, with their families, were by this course entered more than once during the quarter, and were on each occasion counted as distinct persons. Such an estimate must obviously have greatly exceeded the number actually in receipt of relief. In like manner, the number of vagrants relieved was made to appear much greater than it really was, as every individual of that class was returned by each of the several unions in which he had been relieved during the quarter.

In order to establish a more accurate mode of ascertaining the pauperism of the country, the Poor Law Commissioners, by their General Order of Accounts, issued in March, 1847, prescribed that a return should be made half-yearly of the number of poor persons in the receipt of relief on two specified days, namely, on the 1st of January, when the amount of pauperism may be expected to be the highest, and on the 1st of July, when it may be expected to be the lowest.

The mode formerly adopted for ascertaining the number of persons in receipt of relief, although affording a means of comparing the pauperism of one year with that of another, has led to erroneous conclusions in regard to the extent of pauperism. The returns set forth in our last report were obtained under the former mode, and show that 1,626,201 persons, out of a population of 14,453,000 were relieved during the quarter ended at Lady-day, 1848. From this it has been supposed that 1 in every 9 of the population was a pauper. The returns, of which the foregoing Table is a summary, show, however, that the number actually in receipt of relief on the 1st of July, 1848, was 893,743, out of a population of 14,501,000, or less than 1 pauper in every 16 of the population.

This result is gratifying; yet perhaps we ought to take the number of the *pauper class* as somewhat higher than the number found actually receiving relief on any one day. The number of paupers *estimated* to have been receiving relief on the 1st of January, 1850, in the *whole* of England and Wales, is 1,033,842; and the population exceeds 17,700,000. This would give a proportion of less than 1 in 17; but on the ground of the consideration just mentioned, perhaps we ought to take the proportion of paupers to the whole population as something higher. Still, it is a great relief to find that they are not so alarmingly numerous as 1 in 9.

It would appear that a regulation adopted in 1848 had had the effect of greatly reducing the number of vagrants applying for relief at the workhouses. Directions were given that vagrants seeking to be admitted into Union workhouses should be cleansed and searched; and so little disposed were the professional vagrants either to the bath or to a scrutiny into their circumstances, that a wonderful diminution took place in the number of applicants. On the 1st of July, 1848, the number of vagrants relieved was 13,714; and on the 1st of July, 1849, it was only 5,662. So, on the 1st January, 1849, the vagrants relieved were 7,663; and on the 1st Jan., 1850, only 4,129.

Notwithstanding the pleasing comparison afforded by the years 1848 and 1849, we must not forget that the expenditure on the pauperism of the country is still far higher than it had been for many previous years. The Irish famine of 1847, which drove such crowds of half-starved creatures to Great Britain, caused a sudden augmentation of the poor-rates

to the amount of nearly a million sterling. The sums expended on the relief and maintenance of the poor for the last six years have been as follow:

Year ended 25th March,	1844	£4,976,093
" "	1845	5,039,703
" "	1846	4,954,204
" "	1847	5,298,787
" "	1848	6,180,765
" "	1849	5,792,963

There ought still, therefore, to be an important reduction in the expenditure on the poor, to bring us back to the state we were in before the potato failure in England and Ireland.

We neither wish to exaggerate the evil and burden of pauperism, nor to underrate them. We therefore give the following comparison of the amounts expended on the relief of the poor at decennial periods since 1801, with the population at the respective dates, and the proportion which the amounts thus expended bore to the population; only remarking that the year 1801 was one of famine, and the year in which the poor's-rate made its greatest stride:

Year.	Sums expended for the Relief of the Poor.	Population of England and Wales.	Charge per head per annum on the population.	
	£		s.	d.
1801	4,017,871	8,872,980	9	1
1811	6,656,105	10,163,676	13	1
1821	6,959,249	11,978,875	10	7
1831	6,798,888	13,897,187	9	9
1841	4,760,929	15,911,725	6	0
1848	5,792,963	17,700,000	6	6

The high prices of corn during the war forced up the poor's-rates, which were afterwards kept up by the mischievous practice of paying wages in part out of the rates in many agricultural districts. On the great Poor Law reform of 1834 that practice was abandoned; and in the first working of the new law, at a time of high prosperity, the expenditure on the poor was brought down (in the year 1836-7) as low as £4,044,741. Distress, and a more liberal or lax administration of relief, gradually brought it up to £5,208,027 in 1842-3: it remained about £5,000,000 till the first potato failure, in 1846 7, when it rose to £5,298,787; and on the severer famine of the next year it rose to £6,180,765. It is now again in the course of reduction; and we cannot but hope that the expenditure of 1849-50 will be at least as much below that of 1848-9 as the latter is below that of 1847-8.

Here, then, is the fact, at once great and dreadful,—six millions sterling a year are consumed in the support of pauperism! There is no other nation in such a condition: no other nation could sustain such a burden. How is it, then, that so much wealth exists in the immediate vicinity of so much poverty? Is there any connection between the depression, on the one hand, and the elevation upon the other? Has one party become rich through the spoliation of the other? From what cause soever it may have arisen, it is undoubtedly an evil of the most fearful magnitude, and all are deeply interested in the inquiry whether there be any cure for it. The pauperism of England, amounting to 1,033,842, comprises a considerable nation, larger than that of all Scotland at a time within the memory of some people now living. Every seventeenth person in England is a pauper! How many of this mighty mass consists of widows and orphans, idiots and lunatics, the blind, the lame, the diseased, the paralyzed, the impotent, who are all legitimate subjects of aid, where aid is needed? After all reasonable deductions on that score, it is certain that a mighty mass still remains of men who could do a portion of work towards their own maintenance, and of able-bodied men who could do their country full and excellent service, were labour supplied. He who shall devise a remedy for evils so overwhelming—the evil of sinking such multitudes of men into a miserable dependence on public alms—will be a prince of human benefactors.

But this is only one view of the great subject. Who can enumerate the masses that are not in the Workhouse, but just on the precincts of pauperism,—the mass of even strong and willing men who are earning only from six to ten shillings per week, with which, in many cases, to support a family in number exceeding the maximum of their shillings? It is clear that something is wanted which has not yet been found. The great Father of all has given to his children enough, and more than enough, not only to meet their every necessity, but to minister to their amplest comfort. Whence, then, the evils that have crept into the distribution? They are ascribed by one class of economists to one cause, and by another to another. He who has the necessary leisure and courage to devote two or three months even to scan the literature

of Pauperism which has appeared in the course of the present century, will stand amazed at the contradiction, confusion, and impotency which envelope the question. But the great bulk of authorship on this subject excludes that which we must hold to be a primary consideration —ignorance and ungodliness. When Economists and Legislators have done their utmost, they will find that nothing can elevate nations but that which restores them to the love and the service of God; and then they will see Society, as a matter of course, rising from its prostration, and it will be demonstrated that "godliness has the promise of the life that now is and of that which is to come."

THE DEAF AND DUMB.

No. III.

STATISTICS.

THE following Table will show the number of Deaf and Dumb in Europe and America, and what is doing for their education:

	Number of Deaf and Dumb.	Number of Institutions.	Pupils under Instruction.
The United Kingdom	14,328	16	909
France . . .	20,189	28	798
Prussia . . .	8,223	18	314
Austria . . .	16,684	6	197
Other German States	8,283	28	410
Switzerland . .	3,976	5	80
Holland and Belgium	2,166	5	249
Italy	12,618	5	147
Russia . . .	27,834	2	111
Poland . . .	2,334	1	46
Denmark . . .	1,260	2	190
Sweden and Norway .	2,397	1	40
Portugal . . .	2,407	1	20
Spain	7,255	1	30
Hanover . . .	946	1	10
United States . .	6,000	7	450
	136,900	127	4,001

The number of deaf and dumb supposed to be in the world is 546,151, while only about 4,000 of these are under instruction.

The proportion of deaf and dumb to the population varies in different countries; and it is thought that the physical geography of a country, combined with certain peculiarities in the habits of its population, engender the disease of deafness. In Holland, it is 1 in 2,847; in the United States of America, 1 in 2,000; in Switzerland, 1 in 503; in one part of Switzerland, 1 in 63; among the blacks of New Hampshire, 1 in 11; in Scotland, 1 in 1481; in the island of Arran, Scotland, 1 in 535; in the island of Gigha, Scotland, 1 in 275.

With regard to the proportion of the sexes, there are considerably more males that are deaf and dumb, than there are females; for instance, in Scotland the males are 915, and the females only 750.

It frequently happens that there are several persons in the same family labouring under this heavy calamity. In some families may be found two, three, or four; in others, five or six; and, in some, eight or nine deaf and dumb.

An accurate census of the deaf and dumb in the United Kingdom is extremely desirable. Nothing of the kind has ever been officially attempted. Any statements that have been laid before the public on the subject, have only been comparatively made; that is, they have been taken in the same proportion which they bear to the general population of those countries where official returns have been demanded and obtained. In Scotland, however, a return was got last year from the different parishes, which is believed to be very accurate, and the number is found to be much larger than had been supposed.

TWENTY-SIX persons have been reported in Europe and America, as being deaf, dumb, and blind; and it is believed that the false delicacy of relatives prevent many similar cases being brought under public notice. Such affecting instances of human infirmity are doubtless calculated to awaken the sympathy of every well-disposed mind, and to teach a lesson of humility and gratitude, as well as of diligence in the improvement of those talents which God in his sovereign mercy has bestowed upon us.

As some of the twenty-six persons noticed above enjoyed the sense either of hearing or of sight at an early period of their lives, and as both the deaf and the blind are, in common with those possessed of all their faculties, subject to diseases and the infirmities of age, and hence may ultimately become objects of the double calamity of deafness and blindness, it is of vast importance that their education be attended to in early life, when they are most susceptible of instruction, and when it can consequently be imparted to them with more facility and advantage than at a later period of life, in the affecting circumstances in which Providence may see meet afterwards to place them.

There are *sixteen* institutions for the education of the deaf and dumb in active operation in the the United Kingdom; *viz.* London, founded in 1792; Edinburgh, in 1810; Birmingham, in 1812; Dublin, in 1816; Glasgow, in 1819; Aberdeen, in 1819; Manchester, in 1824: Liverpool, in 1825; Exeter, in 1827; Doncaster, in 1829; Belfast, in 1831; Newcastle, in 1839; Bristol, in 1840; Brighton, in 1841; Bath, in 1842; Swansea, in 1848.

It is particularly gratifying to know, that in some of these institutions suitable opportunities are embraced of impressing on the minds of the pupils the fundamental doctrines of the Gospel, and of referring to the Scriptures as the basis of all moral precepts; and it is no less gratifying to learn that such labours have not altogether been in vain. There are many individuals now living, and occupying important stations in society, who have derived spiritual benefit from the instructions received in such institutions; and there are not a few who have died in the Lord.

In urging the importance of educating the deaf and dumb, as a means of salvation, we do not presume to set limits to the mercy of God, nor do we mean to decide on the final state of those who die without having had it in their power to become acquainted with the Scriptures. It is enough for us to know, that "the Judge of all the earth will do right;" and that he has told us, that "that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with

many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." We only urge obedience to what appears to be the will of Him who, as if to include every possible case that could occur in this our fallen world, commissioned his apostles, and consequently his people in all after ages, saying, "Go ye into all the world, and preach the Gospel to every creature." In this commission no exception is made; on it, therefore, we are content to rest the claims of the deaf and dumb to be educated; for how shall they believe in Him of whom they have not read, and how shall they read without a teacher? Our duty, then, with reference to them, is plain; if we neglect it, we are accountable for our neglect, and will be held responsible for their ignorance: if the means of instruction be not given them, they must remain "without God and without hope in the world," and die in that sad and dreary condition.

Edinburgh. K.

CHURCH OF ENGLAND ORATORY.

THE great object of modern sermons is, to hazard nothing; their characteristic is, decent debility; which alike guards their authors from ludicrous errors, and prevents them from striking beauties. Every man of sense, on taking up an English sermon, expects to find it a tedious essay, full of common-place morality; and if the fulfilment of such expectations be meritorious, the clergy have certainly the merit of not disappointing their readers. Yet it is curious to consider how a body of men, so well educated, and so magnificently endowed as the English clergy, should distinguish themselves so little in a species of composition to which it is their peculiar duty, as well as their ordinary habit, to attend. To solve this difficulty, it should be remembered that the eloquence of the Bar and of the Senate force themselves into notice, power, and wealth—that the penalty an individual client pays for choosing a bad advocate is, the loss of his cause—that a prime minister must infallibly suffer in the estimation of the public, who neglects to conciliate eloquent men, and trusts the defence of his measures to those who have not adequate talents for that purpose: whereas, the only evil that accrues from the promotion of a clergyman to the pulpit which he has no ability to fill as he ought, is the fatigue of the audience, and the discredit of that species of public instruction; an evil so general, that no individual patron would dream of sacrificing to it his particular interest. The clergy are generally appointed to their situations by those who have no interest that they should please the audience before whom they speak; while the very reverse is the case in the eloquence of the Bar and of Parliament. We by no means would be understood to say that the clergy should owe their promotion principally to their eloquence, or that eloquence ever could, consistently with the constitution of the English church, be made a common cause of preferment. In pointing out the total want of connection between the privilege of preaching and the power of preaching well, we are giving no opinion as to whether it might or might not be remedied; but merely stating a fact. * * * * Of British Education, the study of eloquence makes little or no part. The exterior graces of a speaker are despised; and debating societies (admirable institutions, under proper regulations,) would hardly be tolerated either at Oxford or Cambridge. It is commonly answered, to any animadversions on the eloquence of the English Pulpit, that a clergyman is to recommend himself, not by his eloquence, but by the purity of his life and the soundness of his doctrine; an objection good enough, if any connection could be pointed out between heresy and dissipation: but if it is possible for a man to be at once eloquent and virtuous, the objection falls to the ground.

Pulpit discourses have insensibly dwindled from speaking to reading; a practice of itself sufficient to stifle every germ of eloquence. It is only by the fresh feeling of the heart that mankind can be very powerfully affected.

What can be more ludicrous than an orator delivering stale indignation, and fervour of a week old; turning over whole pages of violent passions, written out in German-text; reading the tropes and apostrophes into which he is hurried by the ardour of his mind; and so affected at a preconcerted line and page, that he is unable to proceed farther?—*Sydney Smith.*

PREACHING IN AND TUNING OUT.

SIR,—I am accustomed to worship in a sanctuary where the organist is generally in the habit of what is called "playing the congregation out;" and feeling that such a practice must be greatly opposed to the promotion and cultivation of any serious impressions produced by the minister, I should like to offer a few remarks upon the subject, through the medium of the CHRISTIAN WITNESS, that other congregations may also consider the matter.

I would first inquire, what is the fittest close to our sanctuary services? the benediction of the minister! or an overture or symphony upon the organ? If the first is the fittest, then surely the addenda is at best superfluous, if not injurious; if it be contended that praise would be the more appropriate conclusion, then why not sing a hymn, in which the congregation may unite? But, Sir, if the Apostle Paul thought it wrong to preach in an unknown tongue, surely the practice cannot be vindicated of an organ giving out (generally to the retiring congregation) an unknown sound.

But I think the gravest objection is, that such a practice tends to obliterate any serious impressions produced by the minister's discourse. I have been deeply grieved, on many occasions, when the minister has delivered a most impressive and affecting discourse—a discourse which has evidently solemnized all minds, aroused many consciences—a discourse delivered with deep anxiety, earnest longing, and prayerful solicitude for the sinner's conversion:—such a discourse, after God's blessing has been fervently sought to accompany it, succeeded by the noise of the organ, with "Sound the loud timbrel," &c.; or some symphony equally calculated to drive solemn and stirring convictions from the mind, and the very remembrance of the preacher's thoughts from the heart. Verily, Sir, I am afraid that Satan appears among the sons of God, as in the days of Job, and that this is one of his devices to banish convictions from the aroused sinner.

I have heard some good people say they greatly enjoy these playings-out—it soothes and calms their feelings. Granted. But should they not contemplate the result it is likely to produce, in the positive nature of cause and effect upon a convinced soul? And for the sake of such a one, that God's word may not be hindered, should they not forego the pleasing charm, that it may not prove an opiate to lull the consciences of the unconverted?

"Faith cometh by hearing, and hearing by the word of God." There must be *preaching in*; but my own conviction is just to the effect, that the practice of *tuning out* not only applies to the congregation leaving the sanctuary, but to conviction leaving the mind.

I should feel obliged by your own opinion upon this subject; while I remain a lover of music in its proper place, and,

Dear Sir, yours very truly,

May, 1850. A CONGREGATIONALIST.

Review and Criticism.

The Jubilee Memorial of the Religious Tract Society: containing a Record of its Origin, Proceedings, and Results. A.D. 1799 to A.D. 1849. By WILLIAM JONES, Corresponding Secretary. 8vo, pp. 698. London: Religious Tract Society.

THE Religious Tract Society has just published, in one large and every way admirably printed and got-up volume, entitled, "The Jubilee Memorial," a history of its rise, progress, and immense labours during the last fifty years. The work forms one of the most interesting, instructive, and edifying records of Christian benevolence it has ever been our lot to read. Chapter XXI., serving to illustrate the happy effects which have followed from its efforts, is so rich and precious, that we transcribe a portion of it:

ILLUSTRATIONS OF HOME USEFULNESS.

IT was found impracticable to intersperse in the details of "home gratuitous operations" any of the numerous facts of usefulness which have resulted from the circulation of the Society's publications. The prescribed limits of this volume render it necessary to refer to the annual reports for full information on the subject, and to the remarkable and well authenticated facts contained in the Tracts No. 375 and 380, entitled, 'A Brand plucked out of the Burning,' and 'Jerry Creed.' A brief selection, however, will be given for the information and encouragement of the Society's friends.

THE LAWYER'S FAMILY.

"In one of the midland counties," writes Dr. Redford, in his 'Pastor's Sketch-Book,' "resides an excellent individual, who, though destitute of the natural sense of vision, is endowed with the perception and enjoyment of better things than the eye can see. His worldly occupation leads him occasionally through a wide extent of country, and for a considerable period he has been in the habit of making his journey subservient to designs of usefulness, by scattering in the districts through which he passes, those useful and humble monitors of truth, religious tracts. It would be well if all Christians, whose business calls them to travel, would always consider, with this our blind friend, a bundle of tracts a part of the necessary equipment for their journeys.

"This good man happened to be in a part of the country where he thought it desirable to scatter a little of the good seed which he always takes with him. He accordingly offered some to a woman. She thankfully received the tracts, took them home, and attentively read them.

"It happened that she had a relative, the wife of an attorney, who resided in a neighbouring town; and after having carefully perused the tracts herself, she sent them to this relative, that she, too, might enjoy the instruction they afforded. They were received and read by his wife with great pleasure. She had little opportunity of religious improvement; and every obstacle and discouragement was thrown in her way by her husband.

"One day, while engaged in reading one of them, her husband came unexpectedly into her room; and observing what engaged her attention, with anger inquired why she read those pedlar's books; asking her, at the same time, if there were not good books enough in the house, without reading that trash. Unwilling to irritate him, or to contend with him on the subject of religion, she quietly closed her tract, and laid it aside for the present. It so happened, a second time, that while she was busily engaged in reading, her husband made his appearance. The discovery of her disregard of his injunction, and pertinacious adherence to this offensive employment, excited his severest displeasure. The books were calculated to make his wife religious, and to introduce religion to his family; and this was what he could not bear. Unhappy man! he was without God, and without hope himself, and he would fain have kept all about him in the same dark and wretched state of mind. His irritation at this second offence of his wife became extreme; he scolded, ridiculed, and threatened her; declaring, that although he always abhorred the idea of using violence, yet if she persisted in reading such books, and he should discover it, a horse-whipping should be her punishment.

"The good woman bore her sufferings with patience. She endeavoured, what little she could, to pacify the enraged husband, but without any timid renunciation of her convictions. The tracts had brought truth home to her conscience, and peace to her heart; and she was not to be driven from her God and Saviour by human violence.

"There was one only child of this family, a daughter, of about the age of fourteen. She

happened to be at boarding-school while these events were transpiring at home. On her return at the holidays, the affectionate concern of the mother for her child made her anxious to impart to her the same benefits which she had herself derived from the tracts. She therefore took an early opportunity of putting the books into her daughter's hand, and of engaging her to read them.

"One day, while thus employed, and while thinking themselves secure from interruption, the father suddenly burst into the apartment. His indignation may readily be imagined. Possibly suspicion had been working in his mind, and he might have determined to watch his opportunity, and to take them at unawares. He had now made the discovery which excited his bitterest displeasure. 'What!' said he to his affrighted partner, 'are you not contented with reading that rubbish yourself, but you must put it into your daughter's hands too?' He then threatened his daughter with some terrible punishment if she ever dared to read these tracts again. The child, with much simplicity and affection, endeavoured to calm the irritation of the father, and to coax him into a better humour. There was a natural power in the entreaties of the child, which disarmed his resentment. The daughter perceived the advantage she had gained, and asked his permission to read something to him, that he might judge of her improvement in reading since she had been at school. He consented, and the child took up one of the tracts which had interested herself, and began to read. The father listened with attention—the sentiments of the tract touched his conscience—a gush of mingled feelings rushed to his heart: in spite of his infidelity, truth and nature prevailed, and a tear stole from his eye, which he could not conceal. His opposition was conquered, and though he said nothing, yet he left the room soon after, thoughtful and melancholy.

"But a short time elapsed before he was seized with a paralytic stroke. It was not fatal, and he began to recover. A Divine power had, however, now smitten his heart with the sense of a worse disorder than that which had seized upon his frame. Sin lay heavy upon his conscience, and he expressed much concern about his condition. He was filled with grief at the review of his past conduct, and expressed his fear that he could not obtain forgiveness. He had not only neglected and resisted religion himself; he had opposed it in others with all his might. He was, however, so softened, so changed, that he now condescended to ask the injured woman, whom he had despised and persecuted for her piety, *to pray with him*. This was, indeed, a victory—a sight which angels might rejoice in, and which overwhelmed with gratitude the heart of his partner. She had beheld with agony the approach of this alarming disorder; but how was the severity of the stroke mitigated in the spiritual blessings which already appeared to be in it!

"Scarcely had he recovered from the shock of this first attack, and begun to taste the sweet blessings of true religion, when he was visited by a second stroke, which was very soon followed by a third, and that a fatal one.

"His latter end, however, was joy and peace in believing. He was enabled to trust in the Saviour, whom formerly he had despised, and to rejoice in hope of that glory he had contemned. During his illness, he was visited by many of his old acquaintances, to whom he spoke freely of the change which had taken place in himself, and faithfully and affectionately recommended an immediate attention to the concerns of their souls. At length, the period of his dismissal arrived—his faith triumphed over mortality, and he received an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

"The wife and daughter, who were the happy instruments of effecting so great and glorious a change, would indeed have been glad, had it pleased God to continue him here as the helper of their faith and joy; but they submit. Mercy, infinite mercy, was mingled with judgment. They still live, and are walking under the influence of those principles they so happily embraced, and in the hope of meeting again, and in a better state, that dear relative whom they were the instruments of preparing for that bliss into which he has entered before them."

THE OLD VILLAGER.

A young tradesman in Devonshire was accustomed to devote a portion of each week to the circulation of tracts and broad-sheets in the dark villages of the district. When engaged in one of his visits of mercy, he met with a venerable man, who guided him to a neighbouring town. The distributor thus narrated his interview with him. "He was beyond the age of fourscore. I was much attracted with his venerable appearance; he was bent with age and infirmity: his hoary hair hung over his wrinkled face. I was desirous to know who he was; so I began, 'Well, my friend, you have nearly finished your journey in this sinful world.' 'Yes, sir, I have indeed.' 'I should like for you to give me a short account of your past life; we look to the aged for wisdom, and to the young for strength.' 'Mine has been a very strange life; more than seventy years I lived in the neglect of God; about eight years since I was walking many miles from home, when a pious lady overtook me, and said, 'My old man, you have nearly come to the end of the journey of life; I hope you are prepared for death.' This caused me to think for a minute; I soon found I was not. Before the lady left me, she said she would send some tracts to the house of Mr. H., in Totnes, if I would call there for them; at the time fixed I went, but was much disappointed that the lady had not sent them. Mr. H. seeing my disappointment, gave me six tracts; one was called 'The Work of the Holy Spirit;' I read it, and must confess I never knew what the work of the Holy Spirit was till then; it made me pray to God; it drew my attention; it induced me to read my Bible. I must own I have enjoyed much more happiness since that time than I did all my life-time before; I now, thank God, am able to study my Bible; I read it by day, and this gives me a subject to think of by night.' I had much pleasing conversation with him. I do believe he has been led, as a poor sinner, to trust alone on the Lord Jesus Christ for pardon and salvation.

"I was afterwards informed that the poor old man was dangerously ill. I went to the village where he resided; but before I reached his cottage his spirit had entered into rest. He

died at the age of eighty-two. Since my first acquaintance with him I have increasing reason to believe that he was a holy, sincere, and upright man. He constantly grieved that the greater part of his life had been devoted to the world; but rejoiced, that when an old man, he was led to repentance. He suffered much in the prospect of death, but his end was peace. Near his body I saw a little book into which he had copied several sentences which were profitable to his mind. With a few of these I close the account of this interesting instance of the value of a religious tract:—'For this is a truth, that he who swims in sin shall sink in sorrow; therefore live as thou intendest to die, and die as thou intendest to live. The practice of piety hath the promise of this life, and of that which shall never end; but without piety there is no internal peace to be found in conscience, nor external peace to be had in the world, nor any eternal happiness to be hoped for in heaven. O my God, give me grace to do what thou commandest; and then command what thou wilt, and thou shalt find me willing to do thy blessed will. He is truly great that is great in charity, and little in himself. He that has God for his guardian, shall, under the Almighty's shade, secure an undisturbed abode. Lord, make me holy, and then I am sure to be happy.'"

THE CLERGYMAN'S BROTHER.

A minister in Dorsetshire, when writing to the author of the tract called 'The Sinner's Friend,' mentioned the following fact:

"I have just received your kind present of 'The Sinner's Friend,' which I greatly value, as coming from you, as also for its intrinsic worth. The great day of account will alone reveal the numbers it has been instrumental in converting to Christ, and amongst others my elder brother. It is impossible for me to give you any adequate idea of the awful length of iniquity to which he ran. Drunkenness and debauchery were his constant companions.

"After praying for him twenty years, and seeing no alteration in his wicked course of life, I read, 'This kind can come forth by nothing but by prayer and fasting.' I then fasted twenty-four hours, and cried mightily unto God for my poor brother; and I told my younger brother, a pious clergyman, what I had done. He replied, it was of no use, for he thought my elder brother had sinned away his day of grace; but oh! my exquisite joy when I received the next letter from him, assuring me that our elder brother was indeed converted to God.

"On the day which I had set apart for prayer and fasting, I believe the Holy Ghost came upon him with mighty power, and so deeply convinced him of sin, that he saw hell opened as it were ready to receive him, without any hope of mercy. My younger brother heard of his agony of mind, and gave him a copy of 'The Sinner's Friend;' and my elder brother declared, that the first ray of hope he had was through reading that book. The lines on the first page—

> 'Let not conscience make you linger,
> Nor of fitness fondly dream;
> All the fitness he requireth
> Is to feel your need of Him,'—

imparted to him a glimpse of hope. The smoking flax burst at length into a bright flame; and, though my brother did not live more than three months after the commencement of his illness, yet, during those three months, he manifested the most striking proof of sound conversion; the deepest conviction of sin, an utter abhorrence of it, and an entire dependence on the blood of Christ to take it all away."

THE VILLAGE SCHOOL-MISTRESS.

"In one of the western counties," wrote a friend, "resides a poor but pious woman, who has been long engaged in the useful occupation of a village school-mistress. I was once walking with a pious friend in the neighbourhood of ——, and he mentioned many pleasing particulars connected with her religious course, and promised to introduce me to her at a convenient season. My curiosity being excited, I longed for the promised interview. We went to a small but clean cottage, which we reached just at twelve o'clock, that we might not interfere with the important duties of our village friend. It was our privilege to receive many bows from the little ones under the special direction of their good guide. 'Make haste home, my dears,' was the general direction given to all; and to a few, 'Don't forget to say your grace before you eat your dinners.'

"Having dismissed her little charge, we were asked to take our seats, and a conversation commenced. It would have reminded a spectator of the beautiful reference to the communion of saints referred to in Malachi iii. 16. I was pleased with the modesty which characterized all the remarks of the pious villager. One part of the conversation I will now detail. 'How long,' said my friend, 'have you reason to hope that you have been walking in the ways of God?'—'I trust about twenty-five years,' was the reply. 'How came your mind to be first seriously impressed?' inquired my friend. 'I will tell you. When I was servant in Cornwall, I was living without God in the world. At this time I found a tract by the road side, near my master's house, which a traveller had dropped, hoping, I doubt not, that it might do good. It was "Vivian's Dialogues." I was but a poor scholar in those days; but when I went to my room at night, I *spelt* out a few sentences, which greatly distressed my mind. That little book was my companion for nearly twelve months, at the end of which time it was literally worn to pieces. My mistress found out that I read in my room, when she complained that her candles were wasted, and in various ways I experienced much opposition. I hope, however, that from the time I picked up that tract, I have been asking the way to Zion, with my face thitherward.' I told the good woman I was greatly encouraged with her simple narrative; and when she found that one of her visitors was officially connected with the Religious Tract Society, she remarked with peculiar fervour, 'You have published a great many fine books, but you have not published so good a one as "Vivian's Dialogues."' The book that led her to Christ was the most valuable in her estimation."

THE PUBLICAN AND HIS WIFE.

In the village of Rainham, in Kent, a few tracts were received by an individual, and, finding his own mind deeply impressed with the truths they contained, he became anxious to distribute them to others. His first attention

was naturally directed to his aged parents, who were at that time keeping a public-house in the village, and were living without God and without hope in this world. Knowing the temper and prejudices of his father, he could not venture to give him the tract; he gave one, however, to his mother, entitled "Consolation under Convictions." This tract made a deep impression upon her mind; she became restless and alarmed. Soon after this, she received a tract from the worthy minister of the parish, the Hon. and Rev. Gerard Noel, entitled "Conversation between Two Christian Friends," which deepened her convictions and her fears, and awakened the earnest inquiry, "What must I do to be saved?" Every opportunity was embraced, in order to read and meditate upon the tract, and to peruse the sacred Scriptures. The husband, with a heart full of enmity against God and religion, could not witness these things with indifference; every means which enmity and passion could devise was made use of to intimidate; but all was in vain. One day, as he came into the room, he found her, as usual, reading the tract; his passion immediately rose to the highest pitch; he could contain himself no longer. With inexpressible rage, he tore the tract from her hand, and put it into his pocket. There it remained. He could not destroy it. After a little time, he became solicitous to know what there was in this tract which had occasioned such anxiety in the mind of his wife. He read it: his heart began to tremble. He repaired to his son with great agitation of mind, and, pulling out the tract from his pocket, he said, as the tears gushed from his eyes, "This is the book which has made your mother so uneasy. She says" (and evidently feeling the same thing himself) 'it has set all her sins before her face.'" From that time they both gave themselves up unto the Lord, and after a life of faith and obedience, they died rejoicing in hope of the glory of God. And if departed spirits are permitted to know the transactions of earth, they are privileged in seeing their children, and their children's children, walking in the fear and ordinances of God, and actively engaged in distributing those messengers of mercy which had been made so useful to them. The little tract, still exhibiting marks of a diligent perusal, and of many a fallen tear, is carefully preserved as a sacred relic in the family, and doubtless will be transmitted to posterity, to proclaim the victory of Almighty grace.

THE CANAL MAN.

At a meeting at Stepney, one of Dr. Fletcher's deacons mentioned the following fact:—"A man who was keeper of one of the locks on the Grand Junction Canal, lived for many years without religion. He possessed a great portion of personal kindness. He had been the means of saving at least twelve persons from a watery grave, some of whom had plunged into the stream in seasons of frantic sorrow. In the summer of 1841, poor Matthew met with a severe accident, and was removed to the London Hospital. After he had been there a few days he received a letter by post, of which the following is a copy, inclosing the tract entitled 'To-Day:'

"'You have suffered greatly, my friend; your poor body calls for health and sympathy, and in the hospital you are mercifully attended to, as you could not be at home. How is it with your precious soul? Are you fit to die? Had your sufferings caused instant death, where would your precious soul have been? Where, my friend? Where? In heaven or hell? Do think of this inquiry, and read the tract I enclose, or get some one to read it to you. Do not neglect this friendly warning, but attend to it while it is yet with you called 'To-day.' Oh! what a mercy you were spared yet a little longer; may it be for the salvation of your precious, precious soul! The Lord Jesus is able and willing to save all poor sinners who feel their need of his salvation. Pray, then, afflicted friend, for the Holy Spirit, to show you your need of mercy—of the precious blood of the Lord Jesus Christ to cleanse you from your sins, and to obtain your acceptance with the great God. The tract was written by a gentleman seventy years old. May the Lord make it a blessing to your soul. He is able and willing to save you from going to hell, and willing to prepare you for the holiness and happiness of heaven.—Farewell.'

"This letter led the poor man to read the tract, and the Holy Spirit blessed it to his conversion. He was proposed and accepted as a member of Dr. Fletcher's church. When this fact was mentioned by the respected deacon, he remarked, 'Poor Matthew would be glad to find out the writer of the letter; all he knows is, that it bears the "Stroudwater" post mark, but he knows no one there.' Mr. Jones, of the Religious Tract Society, being at the meeting, stated that though he had not seen the letter, he thought he knew the person who had written it. He afterwards wrote to a female friend, and from her he received the following note:

"'My dear sir,—It was in hours of weakness, and during a long detention from the house of the Lord, that I was directed one Sabbath-day to write the letter to which you refer to poor Matthew. It used to be a saying with myself, *to* myself, on doing any such thing, "Well, I have cast one grain more of the good seed of the kingdom into the field of the world; that world which still lieth in wickedness." I bless the Lord he permitted me to cast in that grain, and I praise him still more that he caused it to germinate and bring forth fruit. Glory be to his holy name, that he hath seen fit to glorify the riches of his grace in the salvation of a soul from hell, by means in themselves so weak and poor. But I must not forget to tell you, that it was one of your own tracts which was thus honoured of God, in the London Hospital, to be a witness of his power to save. When I received the grant of which that tract formed one, I selected a number of that description for the purpose of enclosing in letters (now in these days of penny-postage blessedness, in which, in almost every letter we write, we can proclaim the glad tidings of mercy, by inserting an eight-paged tract)—and among others, poor Matthew Ralph received one. Surely it had been a shorter journey from Paternoster-row to the London Hospital; but in this case it seemed needful that it should go from London to the country, and back again to town, to reach the object for whom it was designed. Several other such grains have been cast into the field of the world. Oh that it may please the Lord to cause them to be fruitful also!'"

British Influence and Responsibility: A Sermon preached in the Poultry Chapel, London, to the Directors and Friends of British Missions, Monday, May 6. By the Rev. J. Stoughton, Kensington. Published by Request. Snow.

A request for the public appearance of this very cheap production does as much honour to those who made it as to the preacher. It presents a vivid view of existing society in Great Britain, intensely fixing the reader's thoughts on the moral evils which rage on every side; exhibiting, with force and eloquence, the only remedy. After noticing the circulation of moral influence through our own country, and beyond it, on the world, Mr. Stoughton descants, with great breadth of view and felicity of thought, on our responsibility, arising from the position and the influence which had been described. Mr. Stoughton dwells, with great solemnity, on the moral aspects of the country, and the mischief which is being done by the deluge of cheap, polluting, and impious literature which is welling forth from the British Press. We rejoice to find Mr. Stoughton boldly declaring himself in such terms as the following:

Intense *Evangelicalism* is the only remedy for the evils of the age—the only resource for the wants of the age. To the pride of the rationalist—to the independence of the proud apostles of individualism, it is utterly opposed. The Gospel, with which it is identified, presents evidences external and internal which none of its enemies now seem as if they dared openly and in detail to touch. Too invincible are they in any case, to be overthrown or shaken. Some of the acutest and most accomplished minds—some of the wiliest and most cunning in sophistry—some of the most eloquent in declamation, —minds of lofty Goliath-like stature, "the staff of whose spear was as a weaver's beam;"—these have defied the hosts of the Christian Israel—with what results we need not tell. After this, the cause is safe from blows dealt by common hands, which can only now employ the blunted and shattered weapons of their mightier but vanquished predecessors.

Having discussed this point, the preacher proceeds to enlarge on the efforts necessary for reversing such a state of things, and reviving the work of God. The passage is so beautiful and valuable, that we cannot withhold it. Mr. Stoughton asks,

Are we in a state fitted for our work at present? What "transgressions" need to be forgiven! What high places of pride, secularity, sectarianism, and selfishness, need to be cast down! We need a revival! For one thing, we need to strip the Gospel of its human envelopments, to rub off its incrustations, and bring out its pure diamond-like brightness by patient and prayerful thought! We need to bring our souls into closer contact with its spirit—to have them more fully penetrated with its light and love! And doing this, we need, for another thing, to make a stand against the growing worldliness of the day, which threatens to swallow up men's souls in a struggle for mere temporal support! Oh for a revival! Ask for it of God in faith and hope. Ask for it *now*. Have cycles of revival revolved in centuries? Was the middle of the sixteenth, the age of Protestant reform,—the middle of the seventeenth, the age of Puritan earnestness,—the middle of the eighteenth, the age of Methodist zeal?—God of all ages! what wilt thou send to us on the wheel of time, as it completes another centenary revolution?

A revival at home is our first want; yet tarry not in putting your hand to the work before you to-night. Amidst your future prayerful toil, if not before, the blessing may come, at once to renew your hearts, and "to multiply the seed sown." Survey the field. Here is this great city, full of selfish excitement, struggling ambition, angry conflict, mad revelry, lustful excess, odious vice, and demon-like crime! Surely this city needs, above every place in the wide world, the Gospel to check its avarice, curb its luxury and ambition, soothe and allay its excitements, heal its strifes, purify its recreations, conquer its vices, and extirpate its crimes! Around is your country, repeating the follies and sins of the metropolis; exhibiting in the manufacturing town, and the agricultural village, the major or minor reflection of what is going on in these high places. There is Ireland in bondage to Papal superstitions, and full of misery, because full of ignorance, vice, crime, and disorder; and yonder are your Colonies, all deriving from England the influence which is ever rising here, and being in a like condition of spiritual degeneracy and need.

To all denominations do the spiritual claims of the empire make a loud appeal,—to us, for reasons already assigned, with special emphasis. And if there be one sphere of effort beyond the rest that invites us, it is found in the Colonies. For the noblest chapter in the history of English colonization is connected with Independency. The offshoot of Saxon Christendom, which grows so fair and tall on the other side of the Atlantic, was planted by Puritan hands. America, with all its energies, not developed yet, took its rise in the heroism of the pilgrim fathers,—in the councils and prayers of John Robinson and his brother exiles,—in the deeds and sufferings of Congregational confessors, who, after a troubled voyage—emblem of their troubled life—found a home in the great wilderness, which God had saved for them, that they might turn it into a garden. Their spirits seem this night to emerge from the shades of the invisible world, to point to the Plymouth Rock, and to the rising forest of cities, with free churches growing up, palm-like, among them, all over that Columbian plain, telling us what Puritanism—which we are sometimes almost ashamed of—can, with the power of the Gospel in its heart, accomplish under God!

With such an example, will you be behindhand in your Colonial Missions? Will you be content with any position short of the vanguard? No, my brethren. By those who, for the love they had to truth and souls, exposed

themselves in England,—by the men who, in their exile at Leyden, thought of and took counsel for posterity,—by those who sailed in the *Mayflower*, to colonize in righteousness,—by all those holy pilgrims who lie buried in that old Dutch town, and in the graveyards of Massachusets, we conjure you to stand forth, and "quit yourselves like men!"

One thing remains. England, my country! God has made thee great among the nations. He has given thee vast resources. He has bestowed on thee his best gift—the Gospel. The world—the whole world is waiting to receive it at thy hands,—to hear it from thy lips. Rise, and go forth, holding up the torch of truth to the men who walk in darkness. Speak for God, so loud that all may catch the warning and inviting cry. Perishing millions pass before thee, invoking thy pity, imploring thine aid! Rise, then, and speak for God, for Christ, for truth; lest, if thou shouldst altogether hold thy peace, deliverance may come from another quarter, but thou and thy father's house be destroyed. Rise from thy slumbers: for the morning breaks: the latter day is dawning on the world. Satan is awake, and active; and the Master calleth thee!

And now, O blessed Spirit! who since the day of Pentecost hast been dwelling in thy Church—whose presence is often hidden from thy people by their unbelief, yet who dost mercifully remember still those who forget Thee, and love those who grieve Thee—reveal Thy grace and power to our hearts, whom Thou hast called to the performance of this great work; graciously put an end to our darkness, folly, pride, self-contradiction, and dishonour of Thee; strengthen our faith, purify our motives, and heal our divisions; forgive the transgression of Samaria; cast down the high places of Jerusalem; shine forth, that we may feel thy presence, walk in thy light, and joyfully accomplish all thy will!

"Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved!"

"Return, we beseech Thee, O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself!"

Mental and Moral Excellence, and the Way to Attain it, exhibited in the Memoirs of the Rev. John Hessel. By the Rev. J. PRIESTLEY. Third Edition. Hamilton and Co.

THIS is the cheapest piece of Biography that ever came into our hands. Upwards of 250 pages of solid type for the sum of One Shilling! And let it not be said cheapness is not simply a question of quantity, but of quality; for, judging by this test, we shall be conducted to the same result. The book is, in all points, except its title, one of small pretensions; but it is such that the bulk of mankind may read it with advantage. Mr. Hessel began his Christian career under the Rev. James Parsons, and proceeded from thence to Airedale College, to study for the Congregational Ministry; health, however, failed, and he desisted. After a considerable lapse of time, he somewhat improved, and returned to the College which he had left; but illness again returned, and he left, taking, nevertheless, preaching engagements, till at length he embraced Wesleyan views of Theology, and united himself with that Body. It is impossible to read the narrative without falling in love with its subject. He is so ingenuous, so tender, so simple, so godly, and withal single-minded. His understanding was comparatively weak, but his affections very strong. If wanting in the elements of a very superior character, he abounded in those of a very lovely one. If he would never have been, in any walk, a leader, he was born to be a friend, and a gentle, attached disciple. His mind, even when his course closed, was obviously still in a state of great immaturity; his delicacy having interfered with his education, and prevented that intense application which is the sole condition of mental progress and extensive acquirements. His diary, letters, and everything are marked by juvenility; and we are not altogether pleased with his amiable Biographer, who ought to have given his departed friend the benefit of his own good sense, in editing his private jottings. For example; what could have prompted Mr. Priestley to publish such an entry as the following?

I have not been careful enough in eating and drinking; especially I find that last night I took too much supper. I believe these habits increase, so that if I do not check them their power will soon become tremendous. During the next week, then, I shall endeavour to do better. Until next Saturday I shall adhere to the following resolutions:

1. Eat very slowly, and always check myself when I am going too fast.
2. Never take more than two cups at breakfast and tea, nor more than one piece of pudding at dinner.
3. Take a moderate piece of bread and half a mug of milk for my supper, and never go a second time.
4. If I violate any of these regulations, I will forfeit two shillings and sixpence to the London Missionary Society.

These shall be binding until next Saturday, when I shall determine whether to adopt them for the week following.

And again:

I have tried the plan of the 16th, and I have come to this conclusion:

1. To eat slowly; and in order to this, engage in conversation as much as possible.
2. *Never to take food when I cannot ask the blessing of God upon it.*

The italics are the young man's own. It is not very clear what is meant by them; and sure we are that this and something more of the same description Mr. Priestley should have passed by, since the only practical point involved in it is, that all parties guilty of the slightest indulgence, shall, in proportion, subject themselves to a fine in behalf of Missions, which, after all, is not a bad idea. It is just possible it might turn to the account of those great and good Institutions—Missionary Societies.

Wesleyan Persecution; being the Result of various Letters addressed to the Principals and Students of the Richmond Wesleyan Theological Institution. By W. OFFORD. London: Paul.

THIS book, in the hands of an able and dexterous opponent, might be made the groundwork of a powerful and highly-damaging attack on Methodism, generally, as a system of semi-papal despotism, and on the Richmond Wesleyan Theological Institution in particular. The book has lain upon our table now upwards of three years without our having made the slightest use of it, although, during that period, we have argued and written so much on the subject, and have received so much provocation from a portion of its advocates. But, to speak the truth, our feelings recoiled, as they still recoil, from matters so personal, and so derogatory to the dignity of Christian character. All our reasonings have uniformly turned upon the principles of the system, and the proceedings of the rulers of Methodism; we have never uttered a word to injure the interests, or to throw even a shadow of a stain upon the character of any Wesleyan Minister. These are facts; and in proof of their perfect accuracy, we appeal to every line we ever wrote. Although this is the production of a respectable man, whose name is honestly and fearlessly inserted on his title-page, and which might therefore have been used to any legitimate extent, in illustration of the despotism that distinguishes the movements of the body, we have allowed it to slumber on these years on our table, and might, indeed, never have noticed it, but for the fact, that, in clearing up our arrears, we could not, in justice, pass it by.

We notice these facts for a special purpose. Some of our worthy brethren, the Methodist Editors, unable to meet the facts and arguments with which we have occasionally pressed them, once and again have had recourse to methods of defence alike unjust and dishonourable. In replying to us, truth was never, with them, a consideration. It might be false, slanderous—no matter; or, rather, apparently, so much the more welcome, as the better adapted to the object desired—to help them to deal with arguments so truthful, so cogent, that to rebut was impossible; and, therefore, nothing remained but to abuse and traduce their author, that the merits of the great questions might be lost in pitiful personalities. We may specify a single case—the last, but not the least discreditable. A pamphlet some time ago appeared, in which, we understand, we, in common with many of the best men of the present day, have been slandered and maligned—a pamphlet, it seems, full of libel, full of lies, and without a name. That very pamphlet, it appears, they searched for slander against us, when the most foul and mendacious passages were selected and published to the wide world! This was done in the worthy *Watchman!* The meanness and malignity of this act was duly appreciated, even by many of the Methodists, who begged us distinctly to understand that they were not parties to such outrages on decency and on justice, and that none more despised or condemned them. We are glad at having an opportunity of heaping coals of fire upon the heads of our erring opponents. We have all along refrained, and we still refrain, from citing even one of the numerous complaints, charges, and lamentations of this honest and injured man. We counsel Mr. Offord to patience, and his oppressors to reparation. We think he has, in various cases, been wanting in discretion; but he has, notwithstanding, been exceedingly wronged. It may be doubted if ever an individual was treated with more injustice. It is impossible that such a course of proceeding could have been carried on in any other religious community. It lamentably illustrates the ultimate tendencies of irresponsible power; and, wherever it comes, must contribute most essentially to further the work of reform.

Female Agency among the Heathen, as recorded in the History and Correspondence of the Society for Promoting Female Education in the East. Suter.

THIS very deserving Institution was founded in the year 1834; and from that time to this has held on quietly its philanthropic way, sending forth a number of excellent persons, whose object is the diffusion of Christian Education. The work is prefaced by the Hon. and Rev. Baptist W. Noel, in a few pages, expressive of his very strong approbation of the object, and paying a merited compliment to some of the teachers, such as Miss Carter, Mrs. Dean, Miss Thornton, Miss Grant, Miss Aldersey, Mrs. Willing, and others. There can be but one opinion as to the merits of the object, or the extent of its claims on the sympathy and support of the Christian public. What is that object? It is to establish and superintend schools in China, and the countries adjacent, where favourable opportunities occur, and to select and prepare, in this country, pious and well-educated persons to go forth as superintendents: at the same time training and encouraging subordinate native teachers. Of course such a work as this cannot be done without support; and although the amount required is not great, yet should that amount not be forthcoming, it must necessarily involve the project in difficulties. There was a time when pomp and patronage might be considered necessary to the undertaking, when it was merely a speculation. That time, however, has now happily gone by. The volume before us presents an embodiment of facts which settle the question for ever, both as to the practicability and desirableness of the object, and the happy results which flow from its execution. The first letter was from Miss Thornton, and was dated Parapattan, Batavia, May 18th, 1835; the last facts come under the head of December, 1849, refer-

ring to Miss Harding's operations at Jerusalem, where she has realized "a degree of success surpassing the most sanguine expectations." Since opening the school, 49 children have been admitted, and the average attendance is 24. The children of Jews, Turks, and Christians—who may be seen all reading together the everlasting Gospel! The volume closes by intimating, that Miss Austin, Madras; Mrs. Willing, Bombay; Miss Collins, Cuttack; Miss Tunstall, Miss Pitchers, and Miss Harding, in South Africa; continue to pursue their active and useful services. The enterprize is meet work for women, and we feel assured, that the mothers or daughters of England will be unable to read these 300 pages of correspondence, and to lay down the book without determining to do something to further the object. It is time to bring the power of Woman more fully to bear upon the heathen world; and it would be soothing to think of the employment of some ten thousand of such ladies as those whose names we have mentioned, throughout the world. They would constitute an invaluable auxiliary to the great work of Missions.

Chorazin; or, an Appeal to the Child of many Prayers, on Questions concerning the Great Salvation. By DAVID EVERARD FORD. Ninth Thousand. Simpkin.

A popular volume, which has reached the ninth thousand, has taken its flight beyond the limetwig of the Reviewers. We can scarcely catch hold of it; its merits in the public esteem are already determined. Mr. Ford has been unusually happy in the selection of his subjects, and very successful in their management. The little book before us is intended for a class of readers unhappily very numerous. There are amongst us countless multitudes, who have been the children of many prayers, who have not yet begun to pray for themselves. The perusal of such books as this is greatly calculated to awaken conviction, and to bring before them the solemn responsibility with which they are clothed. It is not a little remarkable, however, that Mr. Ford was the first to strike forth in this direction with a special object, and there is reason to believe that he has anticipated the desire of many in furnishing a manual so clear, so pungent, and so calculated, instrumentally, to accomplish the high design. The sale of 8,000 copies is "a great fact;" and that several American editions have likewise been issued, is a circumstance as creditable to our Transatlantic brethren as it is encouraging to the Author, whose sole and only object was and is, the furtherance of the salvation of men; for there is here no book-making, and there cannot be much money-making, at least, for the Writer. This publication is the second, in order, of Mr. Ford's series, which comprises five distinct and independent volumes—Decapolis—Chorazin—Damascus—Laodicea—and Alarm in Zion; the first, an Appeal to Christians—the second, to the Undecided—the third, a Treatise on Conversion—the fourth, on Religious Declension—and the fifth, a Tract for the Times. Relating to kindred subjects, and uniform in size and price, they constitute a series; but each separate volume, having no necessary connection with either of the others, is complete in itself, without the rest. All these books are excellent, and they will be always seasonable; but at the present moment, the *fourth* in the series is particularly and emphatically so—Laodicea. Already there are some 4,000 or 5,000 of that invaluable production before the public. Would it were 40,000 or 50,000! It is an exceedingly valuable appeal, full of fire, force, and adaptation, to the times we live in. The wealthy members of every Church in the land could not do better than to purchase, forthwith, a few dozens, or some scores, more or less, according to the magnitude of the fellowship, and to lend them out on all hands for perusal. In this way, we have known great good done. The late Mr. Proctor, of London, was in the habit of doing this to a great extent, and there are still many living who have reason to bless his memory for his kindness.

Ears of the Spiritual Harvest: or, Narratives of the Christian Life. Edited by CHARLOTTE GREVILLE. Nisbet.

THIS is a very good sort of book, an excellent blending of facts with doctrines. Seldom are the doctrines of science more successfully taught than in conjunction with experiment. It is very much the same with religion. In ancient days, perhaps, the best illustration we have of it is in the life of Augustine, a system of divinity in itself, exhibiting doctrines, and their power upon the human soul, in a manner the most instructive, convincing, and beautiful. The object of the present case is to combine interesting facts, connected with the power of grace, as illustrated in the life and death of individuals. Hence we have the Ministry of Pesolis—the Memoirs of Agnes R——, the Ransomed One—Hellen M'Kenzie—Memoir of E—— H——; Narrative of James——, the Dying Soldier—the Miracle of Grace—the Finger of God—and so on. The book has all the advantage of a doctrinal dissertation, without its dryness, and it will supply all the benefit of biography, without any of its occasional inanity. There is not simply the seed, but the seed in the soil, striking its roots downward, and breaking forth upward, bringing forth to the praise of God, and, be it remembered, it is fact, not fiction. Fiction has told many a tale admirably, but unless largely interspersed with fact, it never can possess, for practical purposes, the power of a narrative interspersing fact with doctrine.

England in the Nineteenth Century; or, the History of the Reigns of the House of Hanover from the Accession of George I. to the Peace of Amiens. Religious Tract Society.

WE are always glad to meet with the Tract Society in the path of History, since we consider it a guarantee, at once, for sound principles, the absence of party spirit, and evangelical truth—great qualities, surely, in historical narrative. This volume covers one of the greatest sections of the History of Europe, ranging from the death of Queen Anne to the death of George III.—a period during which Providence performed great things on this world's theatre, through the instrumentality of mighty men, and in conjunction with tremendous conflicts—such conflicts as have not been witnessed since the days of the Roman Republic. The history

of this period will ever be interesting to Englishmen; but to none so much as those of the present generation, from whom the past is just far enough removed to be seen with somewhat of distinctness, and not so far as to be lost in the dreary vacuity of a measureless remoteness. The volume is very condensed, terse in style, and full of fact. The strain which pervades it is patriotic and religious, without sermonising, or twaddle—things which ought to have no place in history. It is worthy of the other productions of the Tract Society, which have preceded it, and may be considered a valuable popular addition to their Historical Series. It is only to be wished that they would go on, for it will require many a volume to fill up this great section of their monotonous labours. The volume can hardly fail, under such auspices, and with its own intrinsic merits, to command a very extensive circulation.

Antidote to Atheism. By MARK WATT, Esq. Johnstone and Hunter.

THIS is a class of books on which we never can look with satisfaction. We consider the parties to whom it points as placed beyond the reach of reason. We never can divest ourselves of the language of inspiration, "The fool hath said in his heart, There is no God." The Atheist, we consider simply a fool, and this, apart from inspiration, we might do on the authority of Dr. Young, who long since sung,

"An undevout astronomer is mad."

We are not sure as to the perfect accuracy even of this. We doubt if there is a madman in St. Luke's or Bethlehem, who, if taken thence and conducted to one of the great Cotton Mills of Manchester, and led into a conversation concerning the mighty system of movements that would present itself, could be induced, by any sophistry, to believe that the house had no builder, and the machinery no maker—that the thing had existed for ever, was self-moved, self-sustained, and would continue for ever to exist. Few madmen there are that would go this length. The ingenious Author of the elegant Essay before us, reasons upon the subject, setting forth in terms very conclusive the irrationality and absurdity of the supposition that anything could be created by a chance collection of atoms, and the untenable and groundless notion that anything could be created by the laws of nature. This forms the staple of his argument, and its development makes up the larger part of his volume. As an intellectual exercise, it is an agreeable and interesting one, but nothing can be expected in the way of turning "men from darkness to light and from the power of Satan unto God," from anything that has been done, or that can be done in the way of direct conflict with Atheism. God's method is the sole and only method that can reach the case—that is, the assumption of first principles, and pressing home the consequence, in conjunction with the announcement of the Gospel of mercy.

The Practical Preacher: a Charge delivered to the Rev. T. Sowter. By THOMAS MAYS. Simpkin.

A manly, hearty, common-sense exhibition of a great subject. Preaching such as is here described cannot be too extensively diffused throughout the country. It provides for true evangelism in the subject, feeling and effect in the manner and spirit of it, and it supplies those motives by which the man of God is to be sustained in his work.

The Happy Church. By the Rev. R. M'BRAIR, M.A. Simpkin.

THIS is a very "happy" notion, and a very sensible performance. To constitute a happy church, it is shown that there must be "Love, unanimity, diligence, zeal, edification, truth, light, power, holiness,"—points which are well wrought out, each in a separate chapter. We have not, for some time, met a little book with which we have been so much pleased, and we cannot but wish for it a very extensive circulation. Mr. M'Brair is a man of some mark in the Church of God, we presume of the Methodist community. He is well known by his "Sketches of Missionary Travel in Egypt, Syria, Western Africa," and five or six other works.

The Treatise of Albertus Magnus, on adhering to God. From the Latin. Gilpin.

As a production of the twelfth century, this is a curious piece, showing that in the darkest hour there was here and there a solitary star shining in the firmament of Europe. Albertus was, for the times he lived in, a mighty man, and deeply taught in the truths of Eternity. We mean not to say he understood the Gospel in all its freeness, fulness, power, and glory; but we do say there is much of the spirit of it in this book, and we cannot doubt that he offered to God much acceptable service. The translation is well done; and there is appended to the book a copious and valuable Note, bringing out the great points of the Gospel salvation.

Devotional Musings; or, Thoughts, in Verse, on Creation, Providence, and Redemption. By W. HOPKINS. Jackson and Walford.

WHILE the subjects of this brief production are great, the thought is clear, profound, and evangelical; while the verse is stately, and worthy of the themes.

Walkest thou charitably? An Exposition of Rom. xiv. 13—21. By B. FARRINGTON, B.A. Gilpin.

MR. FARRINGTON'S object may be understood from his text, which he applies to the subject of temperance, enforcing his views with closeness, vigour, and charity. He has laid a good foundation, and it is only to be wished that he had somewhat enlarged his superstructure.

Anti mysticism; or, The Work of the Spirit. By D. KING. Hall and Co.

SOME idea may be formed of the object of this small book from the Author's reference to Dr. Stowell's 'Work on the Spirit;' referring to which, he says, "Many other quotations might be made from this and other works, affirming the incomprehensibility of the work of God in converting and sanctifying the sinner. Did we, however, subscribe to the notion therein expressed, we should not pen a line, but leave the entire matter for eternity to unfold, as 'secret

things belong to God;' but such are not our convictions." Then, it seems, there is nothing "incomprehensible" in God's work of converting and sanctifying the sinner. It is no marvel, that a writer who has arrived at this conclusion should designate his publication "Anti-mysticism." Such publications are only calculated to be mischievous.

Elementary Catechisms: Sanitation, or the Means of Health. Groombridge.

We greatly like the idea of this Catechism, and can only wish that the Author would extend his labours. Such Catechisms ought to have a place, and a place they will one day have, in every day-school in the world. None can tell the benefits which would result from the universal use of this cheap and simple compend, touching as it does on ventilation, lighting, cleansing, sleep, diet, exercise, habits injurious to health, and so on. We have long wished to see some such a book, and have more than once publicly expressed our astonishment that the subject was not taken up.

The Deserter. By Charlotte Elizabeth. Third Edition. Oakey.

Charlotte Elizabeth will continue to be a name that will command the attention of the English reader: ofttimes manifesting a depth beyond the generality of her sex, and always exhibiting moral power arising from sentiment and passion, she speaks but to instruct. She never wrote, whether prose or verse, but to charm. "The Deserter" is a story lengthened, varied, marked by her characteristic touches of tenderness and strokes of humour. It is Irish nature in holiday dress, and they whose taste is framed to dialogues, and who delight in the development of Irish manner, will read the book with very deep interest.

Preach the Word: the Matter and Manner of Preaching considered. By George Frederick Maberly. Partridge and Oakey.

Mr Maberly has given us a sober, earnest dissertation on what he deems the best style of preaching. In working out his idea, he has manifested laudable patience, and has obviously surveyed the object from all sides, availing himself extensively of such helps as previous writers have supplied. The piece possesses claims on the ground of its excellent sense, solidity, simplicity, and gravity. He appears to have very clear conceptions of the best method of address, and manifests a deep detestation of learned trifling, and what he calls "pompous shouting," while he contends earnestly for "reality in preaching." He is a warm adversary to the writing of sermons, as a waste of time. He would have pastors thoroughly educated, and adequately schooled in the knowledge of the truth,—largely acquainted with the word of God, and thoroughly practised in extemporaneous speech, after abundant meditation. He thinks the system of writing out two or three sermons a week at full length must mischievously interfere with other duties. He places very great stress upon the subject of visitation, —a point beset with difficulties, however, with which he does not seem conversant. Still, as a general rule, there is great force in his reasonings. He would very considerably modify the system of college education. He thinks that six hours every week spent in the domiciliary visitations of the poor, with a city missionary or a Scripture reader, would be a very valuable part of the academic curriculum. So think we, and we know not anybody that will dispute it. He concludes by insisting that ministers should preach according to the Scriptural model, shall exercise faith in extemporaneous delivery instead of reading written discourses, and that they shall be men of prayer, meditation upon the Scriptures, and be zealously bent on doing good to the souls of men.

The Missionary Souvenir. Edited by the Rev. Thos. Aveling. Snow.

This elegant volume owes its existence to the expressed wish of many friends interested in the success of the Walthamstow School for the Daughters of Missionaries. It was thought, very properly, that the recent fancy sale in behalf of the funds of this meritorious institution would furnish a suitable opportunity for presenting to the public a work which, by its title and contents, might perpetuate the feeling of interest which has of late been awakened on behalf of these children of men gone far hence to the Gentiles. The object of the volume and the sale was to extend an acquaintance with the Mission School, and extend an interest in its behalf in the mind of the public. The idea is a sound one, and the execution in this volume leaves nothing further to be desired. Its matter is equal in excellence to its typography. Both are exquisite. The matter comprises prose and verse from ministers and laymen, and ladies old and young, The spirit of the whole is eminently missionary, and it can scarcely be read without encouraging somewhat of a missionary spirit where it is not, and nourishing it where it is. The friends of that great cause—the cause of all men and both worlds—will doubtless prize the work, and do what they can to promote its circulation, since to do so will be to serve not simply the institution, but the cause of the Gospel.

The Revelation of St. John Simply Analyzed and Briefly Expounded. By Delta. Nisbet.

Who is Delta? On this matter we have no information; but we learn that, some seventeen years ago, the writer ventured to publish a brief exposition of the Book of Revelation, which, although the sale was limited, fully attained its object by exciting attention in quarters to which the author was anxious to communicate his views. The present volume is based upon that publication, but it differs in many respects from it. The specimen, as a whole, is more minute; in some instances, interpretation is varied, the analysis more simple, and the notes are greatly extended. In a latter development, it will be seen that Mr. Stewart and Mr. Elliott have been fairly laid under contribution—a fact which will tend, rather than otherwise, to commend the volume to those who are conversant with such studies. As a manual, it will be consulted with interest, as presenting, at least, an intelligible, clear, full, and yet brief view, of this great theme.

Short Memorials of the Lord's Goodness; also, On the Power and Grace of the Holy Spirit, and Serious Thoughts for the Aged. New Edition, enlarged. Shaw.

THE narratives which comprise this excellent pocket-companion, have been in circulation for some years past, as single tracts, and the series is now comprised in a connected form, which will be read with interest, instruction and edification, especially by the aged and the afflicted, whether rich or poor. Here the heart, rather than the understanding, is exercised. It is the droppings of the honey-comb. Old Gabriel tells a wonderful tale; so does Catherine Haddon, the Aged Shepherd, the Aged Widow, the Aged Gipsey, the Twin Brothers; and the Visit to the College in Scotland is such a visit as any person would have paid with pleasure. The book is a very valuable one, and the type is considerately large, such as even the aged saints may read with pleasure.

The History of Hannibal the Carthaginian. By JACOB ABBOTT. London: Simms and M'Intire.

HANNIBAL has derived celebrity, not more from his own personal bravery, military glory, so-called, and ultimate misfortunes, than from his paternity. His father bearing him to the altar, and there swearing him to eternal enmity with Rome, was an act as original as it was awful; and it has contributed, in every age, to keep alive his memory among martial people, supplying similes to poets, and points to orators. It is a subject well calculated for the object of Mr. Abbott, whose pure, simple, silvery style is finely suited to tales of war, as well as tales of humanity. The book before us starts with the First Punic War, proceeds to Saguntum, goes over the Second Punic War, conducts the warrior across the Alps, bears him into the North of Italy, brings him into contact with Fabius the Dictator, leads him to the dreadful carnage of Cannæ, which is followed by a history of Scipio, the pure, the brave, and the good, and then traces the warrior into exile, where he found rest, peace, and a home; closing with a description of the Destruction of Carthage.

It will be well for Mr. Abbott a little more to follow the example of the Tract Society, and not simply narrate, but remark; not merely record the doings of a brave lion-heart, but interpose here and there a gentle thought, dropping a Christian sentiment, and putting in a plea for humanity. Mr. Abbott is not to forget in writing this and other works, that he acknowledges himself on his title-page as the author of the "Young Christian." We deeply regret that in the composition of these pages he has forgotten that it is probable his very name, in connection with that interesting work, will introduce this to the notice of multitudes of young Christians; and, we vouch for it, that the tendency will be to send them to the camp rather than the Church; to make them fight rather than pray; and Mr. Abbott himself will, we doubt not, be the first to grant that this is a very great imperfection. If the writer had been a warrior, or a mere man of the world, it would not have been strange; but with Mr. Abbott, the author of so many good things, and the advocate of Christianity, and especially, we repeat, the author of the "Young Christian," it is at once a matter of lamentation and reproach.

Brief Outlines of a System of Theology. Drawn up to serve as the basis of Lectures, by the late Dr. F. SCHLEIERMACHER. Translated from the German by W. FARRER, LL.D. Hamilton.

THIS work is worthily dedicated to Dr. John Pye Smith, one of the most competent judges, on all the subjects of which it treats, now living. The work only professes to be an "outline;" but, as such, it is very comprehensive, and might form the basis of a first-rate System. Part I. comprises Philosophical Theology; Part II. Historical Theology; and Part III. Practical Theology. Under these heads there is a vast amount of important matter, and a multitude of statements, which are, in a very high degree, suggestive. It is altogether a production of superior value, far excelling any of the systems of outlines, whether British or American, the public have yet been supplied with, and deserves a very extensive circulation. To the Sabbath-school teacher, and the intelligent Christian man generally, it is adapted to be of great service; while it would form for the theological seminary an excellent Text-book.

The Second Political Reading Book, for the Use of Families and Schools. By WALTER MCLEOD, Head Master of the Mathematical School, Royal Military Asylum, Chelsea. Longman and Co.

Mr. MCLEOD is pretty well known in connection with matters of geography and arithmetic. The position he occupies, the fact that this work is dedicated, by permission, to the Right Hon. Fox Maule, Secretary at War, settles anything that may involve points of intelligence and competency. The selections are excellent, and the primary peculiarity of the book is, the multitude of notes which are appended to the diverse articles, explanatory of points, historical, classical, and appertaining to language. It is well adapted to its object.

Plain and Practical Sermons. By THOMAS HOWARD, Rector of Ballaugh, Isle of Man. Nisbet.

IF a man is known by his company, the author of this volume will stand well with the general public. He dedicates it to the Rev. Hugh Stowell, assigning as a reason, that the last sermon of his former volume was preached on the death of Mr. Stowell's mother, and that the last in the present volume was preached on the decease of his honoured father; facts not a little remarkable, and which, of course, cannot fail to interest Mr. Stowell; but the volume has other and higher claims on the general Church. It exhibits in clear, simple and appropriate terms many of the great truths of the Gospel, presenting a respectable specimen of evangelical preaching—forcible, unctuous, and pertinent.

Apocalyptic Lectures on the Seven Churches. By JOHN CUMMING, D.D. Fourth Thousand. Hall, Virtue, and Co.

HAVING repeatedly testified to the merits of Dr. Cumming's Discourses, it is superfluous on the present occasion to do more than just again to present the title-page to the public; they are dedicated to the Countess of Ducie, in a few

brief and manly paragraphs, expressive of thanks to her and her noble husband for the obligations they have conferred upon the Societies, Charities, and Missions connected with his Church. We congratulate the Earl of Ducie and his Countess on meriting such an eulogium. May their example be multiplied among the aristocracy of England.

Practice in German, adapted for Self-Instruction. By FALCK LEBAHN. Pp. 224. London: Whittaker and Co.

The Self-Instructor in German. By FALCK LEBAHN. London: Simpkin and Marshall.

SOME time ago we had occasion to notice, in terms of the highest commendation Mr. Lebahn's "German in One Volume," which, we see, by present advertisements, has reached a "Second Stereotyped Edition." We are glad to meet Mr. Lebahn again in the field he cultivates so laboriously, and with such distinguished success. The "Practice" is an admirable companion to the Grammar: its text-book is the same, the beautiful tale—Undine. Here are the three first chapters, with an interlinear translation, in which are marked the cases of the nouns, the roots of the verbs, &c. Then the same three chapters as they stand—occupying 46 pages at the beginning and end of the volume. The other 162 pages are devoted to what the Author modestly calls notes, but which are really chapters, explaining every idiom, inversion, elision, expletive, that can possibly puzzle the student.

The second work is still progressive. It is intended to facilitate the acquisition of a conversational style. The pieces selected are two very pretty comedies; one by Kotzebue, and the other by Schiller. Part I. consists of notes introductory to the peculiarities and difficulties occurring in the text. Here all the difficult passages that occur are dissected, explained, and illustrated by examples. Part II. The Comedies. Part III. A very copious vocabulary of words not explained in the notes.

In the perusal of these volumes, for we have perused them thoroughly, we have been struck with their indication of a thorough acquaintance with the English language, an attainment rare enough even among those engaged in tuition. To this mainly is owing the completeness and efficiency of Mr. Lebahn's system.

One characteristic of these works, perhaps the chief, is the amount of toil expended on them. There is no quackery—no book-making: all is the result of downright hard labour. We remember in our school-days thinking Mr. Lindley Murray a very frivolous person, in the examples to his 22 rules. In this respect Mr. Lebahn has set a brilliant example to future grammarians. He has laid all the great writers of Germany under contribution for striking passages, to learn which by heart will be no unprofitable exercise—were there nothing else valuable in the book these gems are worth the purchase-money.

We very cordially commend these two works to all whom they concern, only taking leave to remark that, if the pupil will be only half as painstaking as his master—talent apart—he will make a very accomplished German scholar.

It is strange that the French language has never met with a worthy expositor. We know of no French Grammar—even the best of them—worthy to stand beside Mr. Lebahn's work. If some one of our volatile neighbours could muster German perseverance enough to produce such an one, we are very sure that the British public would thank him for his labours.

On the Improvement of Society by the Diffusion of Knowledge. By THOS. DICK, LL.D. Collins.

IT behoves the press never to lose sight of the claims of Mr. Collins, who led the way in cheapening to the lowest price our best order of literature. His series has now extended to some twenty works, forming, for a young man, a considerable library, and all to be had for less than the average weekly wages of a superior mechanic. Most of those works, a score of years back, would have cost 10*s* 6*d*. or 12*s*. each, whereas they are now sold for the trifle of 1*s*6*d*. This volume of Mr. Dick's is one of the most interesting extant on the subject of which it treats. It shows knowledge of the right order to be God's appointed remedy for all the ills under which the world is groaning. It would dissipate superstition, and emancipate the race from its horrid thraldom; it would most materially conduce to the health, happiness, and longevity of man; it would materially contribute to the extension of its own empire by furthering the progress of discovery, and helping on the work of beneficent invention; it would augment the sum of human good; it would multiply the resources of the highest, purest pleasure of which intellectual beings are capable; it would incalculably and continually develop the hidden riches of nature, and thus multiply the comforts of the world; it would enervate worship, by conducting man "through Nature up to Nature's God," thus blending natural with revealed religion—revelation proving science, and science ennobling revelation; sound and thorough knowledge of the science of mind and morals would much conduce to enlarged, harmonious, and satisfactory views of Christianity. The doctrine of a future world is one of the chief and most potent elements of knowledge; the perfection of knowledge is the knowledge of God in Christ, as all knowledge properly terminates in him, and all is death without him. Universal knowledge would be auxiliary to the thorough study of the sacred Scriptures.

Such is the substance of the book which we very cordially commend to our youthful readers. The thorough study of this one cheapened volume would go far as an introduction to the entire intellectual kingdom.

A New Latin and English Grammar, with many Improvements and Additions, for the Use of Schools. By BRUCE GUBBINS, ESQ., B.A. Classical Professor, Jersey. Simpkin.

THE chief merit of Mr. Gubbins is in brevity and simplicity, to the exclusion of all needless and perplexing technicalities. They who are conversant with the work of teaching, and the multitude of Grammars already extant, are aware that there was not much room for improvement in this direction. Mr. Gubbins is obviously a scholar, and possessed of the necessary measure of enthusiasm to excite the attention of his pupils. He is an adversary to what he calls wide schemes of school-training, hoping

little from short and easy methods. His confidence is very mainly where the confidence of all sensible men will ever be—in labour. He seems to think that, heretofore, there has been much labour to little purpose, and scarcely hopes for much reform till Woman takes up the matter. He would convert the whole sisterhood of England into monitors, and the mothers into governesses; and for this purpose he would have them thoroughly educated. He will be deemed, of course, an enthusiast, but there is rationality blended with his enthusiasm. He decidedly deserves great praise for the book he has furnished, and he is entitled to consideration in the argument he has adduced. The man who says, by this system, a pupil of only ordinary abilities and ordinary application may speak, read, and write the Latin language tolerably well in six months, and at the age of eleven or twelve be both practically and theoretically learned in at least four languages, at the very time when the intellectual powers are fully developed and strengthened for the reception of science and general knowledge—the man who thus speaks is entitled to a hearing. If not a quack, he must be a prodigious benefactor to mankind.

Light for the Sick-room: A Book for the Afflicted. By JABEZ BURNS, D.D., Author of "The Pulpit Cyclopædia."

DR. BURNS is one of the most laborious and useful writers of the present day. Few men have succeeded better as a Pastor. Were we to be governed by appearances, one would think he did nothing else; whereas, if we look to the amount of his literary labours, we shall be inclined to imagine that he is purely a man of letters. His "Cyclopædia" is a work of great merit, labour, and usefulness. His sketches and skeletons of Sermons, comprising some 400 in four volumes, now in the eighth edition, shows that his labours are not unappreciated. His "Mothers of the Wise and Good," his "Christian Philosophy," his "Christian's Daily Portion," &c., all indicate the fulness of a mind which gives no signs of exhaustion. Dr. Burns' creative faculty is one of great activity, and it seems to gather as it goes. The present publication cannot fail of popularity. "The Light for the House of Mourning"—a book for the bereaved—there is music in the very language. The Volume consists of three Parts; the first setting forth at considerable length the light of counsel, the second, the light of comfort, the third, the light of example, in which the reader is treated to the dying experience of some thirty most eminent saints that have adorned the Gospel of Christ, and illustrated the power of piety. Every section is marked by brevity, and yet fulness of thought. It is just the sort of thing it ought to be for the objects contemplated, and will be found a very considerable addition to the order of books to which it belongs.

The Manual of Congregational Principles. By GEORGE PAYNE, LL.D. Second Edition. Snow.

THIS very valuable little work is chiefly an abridgement of Dr. Payne's excellent publication, "The Church of Christ Considered." It is greatly adapted for domestic use, for Bible-classes, and Sunday-schools, where this, or something of the same sort, ought everywhere to be used; else we see not how, otherwise, the great principles it embodies can be satisfactorily inculcated.

Motives to Piety. By BENJAMIN GLARE BROOKE. Abercrombie.

THIS is an unpretending but valuable embodiment of great truths in a small space, and at a small price. It begins at the beginning, showing men their guilt and danger, and the remedy of God's appointment. It is very much adapted to be useful among the common people, so called; and a worthy auxiliary to the village or itinerant preacher, and the visitor from house to house. The chapter entitled "The Soul in Prison" is a very moving and impressive portion of the book, and greatly calculated to awaken thoughtless men. Some of the facts and anecdotes are of a valuable character.

Congregational Independency as old as the Apostles. A Reply, &c. By R. BEST. Jackson and Walford.

GEORGE WHITEFIELD was wont to say, "I care for no devil but a still devil;" so might we say concerning Romish priests and High Churchmen. A still Rector, Vicar, or Curate, is not the best to get on with. The Rev. H. Wray, Senior Curate of Kirkham, is not a still Curate. There is Church life in him, and he puts life into others. He lately assailed the Independents in a pamphlet entitled, "Congregational Independents, their Faith and Practice"—as foolish and as feeble a production as has seen the light for many a day. It has, however, had a good effect, by suggesting to Mr. Best, Minister of the Independent Church at Kirkham, the propriety and necessity of the reply which is now before us, and which is something more than a reply—a very valuable dissertation upon the great subject of which it treats.

The Destruction of the Cities of the Plain. A Poem, by JAMES GLOVER. Caldwell.

MR. GLOVER has chosen a great subject, and has brought to it a large measure of poetical ability; showing, other things being equal, the mighty advantage, in dealing with these themes, possessed by men that fear God, and understand the Gospel of his Son. Our readers will readily conceive what must be the character of the work, in which they will find much lofty thinking, powerful expression, and sound sentiment. It is so good that we could wish for more. More explanation was necessary to the full development of the principles here set forth.

Christian Education—Man as the Babe, the Boy, the Youth: Hints upon Mental, Moral, and Religious Training. Nisbet.

THIS is emphatically a good book. He that produced it has deserved well of society, and has conferred upon the rising generation very substantial benefit. The work is one of deep thought, large experience, clearly, strongly expressed, and stamped with a strong practical tendency.

Norman Leslie: A Tale of Scottish History in the Sixteenth Century. By C. G. H. Nisbet.

All we are told of C. G. H. is, that he is the Author of "The Curate of Linwood," "Amy Harrington," &c. This is such a story as Charlotte Elizabeth would have written, or perhaps Sir Walter himself, in some of his singular moods, when full of tenderness, divested of a spirit of war-like song, and disposed to withdraw to the cottage corner, and to gossip for an evening with a few of the ancient people of the Border. It is one of those books which will help innocently, and not altogether without instruction, to while away a heavy summer day, or a long winter's evening. The praise may not be great, but it is all we are able to give to this species of composition.

The Sabbath-school Hymn-book. Selected and arranged by Thomas Sturrock. Green.

Of such compositions as this, the main merit lies in the selection; and on that ground, its claims are high. It comprises a large portion of our best hymns, is neatly printed, and sold very cheap. It is, however, not wholly an affair of compilation, inasmuch as it is interspersed with respectable original compositions.

Youth's Great Problem Stated and Solved: A Sermon by J. M. Charlton, M.A. Gladding.

Intelligent, evangelical, and well suited to the class for whom it is designed. The form alone is faulty. It ought to have been got up in the little compact 32mo size, fitting it for a present and the pocket.

Periodical Literature.

THE NORTH BRITISH REVIEW. No. XXV.

This is a good number of a series which has never supplied a bad one. The first Article, which is highly elaborate, has for its object the "Bloody Claverhouse"—a name at the sound of which Scotchmen of the ancient mould still turn pale. The subject is full of interest for the North, although to the bulk of Englishmen it will not be so; but even for them, and the best portion of them too, there is much in the Article from which they may learn lessons they still require to be taught. Let all orders of reformers ponder the following illustration of the necessity of unity, and the valuelessness of every excellency surrounded by anarchy:

> The great cause of the prostration of the national liberties of Scotland in the two last of the Stuart reigns, is traceable to the circumstance that the people had no leader, to give to their ill-regulated sallies the vigour and unity of a consistent action. Peden, Cameron, and Cargill, the most conspicuous figures in the picture of that time, had little practical knowledge of the world, and were calculated rather to excite to enthusiasm than to direct and control a popular insurrection. On all sides there was a want of original activity in planning a systematic opposition, while there was every disposition to make the second move rather than the first. There was plenty of feeling and of impulse,—enough of individual resolution,—but that was all. The will of each individual man counted as much as that of another, and the mass were driven along, according to the fever of the moment, either into the disgrace of submission, or the folly of imprudent insurrection. Thus their energy ebbed away, and thus it was that the ancient glories of our country perished from the want of some one to emulate the example, and to achieve the triumphs, of the heroes and statesmen of Bannockburn and the Reformation. It is seldom indeed that we see so great an occasion without its hero—a Luther, a Calvin, a Bonaparte, a Wallace, or a Knox. They have commonly arisen when they were needed. The necessities of the time develop the royalty of genius, the last resource of a fallen people. The great men who have risen above their fellows—kings in reality, though denied the name—who truly reign by the force of character and the greatness of thought, are called from their obscurity by events of which they take the command. The calamity, however, is here—that, without ancestors and without descendants, alone of their race, their mission fulfilled they disappear, and leave the world to find a new hero, when it has nothing but enthusiasts or knaves.

We cannot withhold the close of this erudite and powerful Article, which is such as to excite the wish that the Reviewer would begird himself for the history of a period with which he has shown his full capability of effectively dealing:

> But we must leave Mr. Aytoun and his book,—a book with a bad moral. If it can be honestly defended, Mr. Aytoun's heroes may be envied the possession of an elastic morality, which combines the dignity of virtue with the convenience of crime, and makes moral excellence depend upon the amount of injury inflicted on mankind. To hold up to honour the horde of executioners who served the Stuarts, is to ridicule the first principles of moral justice. The men thus praised sinned not merely against their own age, but against posterity, and when the consequences of their crimes are over, the evil of their example remains. To write of them as is done in the work of Mr. Aytoun, is to advocate a degradation of the standard of virtue, a callousness of moral feeling, and a leniency of moral disapprobation, which either argues a want of sense, or something worse. Could there be in all the earth a sadder sight than that of the outcast Covenanters—broken hearts and fortunes, high spirits still untamed, minds driven by despair to ruin and decay, good natures soured by the oppression that makes a wise man mad, and a greater pestilence than ever scourged the body still remained—that

which corrupted a people's mind, and poisoned the generous life-blood of a nation's heart. The war thus fought was one of a memorable order, waged, not to oppose the ambition of kings, but to vindicate the pristine rights of human nature —a conflict between the ferocious demands of an organized minority, leagued together not merely for the acquisition of substantial empire over the fortunes and actions of the people, but for the extinction of the freedom of human thought,—and the stern opposition of the other party, which took its stand behind established and traditionary compacts, and the natural rights of mankind. The mind prostrates itself, in the contemplation of this scene, before the awful divinity of suffering, and worships, with unaffected awe, the despair of a whole people. It was strange, indeed, to see an ancient kingdom, civilized for a thousand years, passing into a state of worse than pristine barbarism, covered with beggars, scourged by famine, its fields left uncultivated, and hundreds escaping to a new world, to found there a new empire.

And all this was done by "the Scottish Cavaliers." And what were they? A faction against their king, when they were not his slaves—the dirt under his feet, or the poniard in his heart. Try them by their actions or their motives; analyze their greatness and their littleness, their glory and their shame, their position, their triumphs and misfortunes, their failures and their vices, and how many true heroes, noble spirits, worthy of immortality, will stand the winnowing! Turn the fanners, and how many are blown away as chaff! how many are remembered only to be execrated by every honest heart! And yet—let them sleep in peace in their bloody graves—they are not so bad as the writer who can find a subject for ribald jeers in the dying agonies of martyred Covenanters who, taken all in all, will ever stand in history as the glorious impersonation of a mighty struggle — the incarnation of a heroic nationality, and a generous cause.

The next Article is entitled, "Edwin Chadwick, Esq., C.B.," one of the most useful Articles which has appeared in any Journal for many a day. It is most multifarious, and therefore difficult to describe, comprising all sorts of subjects affecting society and crime, with measures both preventive and promotive. Many of the statements contained in the Report discussed are most astounding, and reveal a state of things, in many respects, for which scarcely anybody is prepared. On one subject it presents a fact of a highly important character, which corrects an error of fearful magnitude, and which, unhappily, has obtained very extensive circulation. This refers to female character in London. The following extract will relieve many a heart, as it has certainly relieved our own, upon this most momentous theme. Let us hear the Report:

Our enumerations serve to show the extent to which the Legislature and the public have been misled by mere hypothetical estimates. For example, Dr. Colquhoun, the magistrate of the Thames Police, in his work on the Police of the Metropolis, estimated the number of prostitutes in the Metropolis at 50,000. Now, the whole male population of London, Westminster, and the parishes within the bills of mortality, was, according to the actual enumeration of 1801, the period to which he referred, only 400,000. But, after deducting the children and the very old, the remainder capable of contributing to the support of the vice of prostitution would not be more than from 150,000 to 200,000 in the extreme. Allowing that all were licentious in their habits, the learned magistrate's estimate thus gave one prostitute for every three or four males; and it alleged that every third or fourth female was a professed prostitute. In a recent Address, published by a Voluntary Association for the Suppression of Prostitution, the number of prostitutes in the Metropolis was stated to be not less than 80,000. The actual enumeration shows that at this time (1839) the number of known prostitutes living amidst nearly a million and a half of the population, does not exceed 7000. We may observe that the proportion of this unfortunate class to the population is similar in Paris, the average number during the year 1832 being 3,558, according to the police registers of that metropolis.

The same Report throws much light upon many other sections of society, on which, to an awful extent, darkness has generally brooded. The following, for example, is the account given of the Cheshire Wreckers, a body of men who seem to be divested of almost every vestige of humanity, as will appear from the following extract:

CHESHIRE WRECKERS.

They consider that they are entitled to what they make; they go in bodies together at night and secrete themselves in the sand-hills, and they plunder the wrecks. . . . . The greatest portion are men calling themselves fishermen, but who in fact live by plundering wrecks. They intermarry, and are nearly all related to each other. They are a most determined set of villains; it matters not what comes in their way, they will have it. . . . . On many occasions when wrecks have taken place, the produce of their plunder has been openly hawked about for sale; butter 2*d.* and 3*d.* a pound, rum 4*s.* or 5*s.* per gallon, fine gown prints 3*d.* or 4*d.* per yard, and many other articles in the same proportion. The bodies of drowned persons are almost invariably stripped of everything valuable, money, watches, &c. About three or four years since, the *Grecian*, Captain Salisbury, was wrecked off the Cheshire coast; Captain Salisbury was drowned, and when his body was found it was stripped of everything, and whilst on shore waiting to be conveyed to some house for holding an inquest, his finger was cut off to secure his ring. The body of a female was washed ashore, when a woman at Moreton was proved to have bitten off the ears to obtain the ear-rings.

It is common to suppose, that crime has been produced mainly by destitution, and

certainly recent statistics show that, to some extent, abundance of crime, and crimes of a higher order, are always connected with seasons of scarcity and bad trade, whereas increasing comfort is always attended not simply by the lessening of the amount of crime, but by the diminution of its more horrid features. The Report speaks as follows:

STATISTICS OF CRIME.

The notion that any considerable proportion of the crimes against property are caused by blameless poverty or destitution, we find disproved at every step. We cite the evidence of Mr. Wontner, the late governor of Newgate. *Q.* "Of the criminals that came under your care, what proportion, so far as your experience will enable you to state, were by the *immediate pressure of want* impelled to the commission of crime?" *A.* "According to the best of my observation, scarcely one-eighth." *Q.* "Of the criminals thus impelled to the commission of crime by the immediate pressure of want, what proportion, according to the best of your experience, were previously reduced to want by heedlessness, indolence, and not by causes beyond the reach of common prudence to avert?" *A.* "If we could thoroughly examine the whole of this class of cases, I feel confident that we should find that not one-thirtieth of the whole class of cases brought here are free from imputation of misconduct, or can be said to result entirely from blameless want." Mr. Chesterton, governor of Cold-Bath-Fields Prison, states, "I directed a very intelligent yardsman, and one who had never, I believe, wilfully misled me, to inquire into the habits and circumstances of all in the yard (60 prisoners,) and the result was that he could not point out one who appeared to have been urged by want to commit theft." Mr. Bruges, the governor of Knutsford Gaol, stated:—"In the whole course of my experience, during twenty-two years as an officer and as a governor of a prison, I never met with a case where a poor but honest, hard-working inhabitant of any place had been driven into crime by the pressure of distress."

The name of Mr. Chadwick is familiar to the great bulk of British readers, and it is difficult to say whether the praise with which he has been rewarded, or the abuse which has been heaped upon him, have been the more abundant; but certain it is that, with all his real or alleged imperfections, he has done well, and deserved well of his country. The Reviewers in the *North British*, we think, have formed a very just estimate of his character, and we have pleasure in recording their opinion:

To say that he has committed errors is but to say that he has attempted much; that he should be the object of jealousy and opposition is a matter of course, considering the nature of his exertions; but it would be difficult, we believe, to name any man not directly connected with the government of the country, to whom, according to impartial testimony, the public owes, or from whom it may yet expect, more valuable administrative improvements.

These are but samples of the Articles comprised in the Number, which are all good; those on Calvin and Lord Jeffrey particularly so. It is not a little gratifying to find such an account as is here given of the Great Critic and eminent Judge. We think there is enough in this Article to warrant a belief that he was the subject of Christian principle. Would that as much could be said for the great men whose captain he was, whose genius he inspired, and whose efforts he prompted, for the good of his country and the welfare of mankind!

Ecclesiastical Affairs.

LONDON OPERATIONS OF THE HOME MISSIONARY SOCIETY.

We are sure it will give the greatest satisfaction to our readers to learn that the Home Missionary Society has determined to commence, and has actually begun, an attack on the metropolis, with a view to the creation of new interests, and the helping on of that work to which the past agencies have proved so utterly incommensurate. It is truly gratifying, that the Independent body has of late betaken itself so zealously, and with so much success, to the work of chapel-building—a work which, it is to be hoped, will go on, not only without diminution, but with continued increase. The fact is not sufficiently attended to, that London is a great nation of itself—a nation not simply as the centre of an empire comprising enough of wealth and station to form seven respectable kingdoms, but that, considered numerically, it is much more numerous than the whole nation of Scotland, with its adjacent Islands. It has been a great oversight, that organized bodies have not been formed in London long ago, first, for the collection of congregations, and, second, for the rearing of chapels. We conceive that, as the matter now stands, it is best. One society could not well embark in both; the Chapel Building Scheme is one of the highest merit, and will form work enough for one confederacy of benevolence, while the Home Missionary Society is the very body to deal with the subject of establishing new interests. We like much better their proceeding with the

metropolis, than if a new society for that purpose were to be established. We see many advantages attendant on the present plan, which could not be combined with a new movement. But we shall not, at present, go further, as we mean, at an early day, to deal with the entire question in all its length and breadth: and in the meanwhile we shall set before our readers a communication relative to an edifice, in the way of erection, and an account of one already reared.

REV. EBENEZER DAVIES AND THE NEW CHAPEL IN THE CALEDONIAN-ROAD, PENTONVILLE.

To the Editor of the Christian Witness.

SIR,—Some time ago you kindly said to me, "At your age and with your energies, in preference to any other engagement, I would fix upon some populous and growing district in the suburbs of London, go to work there, preach the Gospel, and gather a Christian Church out of the world. You would then have everything fresh and clean about you, and be doing a great good." Other honoured brethren gave me similar counsels. With these counsels I have complied. A number of well-known gentlemen have formed themselves into a Committee to aid me in the undertaking. A beautiful and commodious Chapel, in the Grecian style, will soon be erected in one of the most inviting districts of this immense metropolis, in which I hope long and successfully to exercise my ministry. Amongst the many encouraging communications I have received on the subject, is the following letter. Would not its insertion in one of your excellent periodicals stimulate others to go and do likewise? It illustrates in a beautiful manner the way in which Christian people ought to exert themselves for the salvation of those over whom they have influence, and the happy results that may be expected to follow such exertions. In the conversion of his infidel friend, "John" conferred a good and gained a triumph for which both he and a whole family will praise God throughout eternity.

In copying the letter, I have, for obvious reasons, suppressed all names of persons and places that would enable a stranger to identify the parties. Upon the family referred to I have since repeatedly called, and I find them all that my excellent friend has described them to be.

Yours very faithfully,

EBENEZER DAVIES.

LETTER.

"DEAR SIR,—When I reached home last evening, my dear wife handed me one of the circulars relating to your new Chapel. From that circular, I discovered the whereabouts of the Caledonian-road. This led me immediately to think of a way in which I might probably aid you in your great and good undertaking. In the way of money, I can assist you but little—my mite I handed this morning to Mr. R——; but I hope to serve you in another way. You want men as well as money—helpers as well as prayers and good wishes.

"Now I have a very dear friend, who lives not far from the spot fixed upon for your Chapel, and if you are once introduced to each other, I cannot but believe you would be mutually helpful. I will tell you something about this friend. He was born in S——, and being of an open generous disposition, was one of my favourite school fellows. After we left school, I had lost sight of him for ten or twelve years, when I heard he was married and settled in business in Clerkenwell. I called to see him, and repeated my call several times during the next two or three years. I found he was living without any apparent sense of that religion which I had been led to regard as the one thing needful. I repeatedly tried to draw his attention to religion; but though he always treated me with his accustomed frankness and kindness, I could not for a long time bring him to the point. At length, seeing him surrounded with two or three little ones, I became still more earnest and prayerful in my efforts; and when I pressed the question home to his heart (God giving me one day a favourable opportunity), he avowed infidel principles, and plainly told me he did not believe the Bible to be the book of God. I told him I had examined the evidences of Christianity, and was perfectly satisfied of its truth, and that it had, moreover, made me happy in affliction and in the prospect of death. I brought him to admit, that differing so widely as we did on the most important of all questions, one of us must be mistaken; but that *all the danger was on his side.* I therefore urged him to a serious examination of the subject, and obtained from him a promise that he would read carefully and candidly a little book I had bought—'Dr. Bogue's Essay on the New Testament.' For three months I remained ignorant of the result. I had called once or twice without finding him at home, when, to my surprise, he came down to S—— to see me, and to tell me what God had done for his soul. He told me he had read the book *through*, and was constrained to say to himself at the close, 'Well, there is truth in Christianity after all;' He then attended on the preaching of the Gospel, and in short—for I cannot detail half he told me—I found him not only convinced of the truth of Christianity, but also giving evidence of true conversion to God. He became, indeed, a new creature, and the world seemed to him a new world. I shall never forget his remark on coming out of a meeting of the London Missionary Society, to which I had taken him for the first time, 'Well, John,' said he, 'one half of the world does not know what the other half is doing. I had no idea there was any such work going on as that we have heard of to-day.' He soon became, and has ever since continued to be, a subscriber to the Bible, Tract, and Missionary Societies; sought, and not without success in some instances, the conversion of his former associates in sin and folly; and became a visitor of the Christian Instruction Society, in connection with —— Chapel. Of the Church meeting there, he and his wife became members. Fifteen or six-

teen years have since passed away, and we have become increasingly endeared to each other. I have had the happiness to see him continue in the faith, grounded and settled, and training up a numerous family for God and heaven. He has lost five young and promising children out of nine, or rather God has taken them to himself. His two elder and two younger children are spared. The former are both, with their parents, members of the Church at —— Chapel, and have long been employed in Sunday-school work. My friend has recently entered on a new business, near the Caledonian-road, and since they have been residing there they have found the distance from —— Chapel inconveniently great. They will, I doubt not, rejoice to find that a house of God is likely to be erected in their immediate neighbourhood. Their new business seems to prosper, and my friend has lately taken a lease of the house, so that they are likely to remain where they are. If you, dear Sir, would call on my friend, and mention my name, I am sure he would receive you kindly, and interest himself in your undertaking. I do hope you will find in him a fellow-helper in the truth, and in his wife and daughters, too—should they be led to connect themselves with you—faithful and zealous coadjutors in every good work that appertains to Christian women. Mr. —— is an intelligent, active, willing-hearted man; his wife and daughters are like-minded, truly amiable, and exemplary characters.

"Dear Sir, I most heartily wish you success; and my feeble prayers shall not be wanting.

"I am, yours, &c,

——.

"*Rev. Ebenezer Davies.*"

CITY-ROAD CHAPEL, LONDON.

THIS elegant and commodious place of worship, erected by the London Congregational Chapel Building Society, was opened for public worship on the 22nd of May. A Prayer-meeting was held at seven o'clock, A.M. The Rev. James Parsons, of York, preached in the morning, and the Rev. S. Martin, of Westminster, in the evening. The services were numerously attended, and a large number of the ministers of the London Churches was present. The Chapel is built in the Gothic style of an early date. It has a clerestory, supported by stone pillars. It will accommodate 1,200, and cost £4,500.

There is every prospect of a large congregation being speedily gathered out of that densely-populous locality; and thus, it is hoped, this erection will furnish another evidence of the great importance of multiplying new Chapels in the metropolis. May the very promising circumstances in which this place of worship has been opened, prove an earnest of great things, to be yet realized by means of the Society, through whose efforts this undertaking has been accomplished.

TESTIMONIAL TO THE REV. HENRY RICHARD.

A FEW weeks since, the Rev. Henry Richard announced to his church that he felt compelled, from the various pressing engagements in connection with the Peace Society, to relinquish his pastoral office; and on the Wednesday evening, the 19th inst., a meeting of the members of the church and congregation was held, for the purpose of testifying their affection and esteem for his person, and their high appreciation of his valuable services as a minister of the Gospel. As soon as the assembly had partaken of tea, Mr. Henry Wood, one of the deacons, was called to the chair; and, after a few appropriate observations, presented to Mr. Richard, in the name of his people, a purse, containing fifty sovereigns, and a copy of the *Encyclopædia Metropolitana*, in thirty volumes, handsomely bound in Russia, containing on its cover the following inscription:

"To the Rev. Henry Richard, these volumes are presented as a memorial of the esteem and the affection of the church and congregation assembling in Marlborough Chapel, London, over which he has presided during a period of fifteen years, as a testimony of their high regard for his personal worth and ministerial usefulness; as a humble acknowledgment of the benefits they have received in being encouraged by his earnest and eloquent persuasion and consistent example, in the love of all that is manly and vigorous in thought, and virtuous in action; but, above all, as an expression of sincere gratitude for the faithfulness and affection with which, for so long a period, he has declared among them the whole counsel of God by a harmonious exhibition of the truth, urging upon sinners the duty of repentance and faith in our Lord Jesus Christ; and teaching the church, purchased by the Saviour's blood, the sweetness of his consolations, the fortifying of his promises, the bounty of his providence, and the inspiring motives to devotion and obedience resulting from a contemplation of the immortality brought to light by the Gospel; and with the earnest desire that this freewill offering may, in some measure, aid him in his future endeavours to teach the obligations of peace among men and reconciliation to God.

"On behalf of the church and congregation.

(Signed) "HENRY WOOD, *Deacon*,

"*19th June*, 1850. *Chairman*."

These presents were followed by another from the Bible-classes in the Sabbath-school, which consisted of a handsomely-bound copy of Cobbin's "Condensed Commentary."

Mr. Richard, on rising to thank his friends for their expression of esteem, briefly reviewed his ministry during the fifteen years he had held that office among them, from which it appeared that, during that period, a debt on the chapel of £1,900 had been cleared off; handsome school-rooms erected for the Sabbath-school children; a vestry built; an Auxiliary Missionary Society formed, which had paid into the treasury of the parent Institution nearly £1,000; British Schools established in the neighbourhood, now containing between 300 and 400 children; and, besides these efforts, the people had liberally contributed to many other benevolent institutions. Mr. Richard also stated that, during his ministry, notwithstanding the peculiarly fluctuating character of the neighbourhood, he had received into church-fellowship nearly 300 members; that the church had always been gradually increasing; that he had never once been called upon to exercise the unpleasant duty of expulsion; and, during the

few months of the present year, no less than thirteen had been admitted into the church.

These objects have been accomplished, in a great measure, through the commendable zeal and liberality of Mr. Richard, who not only subscribed largely to them all, to the neglect of his own personal comfort, but, year by year, permitted the whole of the interest on the debt, as well as the annual deficiency for incidental expenses, to be paid from his salary.

Several gentlemen rose to testify their gratitude and affection, and the meeting, which was most enthusiastic throughout, was concluded by a request that Mr. Richard would meet them after his return from the Continent, for the purpose of giving them some account of the progress of the cause which he has so much at heart.

NEW CONGREGATIONAL CHAPEL, WARRINGTON, LANCASHIRE.

On Tuesday, May 28th, a public tea-meeting was held at the large room, Nag's Head Hotel, in connection with the intended new Congregational Chapel in this town. The meeting was thronged by a most respectable and numerous company, and was an exceedingly interesting and delightful one, both as to the spirit of the meeting itself, and also as viewed in connection with the movement with which it originated. The Rev. R. Vaughan, D.D., President of the Lancashire Independent College, presided, and opened the proceedings by a luminous and effective speech, in which he traced the course of Independency from the time of Wycliffe: a speech alike remarkable for its dignified eloquence, historical richness of material, catholicity of spirit, and its peculiarly interesting and graphic details. Owing to many causes, Independency has been for some time at a low ebb here. Two years ago, an effort for its revival was commenced at the instance of Dr. Vaughan, and under the direction of the Lancashire Congregational Union, when the room in which the tea-meeting was held was opened for Divine service. During the whole of these two years, the services have been conducted by ministers from Manchester and neighbouring towns, and gratifying signs of fruit have appeared in the gathering of a settled congregation as large as the room will admit. It has now been sometime felt that a chapel was absolutely required, and preliminary steps have been taken in the purchase of a site in Spring-gardens, and in the obtaining of numerous promises of pecuniary aid. At this tea-meeting, which was the first public gathering in connection with the building, the designs, furnished by Thomas Haigh, Esq., of Liverpool, were submitted, and excited general admiration. The building is to be of stone, in the early English style, with a nave and transept, having schools underneath, and calculated to seat about 500 persons. The Chapel is to bear the name of the great Reformer Wycliffe, and it is intended that the present summer shall see the building reared.

Foreign Missions.

LONDON MISSIONARY SOCIETY.

Extract of a Letter from the Rev. W. Muirhead to a Friend, under date Shanghae, Sept. 5, 1849.

To answer your letter precisely:

1st. With regard to the population of our district.—In the immediate neighbourhood we have the city of Shanghae, containing a fixed population of about 200,000. In addition, there is a constant ingress and egress of natives from all parts of the country, the number of whom, on native authority, is estimated at 400,000. These, in the ordinary course of Missionary labour, are all accessible to our influence, and may be made acquainted with the existence and character of our doctrine. Besides, in the vicinity and within the distance which political restrictions permit us to go, there are hamlets, villages, towns, and cities, to whose inhabitants we can as freely make known our message as to the people in the immediate vicinity. It is impossible to furnish a correct estimate of the aggregate numbers who dwell in these places. It is so immense, indeed, that we are all agreed on the subject of the exceeding vastness of the population of China. From our residing in this commercial city, we are admirably situated to affect the great myriad of human beings. It forms a place of constant resort, and on visiting them we fail not to tell them about our chapel, where they may come and hear more of the Gospel.

2nd. Number of Temples.—It is difficult to obtain a clear idea. Wherever we go, we meet with them in some form or other. My teacher tells me that of large and well-frequented temples, there are about 50; of a smaller size, about as many; while in private houses there are shrines and idols innumerable, to whom incense is offered and adoration presented incessantly. The scene at the principal of these temples during any high day, such as the birthday of one of the idols, is most humiliating and painful. The crowds of worshippers with their red candles, incense sticks, gilt paper, &c, pour in without intermission for several days. Most of these, however, appear to perform the service merely as a habit, without any of the deep feeling which might be supposed to exist even in their case. I have seen many, in the very act of prostration, laughing and talking to those around them, while both before and afterwards there was no evidence of any seriousness or concern about their system or practice.

There is another, and almost universal custom among the Chinese, which is truly idolatrous, though it does not belong to the duties of the temples,—I mean, the worship of ancestors; and in this the entire religious homage of myriads consists. At stated seasons the tombs are visited by the friends or descendants of the deceased for several generations. These, in the most wailing manner, call upon the departed spirit, which is supposed to reside about the grave, and to answer to their calls; after which they burn incense and gilt paper to the dead,

and hope by this means to prolong his existence and increase his happiness.

But there is a class from whom more opposition to the Gospel may be expected than from any other—the followers of Confucius. They will rejoice with you in the exposure and denunciation of idolatry—insist to the utmost on the adoration of the Deity and the observance of our duties to our fellow-men; once, however, touch upon the total depravity of the human race, their helplessness and guilt, the necessity and gift of a Saviour, the duty of repentance, faith, and prayer, and instantly they will raise the lip of scorn, and turn away in hatred and contempt. I have met with many painful proofs of this. But lately a most intelligent young man called on me from Nan-King, and stated he was pleased with what he had heard of our doctrine, from its seeming moral identity with Confucianism. He was well read in the native classics, and expatiated on the beautiful morality of his system. I immediately endeavoured to lay open to him the distinct characteristics of our doctrine, and then plainly told him that while his system was good so far as it went, when compared with our doctrine the two were heaven and earth asunder. On my denying the divinity of his native books, he started up with astonishment and rage gleaming on his countenance, and said, "What! deny this?—the fact is evident from the wonderful change produced by these books on the Chinese mind, and from the manifest excellence of what they contain." I appealed at once to his own sensibilities and convictions that he was a sinner against a holy God; that his future reformation, even if possible, could never atone for his past deficiencies; that all men were alike; that thus there was absolute need for a Saviour superior to himself. I acknowledged the fact to be the same with myself, but that I had found a Saviour in the Lord Jesus; through him I enjoyed peace of conscience, and that, resting on his merits, I had the hope of everlasting life. "As for you," I said, "you trust to Confucius, and are willing to reject God's Son; ere long we shall see which has the securest ground." This awakened his inmost soul, and rising from his seat, he declared, with much excitement of spirit, "No, no, I do not trust to Confucius for happiness beyond the grave; I only think his doctrine is good, and in any case, here or hereafter, we may have merit from following it." "But," I replied, "the case is the same, whether you trust to Confucius personally, or to the effects of his doctrine on your heart and life." He saw and acknowledged the truth of this; he also became much subdued in his manner and strain of remark. Several times has he called upon me since that period, but the hostility of his heart to the doctrines of the cross is still apparent. Were he made a convert to our system, he would, under God, from his learning, abilities, energy, and private circumstances, be admirably fitted to assist us in our great work. The conversations I have had with him have given me a far deeper insight into the difficulties which lie before us in our Mission labours, and enable me, in preaching, to state and meet many of the objections which are lodged in the minds of those who hear me. You will gather from this, that other obstacles, and those more insidious, more hurtful than idolatry, have to be opposed by us. On this account I have been led to class this widespread system of self-righteousness, in which every well-informed person in China takes refuge, under the second suggestion referred to by you.

3. Number of Missionaries in the District.—We have representatives from every section of the Christian Church. There are—the London Missionary Society, 6; English Church Missionary, 2; American Episcopal Society, 2; American Baptist, 3; American Sabbatarians, 2; American Wesleyans, 2. Not more than the half of these can do anything in the way of preaching; others, from having recently arrived, do so indifferently.

4. Number of Churches.—The London Missionary Society has had a chapel for several years; the American Episcopal, the Baptist, and the Church Missionary Societies, are now respectively building in the city. Two or three small places have been rented for religious purposes. Church members, how many? Alas! "who hath believed our report? and to whom hath the arm of the Lord been revealed?" The London Missionary have had six or seven members; the American Baptist, a few days ago, baptized three; other than these I know not any.

5. Number of Schools—Children—Course of Instruction.—From the date of the American Episcopal Society's Missionaries coming to China, (three or four years ago,) they have applied themselves to this line of labour. Indeed, they brought out two ladies expressly for this purpose, and were liberally supported from the first by their Society at home. Accordingly, they have succeeded in establishing a most excellent boarding-school of about 40 or 50 boys; these are taught in the forenoon, an English education, and in the afternoon the Chinese classics. One of their Missionaries, also, has, in the country, established two (Ragged) Day-schools, in which there are *in toto* about 40 or 50 children. The American Baptists also have, about fifteen miles distant, got up a Day-school, where I understand are about 15 or 20 boys. These are taught Chinese alone. Our Mission has applied itself more to the work of preaching the Gospel and distributing tracts, in which work its influence has been far greater and more extensive than the others. Hitherto no school has been established, but now that we are in circumstances to attend to this duty, we are all anxious to set about it. We contemplate giving the children a good native education, under the direction of suitable native teachers, and all superintended by at least one of the brethren, who will particularly devote himself to their instruction in Christianity, and in those elements which are embraced by the usual branches of a good education at home, conducted, of course, in the native language. Promising boys may be also taught the English language, but not to the detriment of their progress and usefulness in their native studies. In regard to the Christian education of the children, specific arrangements will be made for making it our prominent object, so that it will be conscientiously pursued, under the Divine blessing, as a means for securing their conversion and future exertions in the cause of Christ. Here I refer you to an article in the *London Missionary Magazine*, alluded to above. This, with a copy of our Resolutions on the subject, will sufficiently explain our views.

6. Number of religious services and of Chinese

attending them.—As to other Missions, we have some difficulty in saying. There are three Societies (independently of our own) represented in this work. The members of two of these have not been here more than two years, and are otherwise not in circumstances to prosecute this line of labour actively and extensively. Probably the average number of religious services in the case of the three Societies during the week is twelve, certainly not more. Of hearers it is hard to say; we have each enough to do with ourselves, and do not elicit positive information from each other on the subject. The London Missionary Society, from its representation by Mr. Medhurst particularly, occupies a very different position here from any other Mission. The extent and duration of our labours render us highly favoured as Missionaries to this people. In the chapel we have on the Sabbath six services, from half an hour to an hour each; during the week, once every morning, and in the evenings twice. Besides these, we have in the hospital, every morning, a service amongst the servants, printers, &c., and in the middle of the day one with the patients. When the weather permits, one or other of us go into the country, to some large town or city, distributing tracts or preaching; this is a weekly practice, while, also, we have open-air services frequently in the most public thoroughfares or temples in Shanghae. There is, of course, a great difference in respect of numbers at these services. The chapel is capable of accommodating about 400, and sometimes it is filled to excess; at other times there may not be more than 50, 100, 200; but, generally speaking, the chapel is very well attended, so that it is a rare thing not to have an encouraging congregation. Every week there are not less, on an average, than 800 to 1,000 individuals within the walls of the chapel, hearing the words of eternal life. At the hospital daily, the attendance is from 70 to 200. In the country the audience can only be calculated by hundreds; in small places the attendance is proportionate, but in every case we never fail, on duly announcing our intention, in securing a very great number of the population. The circle that we are accustomed to take is a wide one, and similarly extensive the sphere in which the Gospel has free course. Oh! would also that it were abundantly glorified! Only one other Mission does anything in country work, and that in a town about fifteen miles distant.

7. The views and feelings of the Chinese in regard to our operations.—In answering this, the Chinese must still be looked upon in the light of Ezekiel's vision—a multitude of dry bones, in whom these is no life. You must take into account also all their natural indifference, and the common influence of their prejudices against foreigners, and their attachment to long-established forms. Many are heard to approve of our doctrine, and call it good, while they remain wedded to their superstition and their sins; much effective effort, therefore, remains to be put forth before the desired blessing, under God, may be confidently looked for. Still, the soul yearns for its arrival, and when the dew of heaven does descend, great will be the good effected. As regards schools, mark the success of the American Episcopalians above alluded to. Notwithstanding the suspicious character of the Chinese, they will, on satisfactory evidence, not hesitate to commit their children to our care. Of late the Canton people (exceedingly inimical to foreigners, like their countrymen in the south) have been circulating evil reports of our intention in establishing schools, such as that we propose drawing away the children to England. This, at present, has an unhappy influence on many parents, but when proved to be false, will be of no consequence. So many this year are likely to suffer from famine, that the parents evince considerable willingness to take advantage of our offers, but still it is necessary to give "a season of grace" before they will place implicit reliance in us. When we are in circumstances fully to warrant the adoption of our plan, the announcement of it in the chapel, in the neighbourhood, and in the country, we can only hope will be attended by ample encouragement. The American Episcopalians, who have had a school for a long time, and whose character is established with the Chinese in this particular light, have told me of numerous applications which they receive for admission. The parents appreciate most highly the beneficence of the foreign teachers, and often thank them very earnestly. Thus even the difficulties we contemplate from the prejudices of the people, have been fully met and overcome by the success of our brethren. The conduct of the scholars under their care is, I understand, as exemplary as scholars in general at home; there is nothing to complain of under a course of ordinary discipline, and pleasing indeed have been some instances in which the boys have made a public profession of their faith, and been admitted by baptism into the Christian Church. The Chinese boys are as susceptible of religious impressions as English boys, and, humanly speaking, far more so than their parents or grown-up friends.

8. The *colporteur's* operations is at present rather an uncertain matter.—Last December he started for a distant part of the country, with a design to visit several of the provinces, distributing books and tracts. He has not yet returned, but is expected in the course of this month, when we hope to report favourably of him. This line of labour is calculated to be eminently useful in China. We cannot get on without it, and ultimately we have the prospect of native agents trained for the purpose. Our present *colporteur* seems very willing to work, but he has been thoroughly indoctrinated into the Confucian system—the utter inferiority of which, and the distinctive divinity of Christianity, it is hard to engraft on the mind of a rigid Confucian.

9. As to our present premises.—If we proceed with our plan of a boarding-school, we must get a school-room and necessary accommodation provided; this forms the ground of a part of our appeal. It is estimated that about £120 will be required for this purpose. Besides, there are

10. The current expenses of the school.—These will consist simply in the maintaining and educating the boys; the sum for this, annually, will not be less than £5 each. This is somewhat more than in India, but this is owing to the different climate and style of living. The expense of girls may be stated at £4. Hitherto nothing has been done in regard to girls, but we should be thankful for any assistance of the kind from the friends around you. The *colporteur's* salary would be £12, and if, as is desirable, he itinerated in the various provinces, his expenses additional would be £8 per annum.

Theology.

LETTERS TO THE BRITISH CHURCHES.

Letter II.

SPIRITUAL CONDITION OF GREAT CITIES.

It is very desirable that the British Churches should obtain accurate views of the true state of religion throughout the Nation; and yet, from the nature of the case, it may be safely affirmed that but few have such views, and that the lack is attended with serious loss to the cause of God. To those who look merely at the outside of things, there is much in the country that is calculated to support delusion and inspire hope, where there is ground for neither, but much the contrary. Christianity is inscribed on the brow of the Nation by the hand of the Constitution; the entire population are proclaimed Christian; the notion of heathenism is thoroughly obliterated from the national mind. The successive generations of men are, at both ends, stamped with the image of the Cross. That huge ecclesiastical engine, the State-Church of our country—sustained at an annual cost of many millions sterling—is the grand and chief instrument of working out this great and fatal delusion. It stands by the cradle, and after its fashion Christianizes the new-born millions of the land; again it stands by the tomb, and pronounces upon the dust of the disembodied that he is a son of the Most High God! In this way Christian and Briton are made to signify the same thing; to belong to the State is to belong to the Church. Saint and Citizen are synonymous terms. This is to us by far the most affecting and serious view of the subject of the Union of Church and State. The line of demarcation between the Church and the world is obliterated; there is no specific difference put between the clean and the unclean, between him that feareth God and him that feareth him not. The idea thus generated is the foundation of the chief difficulty which stands in the way of the advancement of true Christianity in the Nation. Nothing can be done till it be uprooted, and room made for its great antagonistic idea, that Christianity is a personal concern, to the utter exclusion of the notion of political and geographical Christianity. With whatever difficulty the attempt may be attended, this must be done, before a really true and healthy feeling upon the subject can be produced upon the minds of Christian men.

Starting from this point, then, the next thing is to apply it to the actual society of these lands, when we shall discover a state of things for which the bulk of good men are by no means prepared. Statistics, carefully collected, and faithfully set forth, are the medium through which the body politic must be viewed, in order to ascertain how far that body is not merely ecclesiastical, but spiritual. On this all-important point mere random assertion, either way, is of no value, and ought never to be acted on. But it is very difficult for an individual, and wholly impossible for the bulk of mankind, unassisted by statistical inquiries, to deal with a theme so vast and so complicated, from their own necessarily limited personal observation. But unwieldy as the subject confessedly is, with proper aids it may be sufficiently mastered. The City Mission has done much to throw light upon the dark and dismal economy of a large portion of Metropolitan society; and by a like instrumentality much has been done, in the same way, for other places: but to give a practical impulse requires particulars, and we are in a situation to offer important illustration from a very valuable document, which has recently reached us,—The Eighth Annual Report of the Liverpool Congregational Chapel-Fund Association, being that issued for 1850, which throws a flood of light upon the circumstances of that great community. This very important paper treats the subject under three heads: the amount of crime; the amount of religious instruction supplied to the young; and the amount of accommodation provided for public instruction. These points, slightly abridged, are thus discussed:

"I. It is unnecessary to say much about the size of Liverpool. You are all aware that in 1841 the borough of Liverpool included nearly 300,000 inhabitants, and that now its inhabitants are about 400,000. This does not include the large population on the Cheshire side of the river, but merely the population of Liverpool and the adjoining townships of Everton, Kirkdale, West Derby, and Toxteth Park. Merely in point of numbers, therefore, Liverpool is one

of the most important places in the British Empire. In 1841 it surpassed twenty of our cities, which together did not comprise 230,000 persons. Its inhabitants, even then, were more numerous than the inhabitants of four English counties,—Cumberland, Westmoreland, Huntingdon, and Rutland. Its population *now* exceeds the population of the whole of North Wales. Its importance increases as we call to mind that it is one of the greatest sea-ports in the world, and that consequently it exerts an influence on the most distant parts of the globe. Here strangers from the New World land, and here they gain their first impressions of Old England. From this port more than 150,000 emigrants sailed last year, taking from Liverpool their last impressions of the Old World. Truly we are as a city set on a hill. How great our influence! How important that it should be a blessing, and not a curse!

"Mark, too, the rapid progress of Liverpool. The annual increase of its inhabitants is greater than the entire population of some cities. At the lowest computation, this increase is more than ten thousand yearly. Since 1881, Liverpool has nearly doubled its population. What will it be twenty years hence? What will then be its religious state? Who would not hope that it will be better then than now?

"This rapid increase of population in Liverpool and other large towns is a remarkable phenomenon of these times. This is the age of great cities. The mere fact that great numbers are thus congregated together must exert a powerful influence on their moral state. It has been well said, 'Great cities invite all the scum and offscourings of society to nestle within them. The increased ratio of crime is unquestionably the price we have to pay for our growth in wealth and luxury, and in the splendour and magnitude of the imperial metropolis and its satellites, Liverpool, Manchester, Birmingham, &c.' Accordingly, we find that when this crowding together of multitudes commenced with this century in the manufacturing districts, it was accompanied by a fearful increase of crime. From 1801 to 1821 the increase of the population was about 43 per cent., but the increase of crime was 300 per cent., showing an excess of crime above the increase of the population of 256 per cent. The question becomes intensely interesting,—Has this corrupting process continued, and are these large masses becoming yearly more and more corrupt, and thus filling up the measure of their iniquities until the judgments of God shall descend and reduce these great towns to desolation? Is the tide of wickedness still advancing, or has it reached its height, and is it now falling? Statistics are often gloomy enough, but on this subject they are full of hope. In the manufacturing districts, (in which Lancashire is included,) the increase of the population between 1821 and 1831 was 21½ per cent., and the increase of crime 47 per cent., showing a diminished increase of crime above the increase of the population amounting to about 25 per cent. But from 1831 to 1845 the case has been different. During that period the increase of the population was 28½ per cent, and the increase of crime only 23½ per cent., showing an actual decrease of crime, as compared with the population, of 5 per cent.

"Still the question remains, What is the actual state of Liverpool? Is it sharing in the general improvement which has taken place in the manufacturing districts? On this subject I have consulted the reports of the state of crime printed by order of the Town Council, for 1847 and 1848 (the report for 1849 is not yet published). From these reports it appears that, in 1847, the number of offences committed in Liverpool which came under the cognizance of the police was 20,117, showing an increase over the previous year of 2,701. In 1848, the number of offences was 23,085, (or nearly 450 every week,) showing a further increase of nearly 3,000 offences; thus making the number of offences committed in 1848, 5,669 more than in 1846, or nearly one-third more in 1848 than in 1846. The great increase of crime in 1847 is noticed by the Head Constable in his report. He observes, that 'it is not merely attributable to the natural increase of population, but that when it is considered that the immigration of Irish which inundated Liverpool with paupers during the whole of that year, amounted to no fewer than 296,231, it will appear extraordinary that the result was so small an increase of crime, particularly as it is shown in the statistics of the Main Bridewell, that the great majority of prisoners were Irish.'

"In 1847, more than £12,000 worth of property was stolen in Liverpool. In 1848, the property stolen was actually more than £21,000 worth. The number of thieves whose residences are known to the police has also greatly increased. In 1846, the number reported was 829; in 1847 they were reported as 877, and in 1848 as 1,270, being an increase of 393 in that year. Probably few were prepared to hear that there are nearly 1,300 thieves in Liverpool known to the police. A large proportion of these thieves are very young; for of the persons in custody on charges of felony in 1848, more than 2,300 were under eighteen years of age. The cases of drunkenness reported by the police are also very numerous, and appear to be greatly on the increase. The number of *spirit-vaults and beer-houses lately opened in all parts of the town* must have struck the attention of most observers. In 1848, 8,586 persons were taken into custody by the police as drunk, or drunk and disorderly, being an increase of 1,120 on the previous year. When it is remembered that only the worst cases are here reported, (other cases not being interfered with by the police,) these figures show an awful amount of vice and consequent misery existing in our town. What must be the amount of ungodliness from which has sprung this deadly crop of open crime and flagrant vice!

"II. What is the amount of religious instruction afforded to the young in Liverpool, to preserve them from the contagion by which they are surrounded, and to train them up in the fear of the Lord? The earliest tables to which I have been able to refer are those prepared about the year 1835, by the Manchester Statistical Society. At that time, the number of Sunday scholars in Liverpool was 15,868, out of a population of 230,000. In the previous year, the same society had taken similar statistics in Manchester and Salford; and there, in a population of 255,000, the number of Sunday scholars was 42,754, *or nearly three times as many as in Liverpool!* In other words, while *one in six* out of the whole population at Man-

chester attended Sunday-schools, in Liverpool only *one in fifteen did so!* It should, however, be stated, that a larger proportion of scholars attending Day-schools was found in Liverpool than in Manchester; but taking the whole number of day and Sunday scholars, the returns were in favour of Manchester, the number there at day or Sunday-schools being one in every 4½ of the population, and the number here only one in seven of the population. The latest account of the Liverpool Sunday-schools was prepared for the Sunday-school Conference, held in Liverpool in 1847. In that year, the number of Sunday scholars in Liverpool was 23,618,—a gratifying increase, some may think, from 15,368 in 1835, to 23,618 in 1847. But when we examine the proportion of scholars in 1847 to the population, we are compelled to admit that the result is not so favourable as it was in 1835. The proportion is decidedly less, instead of greater. Let the Churches know that Sunday-schools in Liverpool are not keeping pace with the population.

"The question arises, Where does the blame rest? What section of the Church of Christ has been stationary, while all around has been in motion? Doubtless all denominations are guilty to some extent, and cannot plead that they have done what they could. But, comparatively speaking, the blame does not rest on the Church of England, for the Sunday scholars in connection with that Church have increased from 6,318 in 1835, to 9,561 in 1847. Nor can the blame be imputed to the Church of Rome, for the Roman Catholic Sunday scholars have increased during the same period from 700 to 2,014; and their present efforts are so remarkable, that their numbers must be much greater now. Nor does the blame rest on the Baptists, for their Sunday scholars have increased during the period in question from 833 to 1,524. Nor does it rest on the Presbyterians, for, taking the Presbyterian denominations together, there is an increase from 200 in 1835, to 787 in 1847. Where, then, is the deficiency?

"Brethren, I grieve to say *the deficiency is found chiefly among the Independents!* In their Sunday-schools there is *no increase whatever in the numbers stated in* 1847 *above those of* 1835. *On the contrary, there is a positive decrease,*—the numbers in 1835 being 2,361, and those in 1847 only 2,269. This I can only account for by the accidental omission of one school, which does not appear in the list of Independent schools for 1847. Although this addition would save us from the reproach of a positive decrease, there would still be the absence of that increase which has taken place in all the other leading denominations, *except the Wesleyan Methodists.* Among their scholars, also, there is no increase; but this is partially accounted for by the large increase among the Wesleyan Association and New Connexion Sunday scholars. But how is it that we Congregationalists have not increased our Sunday-schools? My reply is, *Because we have not increased our chapels.* This leads me to the last point to which I have to call your attention.

"III. What is the amount of accommodation provided for the public worship of God in Liverpool? From an account prepared by the Town Mission about twelve months ago, it appears that the seat-room provided by the Church of England amounted to 57,888; and that provided by other denominations, including the rooms occupied by the Town Mission, to about 69,000; making the whole amount of seat-room 126,888, for a population of 400,000. Now if accommodation should be provided for *five-eighths* of the population, as some suppose, the accommodation actually provided is only *one-half* the amount that ought to be provided. If a lower estimate be taken, and if it be supposed sufficient to provide for half the population, *more than seventy churches and chapels, each accommodating* 1,000 *persons,* would still be required, according to that estimate. The number of attendants is stated at 41,400 connected with the Church of England, and 67,321 connected with other denominations; making together 108,721 persons attending public worship. This estimate is considered by some as too favourable to the Church of England; but, if correct, there were still *nearly* 300,000 *persons in Liverpool absent from public worship.* The truth is, *the great mass of the industrious classes in this town scarcely ever enter a place of worship.* They stand aloof from all our churches and chapels. Brethren, what means can be devised of reaching the masses? The churches and chapels in Liverpool, according to the Town Mission tables, amounted to 119; in addition to which, public worship was conducted in 93 rooms, of which 49 belonged to the Wesleyan Methodists. It is to be regretted that, owing to *the disuse into which lay-agency has now fallen among us, the Independents have no such rooms,* except a few supported by them in connection with the Town Mission. Yet the use of such rooms appears to be almost the only means of reaching the industrious classes.

"It is evident from these statements that there is an alarming amount of vice and crime around us, and that there is a great deficiency in the amount of religious instruction afforded to the young, and in the amount of accommodation provided for the public worship of God in Liverpool. I should have been glad, if time had allowed, to have referred to the noble efforts of the Church of England to supply this lack. They at least are doing their part, and probably not more than their part. *As to our own denomination, it is now nearly twenty years since the last English Independent chapel was built in Liverpool.* At that time the population was about 216,000. Year by year the population has increased, until it amounts to 400,000. All this time the English Independents have erected no additional place of worship, and one of their chapels has been sold.* Two chapels have been erected by the Welsh Independents, but their chapels are still burdened with heavy debts. Whatever course may be adopted for the future, it is hoped we shall at least avoid the mistake of the past—building chapels without paying for them, and thus bequeathing a heavy debt as an incumbrance for future years. The times that have lately passed over us have severely tried our Churches, by reducing the circumstances of many, and leading many to emigrate. Thus our Churches have been weakened in numbers and in resources. A new year has opened upon us with brighter prospects. What

* It should not, however, be forgotten, that though no actual increase has taken place in the number of our chapels, yet Great George-street Chapel and Crescent Chapel have both been erected during this period.

are our plans and thoughts for the future? Nay, rather, what is our duty for the present? To the Congregational Churches in London it is proposed to raise fifty new chapels there during the next twenty years. Their response has been £5,000 for the first year. The Churches in Manchester are also progressing; and while we have been stationary, they have almost doubled the number of their chapels. Of all places in the world, Liverpool has the first claim upon us. Would that we discerned the signs of the times, and, knowing our duty, resolutely set to work and did it."

Our readers, if we mistake not, will be penetrated by a very lively sense of the claims of the Liverpool Committee, on the ground of the exemplary and noble candour displayed in the publication of such a document, which, while it does not a little credit to themselves, supplies a pattern worthy of imitation by the churches of other towns and cities. Nothing but a supreme regard to truth in this matter, and an intense desire to advance the interests of human salvation, could have prompted a course so little calculated to feed the fires of either personal or denominational vanity. The act is alike full of honour to the officers and hope to Liverpool; but is it too much to believe that the effects of the statement here set forth will extend to other populous localities? Liverpool, although the chief, is not the only place where religion could be found in the same or in a similar condition, and that very mainly for the same reasons—the prodigious rapidity with which population increases.

The entire subject of Church extension requires to be taken up and adjusted, and conducted to a practical issue. To those who know not the facts it will appear, perhaps, that the churches of Liverpool have been culpably negligent of their duty; but this subject has two sides. It may be, indeed, that these churches, like all churches, and all men, might have done somewhat more in bygone years; but they have, in reality, done great things—things, of course, making no necessary part of this Report, which seems, at first sight, to operate against them—things which, we believe, will compare advantageously with those of any other churches in any other city in Great Britain. Were the total given of the monies raised by the Church of Great George-street Chapel (Dr. Raffles') during the last forty years, for their own and for other objects in the town and its vicinity and the country, it would form a sum that would excite surprise. As to Crescent Chapel, (Rev. John Kelly's,) all things considered, its achievements have been extraordinary; perhaps with few parallels. There are not many cases, so far as our knowledge extends, that admit of favourable comparison. For one flock of only average wealth and numbers, within a limited run of years, at their own cost, to rear such an edifice as Crescent Chapel, and such a School structure as has, we believe, scarcely an equal in the Dissenting body, and which, if we remember aright, cost between four and five thousand pounds—taking, at the same time, their share in the manifold works of home and foreign benevolence—is to rear a monument to the honour of their own liberality, and the power of the Voluntary principle, such as has had few equals.

But there is another view of this subject: there is a limit to the power of any Christian flock, which it may not pass with prudence or safety. To charge itself with an undue measure of obligation may be to work its downfall. If pecuniary exactions be excessive, two effects are sure to follow: members of limited means or lukewarm spirit will, one after another, withdraw; and others, with thoughts of seeking admission to its fellowship, will be led to count the cost before they connect themselves with a people among whom they will be bled at every pore, and be brought into circumstances which may tempt them to exceed the bounds of prudence, and to overlook the claims of family and kindred, or subject them to the charge of parsimoniousness.

Again; it is to be remembered that there is a peculiarity in such cases as that at Liverpool. The churches of every community there are placed in a false position. The idea of an addition of a hundred thousand people, in the very short space of eight or nine years, is a thing without parallel in the history of Nations, and requires, to meet its spiritual necessities, a system of means as extraordinary as itself. The condition of the Liverpool churches, of every denomination, is such as not only to have required the utmost liberality within their own means, but an appeal to the whole community, nay, to the entire nation, for assistance in such an emergency. For such communities, unassisted, to have found an adequate supply of the means of instruction for that mighty flood of human kind, was utterly impossible; and yet there was a difficulty even greater than this—a difficulty, perhaps, not sufficiently considered by a distant observer.

If they had been both able and willing to furnish both chapels and schools, three of each out of every four would have remained all but empty. To work with spirit and with effect among such a mass of heterogeneous material is a work of much time, and involving a corresponding measure of labour on the part of both preachers and teachers. Nothing short of this can ever bring this mass of human beings under the dominion of religion, simply as to matter of form, to say nothing of the power.

Depressing as are the statistics of Liverpool, those of the entire country, there is too much reason to believe, would be found not much less so. It is much to be desired that accurate reports could be obtained on the following points:

The number of persons in England who never attend any place of worship;

Who attend some one or other place occasionally, but have no fixed home;

Who are seat-holders, and so regular that they may be called stated hearers, and considered persons of generally decent character;

Who are fully admitted members of Dissenting churches, or regular communicants at some one place in the Established Church.

Such a return would tell a tale that would ill accord with the notion of a Christian country. But we would not over-estimate the value of such a return; for while valuable it would be, it would not be a perfect index to the true spiritual state of the British people. It would be defective in two views: among those who are only hearers there would be found many who—although injuriously, both to themselves and their Lord, omitting duty and foregoing privilege—have the root of the matter in them, and only require to be invigorated and braced up to make a good confession; and on the other hand, among those who are members of churches, or communicants in the Established Church, there will be found a multitude who have a name to live while they are dead. But granting all this, and more, it is the only method of approximating to the truth, and it would be sufficiently correct for the specific purpose. The conclusion, then, to which the numerous known facts unitedly lead is, that the number of true Christians is comparatively small, while to them, nevertheless, is committed the mighty work of subduing the all but innumerable remainder, and bringing them to the faith of Christ.

Such are the facts: does the hope of success, under such circumstances, seem a forlorn one? To the eye of mere reason it may, it must so appear; not so to him who knows that it is not by might nor by power, but by the Spirit of the Lord, that the work is to be done. The Church is quite numerous enough, instrumentally, to convert the world, were that world thrice as populous. Let the faint-hearted think of the little band at Jerusalem, and the wonders wrought by them in one generation. The Church has only to set about her work in a right spirit, and to adapt her instrumentality.

PREPARATORY MEANS OF PROMOTING A REVIVED STATE OF PIETY.*

As preparatory means, there must be,

I. *A right understanding and a high appreciation of what we desire to obtain.*—It is not a trifling thing, nor a thing of secondary importance, that we desire; but the highest degree of the greatest good that man can obtain on earth. It is not an increased regard to the mere outward forms of religion. It is not the revival of sacerdotal influence, nor the promotion of rationalism, of sentimentalism, nor of quietism, that we expect will impart new life to the Church. No, it is not the religion of the priest, nor of the philosopher, nor of the poet, nor of the pietist, that we wish to see revived; but the religion of Christ. Neither is it a louder profession on the part of those who bear the Christian name; it is not the mere bustling of the human spirit, nor the kindling of unhallowed fire, that constitutes the revival of piety in our churches. It is the manifest increase of heavenly love, joy, and peace; an increase of faith and zeal, diligence and patience, of personal holiness, brotherly kindness and charity; more spiritual-mindedness; more concern for our eternal good, for the divine glory, and for the salvation of our fellow men: an increased regard to all the means of grace, and to all the practical duties of life: a deeper, more earnest, more devout feeling of devotedness to Christ; more of the mind that was in him: more

* This and the subsequent Article were delivered at the meeting of an Association of Churches; but where, and by whom, from the loss of a document, we are absolutely unable to state. Those, however, whose good sense and right feeling prompted them to press the preacher to transmit his manuscript for insertion in the CHRISTIAN WITNESS, will know it on its appearance, and others will not object to a very valuable boon from an unknown hand. If apprised, we may, perhaps, next month, publish the place and the preacher.—EDITOR.

confidence and joy in the Holy Ghost; more intimate communion with the Father of our spirits; having our affections set upon things above, and our souls revived, sanctified, and filled with all the fulness of God.

II. *A deep conviction of its necessity.*—That such a necessity exists, all must admit. This necessity universally and perpetually arises out of the very constitution of our being, and the fading tendency of our spiritual impressions. "The deepest impressions that we receive are not of themselves permanent, and would be quickly effaced if not repeatedly renewed. Personal religion can only be kept up by a reiteration of impressions, and by a series of personal revivals."

This perpetual revival of personal piety is necessary for the mutual good of the different members of the body of Christ, who are associated in the fellowship of the Gospel. Any given church will of course be what the individuals composing it are; but, in our collective capacity, we either injure or improve each other. Suppose new converts to be added to a church, in all the freshness of their first love, and with a high degree of spiritual simplicity and godly sincerity; such additions, of which we ought to have many, will always infuse some new life into the Church; and, if it be in a good state, they will be equally benefited by communion with others not inferior to themselves in life and love; and their superiors in experience, in knowledge, and in grace. But if the Church be in a lifeless state, the new members will soon have their spirits blighted, and their piety will be stunted in its growth; which, alas! is too often the case, and must be so until our churches attain a higher and more vital state of Christian feeling. That there is a fearful amount of sinful indifference and spiritual deadness in the Church at large, must be admitted by the most charitable observer. That this is true of the Churches with which we are more immediately connected, we admit and deplore. Nor can anything remedy this but more spiritual life and holy fire from above.

This revival of heavenly life in our Churches is necessary, to place them in their right position, in regard both to God and the world; to deliver them from all worldly influence and worldly conformity; to snap their earthly bands asunder; that they may rise, and shine as the reflectors of the Divine glory, as lights in the world. Never was it more necessary than now to cry aloud with the prophet, "Awake awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion."

III. *A settled belief, that all our Churches may be so revived.*—Unless we believe in God's willingness to give us his Holy Spirit, with every other blessing that would constitute "times of refreshing" from his presence, we shall use no means to obtain them. But we know that there is no obstacle to our spiritual good, but what exists in our own hearts. Unbelief, and that alone, prevents the heavenly blessing, and forms the only impassable barrier to spiritual progress. This is quite sufficient to account for all that we have to lament. It benumbs all our souls. It casts its paralyzing shade over all our Churches. The extent of the evil proclaims our sin and folly. Why should it be thought with us a thing incredible, for God to raise our souls from the dead? It is not a sign from heaven that we seek, nor the performance of a mighty miracle that we propose. We only ask every individual to act in accordance with his own conscience, and with the impulses and acknowledged claims of his immortal nature; to give himself unreservedly to God; to stir up himself, to awake out of sleep, to lay aside every sin; to cleave unto the Lord by faith, and with full purpose of heart; to cultivate the spirit of peace and love, of prayer and praise; to cherish deeper and more cordial sympathy with the wants and woes of our fellow-creatures; to entertain higher and more ennobling views of our spiritual existence, and of all spiritual blessings; to anticipate our future condition, and so to live as to adorn the doctrine of God our Saviour in all things, that we may enjoy his favour on earth, with a good hope, through grace, of obtaining eternal life. It is not an impossible thing, nor a vague abstraction, that we desire to realize; it is a possible and practical reality, which any individual or any Church may obtain. There is nothing required as means, that we have not at our command; and whatever is required to render those means effectual, God will most graciously bestow. The promises of his word, the clearly expressed purposes of his will, assure us, that now is the accepted time for the bestowment of

his spirit in large measure and with vital power. If, then, our Churches remain in a lifeless state, it is not only to our own disadvantage and unhappiness, but to our guilt and condemnation. Let each one consider well what amount of this sin lies at his own door, and how easily, and with what pleasure to himself, he can remove it. To say nothing of the example of Christ, which we are all in duty bound to follow, suppose *all* the members of our Churches were to become as devoted in the service of the Lord, as attentive to all the means of grace, as active and useful, as earnest and prayerful, as *some* of them are acknowledged to be, the spiritual improvement desired would at once be accomplished. And no one will say that this cannot be done.

IV. *The removal of all obstacles.*—Before the seed can be sown with any promise to the husbandman, the field must be prepared, and the weeds consumed. So must it be with the heart and vices of mankind, before the word of God can produce its appropriate fruit. The fallow ground must be broken up, and every vicious thing destroyed. The lurking-places of the heart must be explored. Every sin must be fully confessed before God, sincerely repented of, and utterly forsaken; not merely from motives of expediency, but because sin is criminal and hateful in the sight of the Lord. All indolence and spiritual indifference must be shaken off; all self-confidence renounced; all worldly motives abandoned; curiosity and criticism must give place to serious attention and personal application. Speculation and theory must yield to practice; all must be "doers of the Word, and not hearers, only deceiving themselves."

All impediments must be removed out of the Church. We cannot expect spiritual prosperity in any church, if its constitution be unscriptural, its communion impure, or the conduct of its members unchristian. All enmity and strife, criminality and slander, fault-finding and tale-bearing, must cease. Let no such thing be known amongst us as professing Christians. "Let no corrupt communication proceed out of the mouth of any one; but that which is good to the use of edifying." "Grieve not the holy spirit of God." "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away; and let all be kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven us." Let self-will and prejudice be laid aside, that there may be unanimity and co-operation in every good work. If all cannot see "eye to eye" in everything, let there be nothing at variance with Christian charity and good-will. Let all parties be conscientious, considerate, and conciliating. Let no one say a word, or do anything to wound the feelings, or unnecessarily to offend the prejudices of another. And should any offence be undesignedly occasioned, let both parties be kind and candid with each other, that mutual confidence and good-will may be speedily restored. Be very careful to remove all stumbling-blocks out of the way. Make straight paths not only for your own feet, but also for others, lest that which is lame be turned out of the way; but rather let it be healed.

V. *Humiliation before God, because of our sinfulness and unworthiness.*—Let all of us, both ministers and people, contemplate the character and claims of God with more profound reverence and devout attention. And let us also carefully examine ourselves, search our own hearts, scrutinize our conscience and our motives, our thoughts and feelings; that we may know how vile and frail, and, at the best, imperfect we are. The more we do this, the more shall we be humbled before God, and the more will he exalt us. He gives grace only to the humble. He dwells with the humble and the contrite, to revive the heart of the humble and of the contrite ones. Is not the lack of this sufficient to account for much that we have to deplore in ourselves and in our Churches? Are we not accustomed to pass off ourselves before God with an air of indifference towards our defects? How seldom does he see in us the broken spirit, the contrite heart, the humble mind, the penitent soul. Yet how much would this be the case in the closet, in the family, and in the church, did we properly know and estimate our character in comparison with the knowledge, purity, and requirements of God? How much is there attaching to our nature, temper, conduct, and services of every kind, that ought to humble us in the dust, and produce unfeigned abhorrence of self and of sin? When we look at ourselves, and the people around us, we may well follow the example of Ezra: "At the evening sacrifice," he says, "I rose up from my heaviness, and having rent my garment and my mantle, I fell upon my knees and spread out my hands

unto the Lord my God, and said, O my God, I am ashamed, and blush to lift up my face to thee, my God; for our iniquities are increased over our heads, and our trespass is grown up unto the heavens." It is in connection with such humiliation and renewed devotedness to God, that we have the promise of his word by Hosea, that we shall "revive as the corn, and grow as the vine." Let this be done by all, with a view to individual and general improvement. "Humble yourselves in the sight of the Lord, and he shall lift you up."

VI. *Evangelical and grateful views of God, with a deep sense of our dependence upon him.*—Let us never forget, that without him we can do nothing. "We are not sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." In all our attempts to edify each other, and to revive the piety of our Churches, let us "go in the strength of the Lord, making mention of his righteousness, and of his only." Let us glorify our Father who is in heaven. That we may do this, we are required to honour the Son even as we honour the Father. To acknowledge his divine and kingly authority; to receive without controversy the reality of his incarnation, the validity of his atonement, and the sufficiency of his mediation in our behalf and for our salvation. Let us also honour the Holy Spirit, magnify his work, and seek his aid. Without his reviving power and renewing grace, everything will flag and fail in our hands, and our hearts will be cold and dead. It is not by human might, but by "the spirit of the Lord," that the Churches will be revived. Nor is the spirit of the Lord straitened; but are not ye straitened in yourselves? Honour God with your intellect, with your affections, with your homage, with your confidence, and with your substance. Depend upon him; believe his Word; comply with his commands. Expect much, attempt much, and it shall be done for you. "Prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

DIRECT MEANS OF PROMOTING A REVIVED STATE OF PIETY.

I. *They must be such as every Christian Church has at its command.*—We want neither new measures nor "new views." We only require the means which we have to be more faithfully, earnestly, continually, and prayerfully employed. We do not want periodical or occasional excitement, nor artificial effort; but genuine, permanent, progressive improvement. We want a single eye to the glory of God in every individual, and every heart to be filled with pure and powerful motive. We do not want foreign agency to get up "a revival;" we only want all the members and officers of the Church to strive together for the faith of the Gospel, for the good of each other, and for the conversion of sinners. Whatever good may result from the occasional visits of distant ministers, in the questionable capacity of "revivalists," there will inevitably be a considerable amount of evil. Too much importance will be attached to the particular means employed to the dishonour of God and his effectual grace. The value of the ordinary ministrations and services of the Church, upon which, as means, its spiritual life and prosperity must depend, will be injuriously depreciated. Excited feeling will be mistaken for Divine grace. A false reliance on states of mind, instead of faith in the record of God concerning his Son, will be induced. Spiritual stimulants will be preferred to "the sincere milk of the word," and to the more substantial "bread of life." Private duties will be neglected for the more public and exciting services. These and many other concomitant evils would be avoided, and all the requisite good obtained, by the proper use of those means which the Word of God warrants, the Holy Spirit sanctions, and with which every Christian Church is provided. These divinely-appointed means admit of every requisite adaptation, both to individuals and to Churches, in regard to their numbers, their gifts, and their opportunities. Let the minister and deacons, and the most devout and useful members of the Church, consult freely and frequently with each other, as to what is required to be done, and the best mode of doing it. Let nothing be proposed that is unreasonable, untimely, or too difficult to accomplish. Do nothing rashly or unadvisedly. In the maintenance of order and propriety, avoid all injurious restraints upon spontaneous feeling and action. Let the spiritual improvement of the Church be the great object in view; and in every place let this be done by those means which are always at command, and which are sufficient for its perpetuity.

II. *Every individual must begin with himself in private.*—It is in private, when contemplating ourselves in the mirror of Divine Truth, that our individuality rises fully into view, and demands our undivided attention. There it is that self may be best confronted, conscience appealed to, the heart searched, motives weighed, resolutions formed, conduct reviewed, sin fully and specifically confessed, and pardon sought. There it is that spiritual life is nourished, the soul refreshed, and fitted for renewed conflict and effort. Thence it is that the broadest and deepest streams of sanctified thought and purpose flow. Let all, then, whose co-operation is required, seek first and privately, by closer communion with God, and by the power of his Spirit, the revival of their own piety, the renewal of their own souls; and then let them go from the presence of the Lord, and employ their renewed strength to "strengthen their brethren."

In the family, too, as well as in the closet, the same object must be sought, with the same reference to personal character and the public good. There must be personal mourning for sin, and personal dedication to God. "Every family apart," husbands apart, and "their wives apart." Households may, and ought to be, the best nurseries to the Church. All family relations and domestic influences should be sanctified, and made conducive to spiritual improvement. Nowhere so well as on the domestic hearth, and around the family board, can children be taught their obligation to God. How much depends upon parents! A very large amount, both of the good and of the evil, that we find in the world, may be traced to parental influence. What a different state of things should we have, both in the Church and in the world, and how much happier would families be, if parents were to make it their chief concern to bring up their children for God. It is the law of the Lord, that fathers shall diligently teach their children his precepts and promises. They are required to do this "when they sit in the house, when they walk by the way, when they lie down, and when they rise up." Let mothers too, amidst their hourly cares, keep the Word of God in their thoughts, and, with all their affectionate fidelity and earnestness, commend it to their children. This would open a most prolific and exhaustless source of spiritual life to the Church.

III. *The preaching of the Gospel must receive its due regard.*—Both the preacher and the hearer must be deeply impressed with their responsibility. They must sympathize and reason with each other. Let not reason be undervalued nor prejudiced, but enlisted with every other intellectual capacity in favour of the Gospel. The will and the affections of mankind require pathetic consideration and kind entreaty, that they may be directed to the only object worthy of their unreserved devotion. The conscience of every individual must be addressed, and a faithful testimony solicited. The different conditions of human life, riches and poverty, gain and loss, leisure and toil, must be frequently placed in the light of eternity, and viewed in their relative aspects. The peculiar doctrines of the Gospel must be fully and distinctly stated, forcibly and faithfully preached, with unaffected earnestness, and with point of application to all the sympathies of man's nature, and to all the conditions of man's life. And "he that hath ears to hear, let him hear." We cannot expect real and permanent improvement in our Churches, unless the Word of God be thus preached, and heard with all humility, sincerity, and prayer. It is the sword of the Spirit, not of the preacher only. It cannot be effectually wielded by an arm of flesh, nor rightly directed by human skill. It was not by the muscle of David's arm, nor by the construction of his sling, that he slew the giant; but by the power of God. So with the Gospel: it is only effectual through God. It is only quick and powerful in the hearts of men, convicting them of sin, turning sinners from darkness to light, and reviving the souls of believers, when preached "with the Holy Ghost sent down from heaven." And it is the Gospel *only* that is effectual for these purposes. It is pitiable and presumptuous trifling, to imagine that sinners will be converted, or the Church revived, by noise, by excitement, by penitent benches, or by any human device, or by any human power. It is also a lamentable waste of time, and a fatal heresy, to suppose that these ends will be attained merely by a clear and forcible statement of the truth, by logical reasoning, by eloquent speaking, or by moral suasion. Let these means be employed to the utmost of every man's ability, but only in dependence upon a higher power. Let us then, both in preaching and in hearing, be conscious of our weakness, and be faithful to our

trust. "By uncorruptness in doctrine, by gravity and sincerity, by sound speech that cannot be contemned, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love and faith unfeigned, and by the power of God, let us preach and hear the Word; and in every way commend it to others; first to believers, to awaken their interest; then to unbelievers, to convict and to convert them; and the piety of our Churches will soon be greatly revived.

IV. *Fervent, effectual prayer.*—This is a means which all believers can employ at all times, in all places, and which can never be employed in vain. What a privilege is this! What a means of power and of grace, that God will hear us when we pray! What a fearful amount of responsibility does this involve! It is an acknowledged doctrine with us, a great and Divine truth, that believing, fervent, persevering prayer availeth much. As in the locks of Samson, so in our very weakness, God has deposited our strength. Do we believe this? Then let us act upon it. Let us pray continually for the immediate and powerful revival of piety in our own souls, and in all our Churches.

Meetings for united and social prayer should be frequently held for this special object. Let all who are in the habit of praying in public unite for this purpose. All other persons of decided piety, who have not been accustomed to do this, should be encouraged to cultivate and exercise their gifts in prayer, that greater variety and interest may be produced. Select suitable times and places for special meetings. Let some one brother, in the absence of the pastor, be the acknowledged leader of the meeting; or, should this impose any restraint, which it is desirable to avoid, let some one take care that no meeting is protracted so as to exhaust patience and interest. To promote the spiritual life and good of all, prayers should be short, and to the object in view; in simple, distinct, and audible language: not whispering, not shouting. When prayer cannot well be heard, it damps the ardour, and deadens the spirit of the meeting; and unnecessary loudness equally dissipates devotion. But, never let the spirit of prayer be sacrificed to propriety of expression. Prayer is nothing without fervour and earnestness. Let prayer always be prayer, not preaching, not fault-finding, not advertising; but earnest supplication to God, in spirit and in truth, with the understanding, and with the heart; "everywhere lifting up holy hands without wrath and doubting." Care should be taken too, by those who delight to respond to the prayers of others, not to speak so as to confuse the individual praying; nor to divert the attention of those who are listening and silently uniting with him. In addition to the prayer-meetings, let the devout and prayerful in every Church, when they are assembled to hear the Word of God read and preached, secretly pray that it may be effectual in every heart. Let us also have daily and weekly concerts for prayer—each one in private wrestling with God; but all for the common good. Let this be our resolution and our practice: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." When this is done by every individual, every Church will be revived.

V. *Thanksgiving and praise.*—Grateful praise is peculiarly acceptable to God, and a means of great spiritual good to man. At the consecration of the temple at Jerusalem, when the sound of praise and thanksgiving was heard, "the glory of the Lord filled the house." Piety and praise very much promote each other. When our devotional feelings are most excited, and our hearts are fixed on God, then are we most disposed to "sing and give praise." The appropriate expression of grateful praise equally promotes devotional feeling. Happy would it be, if, in every family and in every Church, the "service of song" were regarded more as a sacred spiritual exercise, and cultivated by the many instead of by the few. "Let all the people praise thee, O God; let all the people praise thee; then shall the earth yield her increase, and God, even our God, shall bless us."

By a judicious selection of hymns and tunes, every state of Christian experience, from the most exalted joy to the deepest sorrow, may be most pathetically addressed. We may greatly promote our own and each others' piety by "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in our hearts unto the Lord." All our spiritual sympathies and most sacred and powerful emotions may be thus very much excited, soothed, and sanctified. Whatever kind of praise produces melody in the heart, or promotes spiritual devotion, is music to the soul, and reviving to every humble, contrite spirit.

VI. *Devout meditation.* — In this bustling age, and in this land of commercial activity and competition, there is but little time with many, and still less disposition with more, for devout and frequent meditation. Our people in general are much more disposed to hear than to think. A restless impatience, which is very unfavourable to quiet and thoughtful waiting upon God, is one of the characteristics of the age, one of the prevailing and manifest defects of the Christian character, and one of the present obstacles to the revival of fervent piety in our Churches. We want more calm, devout, meditative thought. "As a man thinketh, so is he." Thought produces feeling, feeling originates action. Spiritual musing kindles spiritual fire. Let this habit of mind be cultivated by all, and ever associated with the reading and hearing of the Word of God, so as properly to appropriate and digest it. Morning, noon, and eventide, and as much as possible all the day long, keep the mind thus stayed on God, and he will keep you in perfect peace. To promote the habit of devout meditation, it might be well for our Churches to imitate the Society of Friends a little, in allowing, occasionally at least, some portion of the time that we usually occupy in public worship, to be spent in silence, that all might have an opportunity of thinking for and of themselves. To make this a means of spiritual revival and general improvement, let us more especially employ it to ascertain, and deeply to impress upon our hearts, the real state of the Church; how comparatively feeble and dead! and the state of the world around us, how fearfully wicked and unconcerned! Let us endeavour, by devout meditation, to form a more correct and a more affecting estimate of the value and condition of immortal souls; of the vast importance that attaches to every moment of this uncertain but accountable life; and of the endless bliss, or endless woe, to which every one of us is fast approaching! Surely such thoughts, on such subjects, would be the means of infusing new life into every soul.

VII. *Pastoral and fraternal visitation.* —Besides the peculiar claims of the aged and the young, the sick and the sorrowful, and the ordinary attention required by all, there are two classes of persons in connexion with every Church and congregation, to whom attention requires especially directing. One class comprises all who have, by any means, become seriously concerned about their souls. The other class comprises all the members of the Church, who, from whatever cause, are losing ground, and are in danger of turning aside or falling away. With both these classes much may be done, if done timely and appropriately. By instructing the inquirer, by urging the thoughtful to decision, and by feeding the lambs of the flock, much new and spiritual life might be infused into the Church. And, on the other part, by stirring up the indifferent, by enlisting their sympathies, by engaging their co-operation, and by endeavouring to restore and revive them in the spirit of meekness and love, much evil might be prevented, and much additional good obtained. But all this requires to be done with more system, design, and earnestness, than are common in our Churches.

In a Church and congregation of considerable numbers, it is necessary for the pastor to have a list of the individuals requiring special attention, with some notices of their peculiarities of character and condition. For this purpose, he will require information from all who can give it, and help from all who can render it. All can help in this, who are disposed. Fraternal visitation, by the more devout of our people, according to their opportunities, would be a great help to the ministry, and an effectual means of reviving the piety of the Churches. It would be highly beneficial to all parties, if the more devout and experienced would undertake to pay kind and familiar visits to any of the members of the Church and congregation whose habits and character they know, and with whom they could freely converse. Some individuals can speak more freely to others than to a minister. But in all such visits, spiritual improvement must be the exclusive object. Let the conversation be devout, sincere, and confidential. Let the design be to comfort the sorrowful, to direct the inquirer, to encourage the desponding, to reclaim the wanderer, to awaken the sleepy, and to quicken the dead. Let all exhort one another to every good word and work, with a view to the revival of genuine piety in every heart and in every Church.

VIII. *Conversation amongst professing Christians on the subject in question.*— Let conversation turn on the standard of piety now generally prevailing in the Churches, compared with the example of Christ, and the requirements of God's

word. Such conversations, conducted with any degree of Christian feeling, would convince all parties of the necessity of adopting a higher standard. There is, perhaps, nothing in which British Christians more fail than in this—the want of spiritual, profitable conversation on all proper occasions. It would undoubtedly contribute much to the revival of piety in our Churches, and to its continued maintenance in a high degree, were all to act more like Christians in this matter. In addition to all the good which consistency in this respect would confer upon believers, and all the evil which it would prevent, it would, more than anything else, condemn and shame the ungodly conversation of worldly people, and constrain them to pay more respect to Christianity and its professors. And certainly conversation would be much more rational and intellectual, as well as more profitable and becoming on the part of Christians, were it employed more on the evidences of Christianity, the verities of the Gospel, the spiritual condition of mankind, the happiness of living near to God, and the best means of promoting the glory of our Lord and Saviour, and the good of our fellow-creatures both in the Church and in the world. Then let your conversation be not only as it becometh the Gospel, but upon the subject in question, and with a view to the revival of piety in our Churches.

IX. *Practical consistency in the conduct of professing Christians.*—In vain is the profession of Christians, and vain are all attempts to make good that profession, if at the same time their conduct be *unchristian*. As Christians, we must be, according to our profession and the requirements of the Gospel, "the light of the world," "the salt of the earth." We must show to all our hatred of every kind of sin, and our love to God, and to whatever is good. Every professing Christian must clearly prove to all around him, that he believes what he professes. He must show to all the value which he attaches to the Gospel, and prove its truthfulness and its power by his own conduct with regard to it. He must demonstrate to all that he is not covetous or worldly-minded; that he does not "mind earthly things;" but that he is "crucified to the world;" that his "affections are set on things above;" and his life hid with Christ in God. The world must always be made to yield to the claims of religion, not religion to the world. Trade, and all the transactions of life, must be conducted on Christian principles, and with a view to the promotion of the Gospel, not merely for worldly gain. Let no Christian soil his hands, or stain his profession, for any amount of "filthy lucre," by dealing in anything that is destructive to piety and to all the best interests of mankind. The question to be decided by professing Christians in everything, is not whether this or that be in accordance with worldly custom, or allowed by human laws, or promotive of worldly gain; but whether it be in accordance with Christianity and the laws of God, and promotive of spiritual good. Let the will of God and your eternal advantage be consulted in everything. In the formation of friendships, in the choice of a profession or calling, in your daily conduct and mode of life, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Much more is very properly expected from professing Christians than from others. They are not only expected to be strictly conscientious and upright in all their dealings, doing unto others as they would have others do unto them; but to maintain a wise and holy walk, a calm and heavenly frame, and to keep themselves "unspotted from the world." They are expected by their fellow men, required by God, and bound by their profession, to be self-denying, and generous in the support of the Gospel and of every good thing. They are very properly expected to engage cordially in every "work of faith and labour of love;" to renounce everything that is low, and mean, and selfish; to live, not for their own gratification, but for the good of others and the glory of their Lord. If all Christians would adopt and resolutely maintain this high and holy ground, especially their own, no Church would have to complain of a low state of piety. Let all of us then, both pastors and people, take our proper position, and use every scriptural means, to the utmost of our ability, to revive the Churches and to save sinners. Let there be no excuse on the part of any one, and no inconsistency. Let each one consider his responsibility. It is the imperative duty of all Christians to do good to each other, and to turn sinners to Christ. Then "Woe unto all who are at ease in Zion." Woe unto all who, by their conduct, are stumbling-blocks in the way of others, or who cause the Gospel to be reproached. Let all hear, and repeat the cry to those around,

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

REVIVAL OF RELIGION IN JAMAICA.

Sir,—The matter contained in your March Number, and your Note to Correspondents, inviting the attention of the Christian public to consider the importance of Revivals in the work of the Lord, impels me, though in a distant land, to write a few lines on that subject, if I may by this means stir up any brother to increased exertion in the glorious work of saving souls. As your invaluable periodicals are ever proving themselves to us to be as a spring of knowledge, to refresh our thirsty minds, and warm our hearts in the good work of spreading the truth, and by creating a sympathy to the cause of Christ in our father-land, I therefore judge that equal sympathy may be kindled in hearts at home to this land by this communication. I feel assured that the success of the Church of Christ, at whatever part of the globe it may be, and however insignificant or obscure the individual may be by whom it is attained, will ever prove joy to an enlarged soul. Again; success in one part of the vineyard of the Lord is a stimulus to the labourers in other parts of the vineyard. If that success occurs in the wild, uncultivated, and hitherto barren part, where the blessings of early education have met with everything but what is congenial to its growth, then should the tidings of this success prove a ten-fold greater stimulus to those labouring in the more fertile soil of your dear land of light and liberty, where Sabbath-schools are studded on every side, as the receptacles of the young, to nurse and train them up as lambs for the service of the great Shepherd. Those schools have been lauded, but I feel their true value has not yet been appreciated. It is there the church's bulwarks lie, and from thence her future armies of active Christians must come forth. My object is not to write an article on the best means to bring about a revival in the present day, but simply to state a few facts that have come under my notice since the commencement of this year.

To feel seriously the necessity of a revival is one step towards its attainment. About the middle of January, when I was considering the spiritual condition of my little flock and congregation, and examining the hopes of additions to that flock in the course of this year, I was filled with sadness. My mind became so anxious, that not one attendant to the house of God could escape my notice. After a diligent search, I only found one solitary soul that appeared anxious for his salvation, and that gave evidence of a change of heart. I began to inquire, "How is this, that the arm of the Lord is not revealed in the preaching of the Gospel? For it is not appearing to be the power of God to salvation, neither is there any remarkable conversions anywhere in the Island. Why? The Spirit's influence is wanting. The Lord goeth not up with us. Something must be wrong. God is clear." I endeavoured to awake the church to feel with myself. For a month I tried to bring the church to see that the design of God, in sending the Gospel here, was, that it should be a glorious light to souls yet unborn; that its nature was propagative, but with us it was retrograding. I tried to get them to feel that there was a time coming when we should be talked of (and I was going to say read of, but a word has never yet appeared in public of our existence) as a church that had passed into eternity, and what better should we leave the world than we found it? Would our lights, lives, and examples pass away unmissed, unwept over, and the universal church be no loser in our departure? I also showed them that from one converted sinner a thousand new lights might spring up in the Redeemer's kingdom, and that present efforts for the conversion of souls might be a source of joy to all eternity, and to generations yet unborn.

About the end of January my impressions were deepened by reading an extract of the Preface of the Witness for 1849, as follows: "When power is wanting in the church, the Gospel never makes much way in the world; and hence at present there is a general complaint that the work of conversion advances very slowly, and that, in multitudes of cases, it is almost at a standstill. Neither in England nor in any part of the world is there any marked revelation of the arm of the Lord. . . . Sudden, decided, and striking conversions from the world were perhaps never, within the present century, so rare as at the present moment. These facts strikingly indicate that Divine power is at present largely withheld." These considerations caused me to throw my whole soul into the work. Never did I feel so willing to sacrifice all, that the blessing

of God might come, or that I might be where the blessing of God was. Although I had just built a house, to dwell amongst my people for life, I told them plainly that if no soul was converted by my labours throughout the year, I could willingly leave all, without one penny's recompense, to preach the Gospel to others that would yield to it.

Towards the latter end of February there was excellent attention, earnest prayer, and efforts by some of the younger members of the church to bring about the desired object, for there was not a house on the Mountain left unvisited by some of the brethren; but there was no apparent movement among the dry bones, nor any signs of awakening to life, till Sunday, the 24th. Two days before, Friday, the 22nd, while in my study, preparing to preach from Ezek. iii. 19, "Yet if thou warn the wicked, and he turn not from his wickedness nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul," I felt that no matter how solemn this text may be, or how solemnly I may deliver it; there are some that will not feel if I take my usual course. What can I do to arrest the sinner's attention, to get him awake, to see the text concerns him? It is a matter that must be settled between God and him before long, and why not to-day? This one thing will I do: I will open my subject by proving that God is clear, if my hardened hearers are not converted; for what more could he have done for them than he has done? Then I will call their attention to my case, and ask them if *I* am clear? if not, ask them to show me in what part of my duty I have failed, or been lacking. And then I will say, "Sinner! are *you* clear? I can go on no farther till you solemnly ask your conscience these questions: Why am I not converted? Why do I not believe? Why am I not saved?" I did so, and sat down in my pulpit for five minutes. It was a solemn time. The stillness of death prevailed. I felt, I trembled, I wept. Others too could not restrain their feelings. I then arose and went on with my discourse, making the most earnest appeals to every heart for three quarters of an hour. I acknowledge that it was a strange step; but after close examination, prayer, and writing down my thoughts, I felt impelled to take it. Much good has resulted from that sermon, and four young persons have given evidence of conversion from it. I feel the Spirit's influence prompted me to act thus. One person told me that she never began to think about her soul or eternity till that day. She felt it to be as solemn as the day of judgment. For days together she felt as if a voice was speaking to her and saying, "Jane, why you no turn to God? You have seen many a green lime drop from the tree, and you are ripe and full grown, and may fall next; and then where will your soul be?" This was entirely her own illustration, as I have not heard it applied so before. Her deep humility, conviction of guilt, and her trust in the Saviour is pleasing, considering that she cannot read.

The same week I had letters from three young men, of the ages of eighteen to twenty-three, who had formerly been scholars in my school, expressing themselves to be under deep conviction of sin. A month before they wrote to me they appeared to be the most hopeless on the Mountain, as they had thrown aside all regard to the means of grace, and sought their pleasures at the revel and midnight dance. For nights together would they be drumming and endeavouring to do all in their power to draw other young people into their company, and make them despise the book, the day, the house, and the servant of the Lord. For this last sixteen weeks we have not heard the sound of the drum. Even the more desolate appear to have a fear and restraint come over them that is unexplainable. Those who had forsaken the house of God for five years are never absent now. White persons residing around attend.

One who is of a most respectable family walks ten miles every Sabbath to hear the truth as it is in Jesus. He is a most talented and intelligent person. He had his thoughts directed to religion by meeting with the WITNESS at the close of last year, which caused an outward reformation; but he has confessed to me that till the end of January (1850), when he first heard me preach, his mind was in a darkened state, and his views of the duties of a Christian were very erroneous; for he thought that religion might be found and sustained by reading alone, without visiting the house of God or attending to the preaching of the word. He has told me that he has obtained deeper impression and more knowledge from one preached sermon than from six months' reading. He has now made a public profession of his faith by uniting with the church, and is endeavouring to

spread the knowledge of Christ abroad. I felt that as God had manifested his power amongst the young, it was an inviting field of labour, and from thence an abundant harvest might be gathered. I did everything I could to awake and arrest their attention. I publicly invited them to commence a Bible-class every Sabbath morning in my study, when, to my joy, fourteen came. The number is now twenty-four, besides a class in the evening of thirty-four. These have proved useful and refreshing seasons, when I could more simply, tenderly, and pointedly appeal to their hearts and consciences. The more serious wrote to me, and came to unburden their minds to me. They also commenced attending the inquiry-meeting, by sun-rise every Monday morning.

The second week in April we had a special church-meeting, to propose six for church fellowship. The day after W. G., a coloured young man, wrote an anxious letter, relating his burdened state of guilt to me, of whom I had not the least idea of being under religious impression. He came to me humbled in the dust with the view of his past life. I felt assured the Spirit was striving with him, and implored him at once to yield himself up to God. Two weeks after he was rejoicing in Christ. He immediately began to write to his companions, exhorting them to turn from the error of their ways before they perished. His conversion was so sudden, so decided, and so convincing to all, that I felt that though he was only a babe in Christ, I ought to seek for the church to welcome one whom Christ had received with joy, and receive him at once, without attending to our usual plan of a month's proposal before reception. I felt, as he appeared to be the fruit of a Pentecostal shower, we were bound to follow Pentecostal plans. The church agreed to it, and on Friday, the 3rd of May, we received him with the fore-mentioned six. We all wept with joy and astonishment, saying, "Who hath begotten these? Where had they been?" "Not unto us, not unto us, O Lord; but unto thy name be all the glory."

For four mornings the same week we had had special prayer at a quarter to five, when about seventy attended. On Thursday, the 2nd of May, we set apart the day for fasting, prayer, and public worship. I endeavoured to address each class of hearers distinctly, such as the active Christian, lukewarm, awakened, &c., and called upon a member each time to pray for them. Also, three of the members addressed the congregation. By the solemnity that prevailed I felt assured that God was with us, and some good would result from our gathering. At the close of the service W. G. followed me home, with four other young men, (two members and two candidates,) begging that we would go into the study to pray with and for him, for his soul was in an agony. He said that he knew not how to express his feelings to me; he knew not whether it was an evil spirit tempting him, but he felt that he must pray and have us pray for him. I begged him to commence. He did, but could not proceed for agitation. He tried again, but paused by weeping and crying. He made a third attempt, and succeeded, in the most earnest manner I had ever heard any creature, to pour out his soul in prayer. His burden was not the want of peace, pardon, and acceptance with God—all this he saw clearly by the all-sufficient blood of the Lamb of God, in whom he had put his whole trust; but it was anxiety for the salvation of his parents, brothers, sisters, and companions in sin. He felt that he had done much to ruin souls, but never done anything to save any. The latter was what he prayed that he might be made useful in. His were those strong groanings that cannot be uttered, and truly the Holy Spirit did assist him with them, by making intercession according to the will of God. The rest of us all prayed with him, without once rising from our knees. It was a soul-refreshing season. He has since manifested unceasing anxiety, and made many efforts to win his former companions to Christ. I send a copy of one of his letters that I happened to see. I have a letter-box at my study window, to receive letters and pass them on to the persons addressed, with the consent of the writers that I may overlook and wafer them. Many a careless sinner has been arrested by this means, and led to think of their perishing condition without Christ.

My distress, in the middle of April, was, that I saw none of my former female scholars seriously inclined. I made this the subject of prayer, and two weeks after I wept for joy in opening letters from three of them, expressing deep sorrow for their past course, and a desire to flee from the wrath to come. They have since manifested great seriousness, and are cherishing a hope in Christ.

We are having prayer-meetings each night in the week when there is no service; so that I trust that God will make this Mountain and the hills about this place a blessing. Our Divine Master seems to say, "If you believe in my word and the promised influence of the Spirit, you shall see greater things than these."

These, I feel, are the days of small things; and since God has not forgotten to bless us, neither ought we to forget to sound out his praise. We are so apt to murmur, complain, and be discouraged, when we see little success, and forget to spread abroad the tidings of success when it does come, and take encouragement from it. I must here conclude, begging an interest in your prayers, that this Island may soon see a brighter day of spiritual blessings dawn, and that we who are standing firm to our post may have faith to continue there till that day arrives, which I firmly hope is not far distant. F. J.

Mount Carmel, Jamaica.

MAKE HASTE!

"Whatsoever thy hand findeth to do, do it with thy might."

"WITH thy might," says this wisest ancient preacher. It has already suggested itself to us, in a measure, how it is that such a term can be at all applicable to human exertions. Their might, never forgetting the necessity of the Divine aid and blessing, consists in the quick and constant repetition of little efforts. It is not for man, generally speaking, to display his strength in vast researches and prodigious strokes. He may think of superhuman powers, which would arm them with force; but he is a man, and must work by the little. It may be humiliating to think how little is each effort; but then consider what a vast number of these even our brief sojourn on earth will give time for! And the view of the whole, in result, is in time exceedingly wonderful. Striking illustrations of this have often been brought from matters of familiar fact: successive steps accomplishing a journey over a great part of the globe; gradual accumulation in raising immense edifices; numbers of sentences which an assiduous reader goes through within a series of studious years; numbers of sermons preached by such men as Whitefield and Wesley; the quantity of such consecrated work gone through by a man like Richard Baxter—the noblest name, probably, in Christian history since Luther.

It is delightful thus to see what can be done, even in this short life of ours; but this is the triumph only of earnest diligence—vigorous despatch. And the great lesson in all this is the value of time, convertible into pearls and jewels of heaven—into the welfare of others—into our own improvement and salvation—into a happy eternity!

"Do it with thy might."—Take into account the brevity and rapid passing away of the lives both of those who should be doing the good, and of those who should be receiving it; so that with regard to particular objects, the beneficent life, the possibly beneficent life, may be much shorter than the natural. There should be a habit of looking and seeking for what is best to be done. Without this, see how little a man may find to do, beyond the mere ordinary matters of life, through his whole seventy years! What important objects may be slighted, while trifles busy or amuse! The end of life may come upon you before you will have materially assisted to do that which you would approve as to be done, unless you do it with your might. You have felt suggestions of valuable expedients—pleasing images of what might be done—purposes and plans you have approved. But think how often death has come upon such things, before carried into effect! How happy to have zealously promoted a kind of good which you can see going on, as it were, by its own force, when you shall feel that your own assistance, living assistance to it is terminating; thus the short life of usefulness made, in a sense, indefinitely long!

PEACE OF MIND.

I KNOW of but one way of fortifying my soul against gloomy presages and terrors of mind, and that is, by securing to myself the friendship and protection of that Being who disposes of events and governs futurity. He sees at one view the whole thread of my existence; not only that part of it which I have already passed through, but that which runs forward into the depths of eternity. When I lay me down to sleep, I recommend myself to his care; when I awake, I give myself up to his direction. Amidst all the evils that threaten me, I will look up to him for help, and question not but he will avert them, or turn them to my advantage. Though I know neither the time nor the manner of the death that I am to die, I am not at all solicitous about it, because I am sure that he knows them both, and that he will not fail to comfort and support me under them.—*Addison.*

Lessons by the Way; or, Things to Think On.

ORDINATION SERVICES.

A FEW years since we had, not unfrequently, in some of our weekly or monthly periodicals, an account of our ordination services, accompanied, in some instances, with a description of the dinner, and a detail of the toasts which were successively drunk after it. Whether the latter practice is still continued or not, the writer is not aware; if it does, perhaps the reporter may prudently draw a veil over it. Our churches professedly follow the apostolic practice, when that can be discovered; and in the earliest history of the Christian church—the Acts of the Apostles—we learn, from the thirteenth chapter, that the "prophets and teachers, when they had fasted and prayed," laid their hands on Barnabas and Saul, before they went out on their mission to the Gentiles; upon which Mr. Scott remarks, "Whatever means are used or rules observed for ordaining ministers, the Holy Spirit alone can fit them for their important work, and call them forth to it; but 'fasting and prayer' are highly proper attendants on their separation to that sacred service."

These remarks are intended as introductory to an anecdote related of the late Dr. Edward Williams, the well-known author of several profound and much valued theological works, "The Equity and Sovereignty of the Divine Government," &c. The writer was recently informed by a venerable Christian lady, whose benevolence is well known to our churches in the Midland Counties, and much beyond them, that, about half a century since, she was present at the ordination of the late Rev. Benjamin Brook, of Tutbury, author of the "History of the Puritans," and of other works. He had been prepared for the ministry at Rotherham Academy, then under the tutorial care of Dr. Williams and Mr. Phillips. Many visitors were expected on the interesting occasion, and a goodly array of smoking viands was prepared and spread upon the table. Whilst the guests were busily occupied in discussing and proving the merits of successive dishes, there was one amongst them, distinguished by a placid, thoughtful countenance, surmounted by a lofty dome of thought, who quietly sat, as if alone, staying his appetite from a dish of plain potatoes. This was Dr. Williams, practically illustrating his interpretation of Acts xiii. 1—3. Reader! what do you think of his interpretation?

June, 1850. ALIQUIS.

NOT SLOTHFUL IN BUSINESS, FERVENT IN SPIRIT, SERVING THE LORD.

MATTHEW HENRY, in his Life of his father, the Rev. Philip Henry, says, "I have heard him often blame those whose irregular zeal in the profession of religion makes them neglect their worldly business, and let the house drop through—the affairs of which the good man will 'order with discretion;' and he would tell sometimes of a religious woman whose fault it was, how she was convinced of it by means of an intelligent, godly neighbour, who, coming into the house, and finding the good woman, far in the day, in her closet, and the house sadly neglected, children not tended, servants not minded, 'What!' said he, 'is there no fear of God in this house?' which much startled and affected the good woman that overheard him. He would often say, 'Everything is beautiful in its season;' and that it is the wisdom of the prudent so to order the duties of their general callings as Christians, and those of their particular callings in the world, as that they may not clash or interfere. I have heard it observed, from Eccles. vii. 16, that there may be overdoing in well-doing.

EARLY PIETY.

How early may we expect our children to become pious? There has doubtless been a vast deal of unbelief in the church in reference to this point. Many parents seem to have supposed that their children could not become Christians till they had reached the age of twelve or fifteen years; and that their conversion at that age would be very remarkable—hardly to be expected. The influence of such a sentiment must be highly pernicious. It fulfils its own prediction. The parent who cherishes it will not, of course, labour for present effect. It will be evident to your child. He will see that you do not expect him to become pious at present, and therefore that it will be very innocent and safe for him to put off the concerns of his soul. Relying upon the hope of future repentance, he will deliberately go on in sin, till his habits of iniquity become fixed, his conscience seared, and his heart like an adamant; or in the meantime an angry God may summon him away to a fearful doom.

A REMEMBERED SORROW.

O DAY of sorrow! hopeless and forlorn!
Thy light was darkness, and thy beauty death!
O weary night! slow wasting to the morn,
In tears and prayers, and wrathful, struggling breath!
O sun-enlighten'd islands! placid bay!
O queenly city! throned upon thy hills!
In sharpest anguish mourns my soul this day,
A howling storm of grief its chamber fills.
O sleepless night of speechless agony!
Starry, peaceful, silent, grand, and blest,
Thou sittest in thy darken'd azure sky!
Ah! little thought hadst thou of my unrest.
Then came the dreadful angel with his dart,
And slowly poising turn'd its point on me.
Deep fear and horror smote my swelling heart;
I kneel'd, and pray'd, and rose up peacefully.
Then weary months roll'd over me in gloom,
At times enlighten'd by a doubtful sun;
But God's sweet love did still my soul illume,
The holy light did grow—the darkness now is done.
O blessed sorrow! messenger of Heaven!
O stern but faithful guide in life's right way!
To thee, my friend, my open heart is given;
Thy sacred presence is my strength this day.

BOUGHT WITH A PRICE.

THE time will come, and I cannot but hope that it is near at hand, when all the difficulty about funds for the spread of the Gospel will be done away; when Christians will learn a lesson which hitherto they have been very slow to learn, that

the richest enjoyment of wealth is to give its increase to the treasury of the Lord; and that the sweetest of incentives to labour is the hope of gaining something that may aid in furthering the cause of God. The excuses for our want of liberality are utterly futile: they are worse—they are often impious. If we are Christians, let us act like Christians, and not dishonour that sacred name by a base, selfish, avaricious spirit, which keeps back from the Lord what is due. If we are Christians indeed, we owe not only our wealth, but *ourselves* to the Redeemer, who has bought us with a price. Was he willing to purchase our salvation by pouring out his blood, and shall we be unwilling to give liberally of what he has given us? The very heathen will rise up in judgment against narrow-hearted Christians; for they expend ten times as much on their idols as these do in supporting and propagating a religion which is truly divine, and which is the only hope of salvation. O that men would remember that they are but stewards, and that God will require a strict account of the manner in which they dispense what has been committed to them.—*Dr. Alexander.*

NEVER BUY WHAT YOU CAN'T PAY FOR.

A CORRESPONDENT of the *Boston Courier*, in a notice of the Hon. John R. Adan, recently deceased, relates an anecdote of his conversation with Dr. Bowditch, with whom, though their tastes were different, he was on the most intimate terms. Dr. Bowditch was desirous that Mr. Adan should become a stockholder in the institution under his charge, and offered him certain shares, which, by the death of a former stockholder, had become at the disposal of the directors; and he said to Mr. Adan, "You can pay a small part in cash, and the rest may remain on your note, with a pledge of the shares, as long as you please." Mr. Adan replied, "I will take the stock, and call in with my check to-morrow. I never give my note. It is one of my rules never to buy anything which I cannot pay for." Bowditch (with his usual animated manner when pleased) jumped up and clapped him on the shoulder, exclaiming, "You are a man after my own heart." This expression Mr. Adan, while living, appreciated as a high eulogy. He would have wished no better epitaph.

BAXTER'S "CALL."

"Baxter, though dead, still speaks aloud to all,
And from the grave still issues forth his 'Call.'"

LOUISA M——, an amiable young lady, to whom God had blessed Baxter's "Call" in awakening and guiding her to Christ, was ever afterwards warm in her recommendation of this and other works of this holy man. She had lived unto God less than three years when the time drew near that she must die. Her last request was that a copy of this treatise should be presented to each member of her Sabbath-school class, as Baxter's message to them from the grave, accompanied by her entreaty that they would prepare to meet their God.

THE NOVEL MANUSCRIPT BURNED.

A YOUNG lady who, by looking at the inconsistencies of Christians, and the contentions of different sects, had reasoned herself "almost into infidelity," at length gave herself up to the writing of novels. "My aim," she said, "was to please the gay votaries of pleasure, without a thought of the evil that might result from my pen." She succeeded in writing, dismissed the subject of religion from her mind, and was in the midst of a new novel, that promised to rival its predecessors, when, she says, "it pleased God to awaken me at last, and I hope he has sealed the covenant in the blood of his Son. In the ardour of my first love, I burned the novel in hand, and other articles I had prepared for some of the magazines, and resolved no longer to be filling the world with works alike destructive of piety and time." She hopes now to employ her powers in the service of Him who has bought her with his blood.

WOMAN'S SCEPTRE.

THE sceptre of empire is not the sceptre that best befits the hand of woman, nor is the field of carnage her field of glory. Home, sweet home, is her theatre of action, and the throne of her power. Or, if seen abroad, she is seen to best advantage when on errands of love, and wearing her robe of mercy.

It was not woman who slept during the agonies of Gethsemane; it was not woman who denied her Lord at the palace of Caiaphas; it was not woman who deserted his cross on the hill of Calvary. But it was woman that dared to testify her respect for his corpse, that procured spices for embalming it, and that was found last at night and first in the morning at his sepulchre. Time has neither impaired her kindness, shaken her constancy, nor changed her character.

Now, as formerly, she is most ready to enter and most reluctant to leave the abode of misery. Now, as formerly, is her office, and well it has been sustained, to stay the fainting head, wipe from the dim eye the tear of anguish, and from the cold forehead the dew of death.—*Dr. Mott.*

"I SHALL BE A KING."

THE late Duke of Hamilton had two sons. The eldest fell into a consumption when a boy, which ended in his death. Two ministers went to see him at the family seat, near Glasgow, where he lay. After prayer, the youth took his Bible from under his pillow, and turned to 2 Tim. iv. 7: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness;" and added, "This, sirs, is my comfort!" When his death approached, he called his younger brother to his bed, and spoke to him with great affection. He ended with these remarkable words: "And now, Douglas, in a little time you will be a duke, but I shall be a king!"

THE SABBATH.

LET us talk no more of the constitution of this or that country, and the excellence of one above another; it is in every man's power, through grace, to live under the best government in the world. We may put on different clothes and different looks, speak different words and do different actions on a Sunday; but nature will be the same that it is all the rest of the week. Sunday, in our rest from bodily labour and employment, in the thoughts it suggests, the prospect it opens, the hope it confirms, is a day taken from time, and made a portion of eternity.—*Adams' Thoughts.*

Essays, Extracts, and Correspondence.

ORDINANCE OF BAPTISM.*

Mr. Hanbury is well known to the Nonconformist world for his invaluable services in connection with its original literature. His great work, the "Memorials," is in the hands of many; we could desire it to be in those of every British Protestant Dissenter's family; and, indeed, few books are better adapted to the Churchman's library, since there is none that exhibits such an embodiment of invaluable facts illustrative of true Christian heroism, as called forth and tested by the oppressive cruelties of a dominant hierarchy, wielding the powers of civil government. Mr. Hanbury, having largely turned his attention to the subject of Baptism, has just issued a small piece on that subject, entitled as above, assigning as a reason that "it is the practice of some Editors and publishers of periodicals, holding like sentiments with the Author, to refrain, on the plea of peace, from allowing free discussion upon this subject in their pages."

To whom does Mr. Hanbury point? We think we could name some of the Editors to whom the excellent writer refers. It may, therefore, be permitted us to say that if we have refrained, it has not been so much on "the plea of peace;" it is not our wont to sacrifice truth and the *real* interests of the Church to "peace." We refrained from a deep and settled conviction, founded on some observation, that no good can spring from the interminable, promiscuous discussion of this subject, by the class of scribes always most forward to the fight, in the pages of a religious periodical. Nothing, we hold, can be more preposterous, less conclusive, more fraught with mischief. We do not conceive that it is at all a meet subject for such a species of publication. "Free discussion" implies, of course, controversy; and we submit that publications recurring at the wide interval of a month are certainly not vehicles for such debates. Books of various sizes, and for popular purposes, just such as this of Mr. Hanbury's, we consider to be the instruments best adapted either for stating principles, for defending them, or for giving the subject a practical application. The latter, indeed, and even the former might be admissible in a periodical; but "*discussion*," we think, is not so. Yet this is one of those subjects on which it is hardly possible for a man to say anything, but up starts, on the right hand and on the left, some one to question his positions, and, lo! a controversy! We think, moreover, that "discussion" has done nearly all it ever can do. It is not probable that, upon either side, abler men will ever arise than those who have already arisen. Such men as Booth, Carson, and Noel, Williams, Wardlaw, and Halley, are not of every day production; and when they have, severally, buckled on their armour, and fought the battle to a close, mankind may, perhaps, do well to constitute themselves into a Court either of Law or of Equity, and pronounce a decision according to their judgment and their conscience, and act upon it; and some centuries, we presume, may safely be allowed to pass without the revival of the suit. Further; Baptism is a subject which outstrips all other subjects, as a matter of intensified perplexity. Churchmen are all in a mess concerning its effects; Baptists are not agreed as it regards its relation to the Abrahamic covenant, as to the Baptism of John, and as to the relation of the ordinance to the fellowship of the Lord's Supper; Pædobaptists are not agreed as to the mode, and there is a variety of opinion as to the subject—whether it ought to be administered indiscriminately, or limited to the offspring of professors. But the differences end not even here: it is a subject, as matters now stand, of which nothing can present a symbol but the hedgehog, bristling all over. It is not to be wondered at, therefore, if an Editor, who is anxious to give a practical bearing to everything, should eschew discussions upon it—discussions as useless as they are endless. Such, we frankly confess, has been the motive which has hitherto restrained ourselves from largely embarking in it. We have not been altogether uninfluenced by the fact that the Christian Witness is extensively read throughout the Baptist body; but this is a small consideration, compared with those just alleged.

We are glad, however, when such men as Mr. Hanbury deem it good to step into the arena, stating their views, and bidding defiance to all comers. Like

* "My Baptized One. Thoughts for Thinking Parents." By Benjamin Hanbury. Snow.

everybody else, we have our own notions upon the subject; and, indeed, our readers have them not to learn. Mr. Hanbury, of course, in so brief a space, can do little more than state his positions, without extended illustrations or much argument to fortify them; and this he has done with great clearness, and in his usual bland and gentlemanly spirit. We cannot doubt that it will be read with interest, and that when it comes to be known it will obtain an extensive circulation. We do not see that we can do better than cite a letter which came casually to our hands, and which also has a fling at the Editors. It runs thus:

Hendham Vale, Queen's Park, Manchester, April 30th, 1850.

SIR,—I have read your little book, called "My Baptized One," and should very much like to distribute gratuitously about fifty copies amongst my fellow-teachers in the Independent Sabbath-school with which I am connected, if you could favour me by instructing the publisher to allow me the quantity at trade price. Being but a quill-driver, my means are limited; otherwise I would not trouble you. The customary silence held on the subject of Infant Baptism has the effect of producing the opinion amongst many of our young people that the Editors, &c., of our denominational literature are afraid of their opinions being successfully combated with, if made known. Many immersionists have asserted this to be the real cause of the silence. In conversing with those I am privileged to be associated with in the Sabbath-school field, there is scarcely one who has what I conceive to be scriptural views on the subject. Indeed, very few have any definite thoughts on the matter; and for this cause I wish to present your digest of the vexed question to them.

Trusting that you will pardon this intrusion, I am, Sir, yours very respectfully,

JOSEPH WOOD.

To B. Hanbury, Esq.,
Blackfriars-road, London.

Seeing that Mr. Hanbury has, in a measure, in his own gentle way, dragged us into the subject, we may just as well make a clean breast of the matter, and, once more, tell the wide world plainly what we think, and, moreover, avail ourselves of the aid of our erudite friend, to demonstrate that we most fully, most fairly, and most truly represent the genuine Nonconformists in our views upon the subject. First, we must cite the Ninety-fifth Question of the "Assembly's Shorter Catechism," which runs thus:

To whom is Baptism to be administered?

Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible church are to be baptized.

This is our sincere, and, we believe, unalterable faith upon the subject. As to adults, the Question exhibits the doctrine of Believers' Baptism; in respect of infants, it connects the ordinance with the faith of *one*, at least, of the parents.

But, as we said, we must now bring forward our friend to demonstrate that we are meet and proper representatives of the great Nonconformist Body, in our views on the subject of Baptism.

Such are the explicit and decisive sentiments of the most venerable Assembly of Divines, and also of the Fathers of English Independency. Such were the sentiments of those illustrious Exiles, Johnson and Ainsworth, with their glorious companions in tribulation, resident in the Low Countries in 1598; and such have been the views of all the great Nonconformist writers, in after ages, down to the modern apostacy which we condemn and deplore. The abandonment of the great principle, above laid down, has been the inlet to innumerable evils. The ordinance of Baptism was forthwith prostituted, and the practice of better times at once disappeared together with the principle. The English Congregational Churches of other days were most thoroughly enlightened upon this great subject. They set their faces, like a flint, against the corruptions of "the Dutch Church, in baptizing the children of them that were of no church."* They resolutely confined the administration of Baptism to the children of believers.† They held it as an axiom, "that the seal of the righteousness of faith, which Baptism is, doth no more belong to the 'seed' of godless parents, than doth the comfort flowing from the righteousness of faith unto the parents themselves."‡ Richard Baxter, also, in common with the standard of the Westminster Divines, maintained that Baptism could not be lawfully administered unless at least *one* of the parents was a believer. He thus lays down the law: "If one of the immediate parents be not a believer, their children are unclean, and consequently not to be baptized."§ In a later age the same truth was most correctly taught by the celebrated Bradbury, who thus writes: "This, I think, may be laid down as a principle, that I am to admit no child to Baptism, *one* of whose parents I would not receive to the Table of the Lord. . .

* Hanbury's Historical Memorials, vol. i., p. 152, 374.

† *Ibid*, pp. 97, 168, 265, 269, 270, 412, 413, 416, 417, 419.

‡ *Ibid*, p. 375. § Third Disputation, p. 279.

I do not apprehend one single argument that a person can have against his joining in the Lord's Supper that does not conclude as much against the baptizing of his child."* Matthew Henry set himself most strenuously against promiscuous baptism. In answer to the question, "What children are to be baptized?" he replies, "Not all children promiscuously. If both the parents are out of the visible Church, the child is not to be baptized, till it comes to years of understanding; yet the children of parents only one of whom professeth faith in Christ, and obedience to him, have a right to Baptism, 1 Cor. vii. 14."† Dr. Wardlaw, and all the Scottish Independents, without exception, concur with the great Congregational luminaries of every age in England. Dr. Wardlaw thus records his views: "As I should not conceive myself warranted to baptize an adult on any profession of faith which would not warrant my receiving him to the Table of the Lord, neither do I consider it right and scriptural to baptize the child of any man on a profession which would not justify his admission into the Church. I can think of no principle which, as a rule of practice, is definite and intelligible but this."‡

Such, we repeat, from sincere conviction, founded in severe inquiry, is our own opinion; and it is the object of our plan to provide for the operation of the principle which that opinion involves.

ON THE RELATION OF THE CONGREGATIONAL BODY TO THE CAUSE OF MISSIONS.

To the Editor of the Christian Witness.

SIR,—In reading the Report of the Proceedings of the General Assembly of the Free Church of Scotland, held in Edinburgh, in May last, I was forcibly struck with the decidedly missionary character of that Assembly, and with the prominence given to foreign objects in the addresses delivered on that occasion. The deepest interest was excited in the public mind by the presence of three of the leading missionaries of that Church, and by the forcible and eloquent appeals which they made on behalf of the heathen world. The Rev. Dr. Duff, who had just arrived from India, after labouring in that vast continent for twenty years, gave an interesting account of the state of the mission in Bengal, and electrified the assembly with his graphic delineations of the religion and manners of the Hindoos, whose moral and social condition is such as to call forth the sympathy and Christian liberality of Christians in this country. The Rev. Mr. Nisbet, of Bombay, laid before the Assembly a statement of the progress of the missionary cause in Western India; and the Rev. Mr. Anderson, from Madras, accompanied by a native evangelist, Rajah-gopaul, communicated many interesting particulars respecting the work of God in that presidency, especially among the young. Rajah-gopaul, himself one of the first fruits of that mission, spoke for more than half an hour, and astonished the vast audience with his correct views of Divine Truth, his accurate knowledge of the English language, and his deep-toned and unaffected piety. Here, then, were ministers of tried fidelity and experience, from all the three presidencies of India, taking part in the proceedings, and declaring among their assembled brethren from all parts of Scotland, what God had wrought among the Gentiles by them; without taking into account the representatives from foreign churches, and the deputies who were present from England, Ireland, and the Colonies. The impulse produced by the concentration of so much intelligence, piety, and zeal, was visible in the breathless attention with which their respective statements were listened to, and in the crowded state of the spacious hall at Canon Mills, where the meetings were held; and the lively interest taken by the Free Church in the cause of missions, may be learned from the fact, that upwards of £40,000 have been collected during the past year, for missionary and educational purposes alone.

Now I should like if something more of this missionary character could be communicated to the proceedings of our Congregational Union meetings. It was to be expected, that in England, where such assemblies may be said to be still in their infancy, the first years of their existence should be mainly occupied with plans of organization, and that the attention of the pastors and brethren should be directed to matters of local interest. It is pleasing to observe, however, that of late their deliberations have taken a wider range, and that measures have been adopted for giving a greater degree of solidity and consistence to the body, by combining with objects more directly contemplated by the Union the furtherance of collateral schemes, no less essential to the stability and prosperity of the denomination. The Home Missionary, Irish Evangelical, and Colonial Societies, may all be regarded as affiliated institutions, under the immediate management, no doubt of their respective committees, but enjoying the confidence, and conducting their proceedings under the sanction and control of the General Union. It is, therefore, with great propriety that the reports of these Societies are laid before the meeting, and that so large a share of attention is devoted to the important objects which they have in view. It is also a gratifying circumstance, that the Education question is now fairly taken up by the Union as a legitimate subject of discussion, and that the state and prospects

* Sermons on Baptism, pp. 13, 15.—See also Calamy on Vows, p. 33.

† On Baptism, p. 72. ‡ Essay on Baptism, p. 136.

of our Theological seminaries pass also under review. In these various schemes, the different objects for which Christian Churches are instituted may be considered as mainly comprehended. There is the Home Mission, for bringing in the out-field population, and supplying the spiritual wants of our own countrymen—the Irish Mission, for diffusing the pure light of the Gospel among our benighted Catholic fellow-subjects in the sister kingdom—the Colonial Mission, for furnishing the means of grace to those vast multitudes who yearly leave our shores to seek subsistence in distant parts of the world. There are our schools for training up our children in the various branches of useful knowledge; and, finally, there are our colleges, for preparing young men of approved piety and talents for the work of the ministry. The subject of a General Hymn Book, for the use of the Churches, has not escaped attention, and has been brought to a prosperous issue. The Union had even succeeded in establishing a periodical, as an exponent of their general policy, which wrought very well, till the late explosion disturbed the harmony which had hitherto prevailed, in so far as this part of their operations was concerned.

Still one thing seems wanting to complete our ecclesiastical apparatus, and to bring into play the full influence of our denomination. There is no place assigned to Foreign Missions in the programme of our Union Meetings; nor, indeed, is any direct reference made to this important branch of Christian duty; and the brethren meet and part, without any distinct recognition of the obligation lying on the Churches, as such, to cause the word of the Lord to sound out from them through the heathen world. I am well aware that a great deal has been done, and is still doing, by our denomination, for the cause of missions; that they were among the first to move in this great enterprize, and that their most eminent ministers and preachers have stood forward to advocate its claims, or to offer their personal services to the work: and the London Missionary Society may be viewed as virtually a denominational institution, owing its efficiency, if not its very existence, to the efforts of the Congregational body. But for this very reason I would humbly ask, whether the time be not come when it should appear more closely identified with the Denomination, and cease to assume the position of a Catholic and distinct society, which it no longer has it in its power to maintain.

At the period of its institution, in 1795, the state of the Christian world was quite different from what it is now. With the exception of the Moravians and Baptists, no religious body had made any systematic efforts for the propagation of the Gospel in heathen lands. There were, indeed, incorporated societies before this, in connection both with the Scottish and English establishments; but these were supported chiefly by Government grants, or from funds bequeathed for this purpose, and made little or no demand on the voluntary contributions of the people, among whom a great deal of indifference, if not positive hostility, prevailed on the subject of foreign missions. The London Society was formed with a view to supply this desideratum, and rallied round its standard the more zealous and devoted members of most of the existing evangelical denominations. In its list of directors, published in the year 1797, we find the names of ministers of the Established Churches of England and Scotland, of the United Secession, of the Countess of Huntingdon's Connexion, of the Calvinistic and Welsh Methodist bodies, as well as Independents. The first secretary was the Rev. John Love, an esteemed minister of the Scottish Church. Still the great body of constituents, both in town and country, and the majority of the Directors, were ministers or members of Congregational Churches; and the working of the Society was virtually in their hands: and it was only in the exercise of extraordinary liberality, and not without proofs of coldness or jealousy on the part of some of their own brethren, that ministers of other denominations took their place in the councils, and co-operated in the transactions of the Society. From the constitution of the Association, all controversy on the subject of Church government was necessarily excluded; but this did not hinder secret envyings and heart-burnings from springing up, which first appeared in connection with the Jewish branch of the mission, and ultimately led to the formation of the London Jews' Society, of which the episcopal party became the managers, and subsequently to the institution of the Church (of England) Missionary Society. Since that period, all the leading denominations in the country have instituted missions of their own, avowedly on the principles of their respective communities. Hence we have the Wesleyan Missionary Society, the Church of Scotland Society, the missionary scheme of the Free Church of Scotland, and the Foreign Mission branch of the United Presbyterian Church. In fact, every missionary institution in the country is founded on the denominational basis but our own. Where, then, is the advantage of maintaining the apparent catholicity of the London Society, when the spirit of the original institution is gone? Why retain the "fundamental principle," now that, by the force of circumstances, it can no longer be acted upon, and is become little more than a dead letter? Why profess a desire to co-operate with other bodies, when they no longer reciprocate the sentiment, and have rallied round standards of their own? Though it is declared that the design of the Society is "not to send Presbyterianism, Independency, or Episcopacy to the heathen, but the glorious Gospel of the blessed God, is there a single Episcopalian in its list of missionaries? And are not all the native Churches that have been formed in connection with the Society organized and conducted on the Congregational system? No one blames the Directors for this state of things; they have never repudiated the fundamental principle, nor renounced the fellowship of other denominations; but their original coadjutors have gradually dropped off, and found employment in more congenial fields; and the *coup de grace* so recently and unceremoniously given by the Bishop of London to the last remnant of the Society's connection with the English Church, might have convinced the Directors of the hopelessness of all further attempts at co-operation, in the present state of religious parties in Great Britain.

Let the Society, then, appear in its proper character, and identify itself, in name as well as in action, with the body to which it virtually belongs. This step would of course necessitate

a change of name, and require a slight modification of some of its rules and regulations; but it would render its objects more definite and explicit, and strengthen the attachment of the Churches to their own institution; nor would it materially lessen the interest of other bodies in its proceedings, or deprive it of the countenance and support which it at present receives from enlightened and liberal-minded Christians of kindred spirit, though belonging to different sections of the visible Church. The Directors have already been obliged to modify its original title, "The Missionary Society," as ambiguous, if not ambitious; and to substitute the more specific and unpretending title of "The London Missionary Society:" but this is equally unhappy and indefinite. If it be meant to imply that London is the centre of its operations, this is nothing more than may be said of the Church of England, Baptist, and Wesleyan Missionary Societies; or, if the title be supposed to intimate that its funds are chiefly raised in the metropolis, the impression thus conveyed is decidedly erroneous; for, of the whole annual income for last year, only £12,434 was raised in London and its vicinity, while £32,892 was collected in the different counties of England, exclusive of between £6,000 and £7,000 raised in Scotland, Ireland, and Wales, and of upwards of £12,000 received from the Foreign Mission stations. Let the Society be designated "The Congregational Board of Foreign Missions," and let it hold its anniversary meetings in London (as at present) during the sittings of the Congregational Union, and be regarded as a branch of our institution. And what a mighty impulse would be imparted to the Union meetings! Instead of holding its assemblies in places of worship, and spending its precious time in petty squabbles about the responsibility of Editors, and the exact position of magazines and newspapers, the most spacious halls would be required for its assemblies—we should have not only the claims of England, of Ireland, and of the Colonies brought under review, but the moral condition and spiritual necessities of the various regions of the earth—messengers from foreign Churches would appear on the platform to convey the fraternal greetings of fellow Christians in other lands holding substantially the same faith and order—missionaries of long standing and tried fidelity, from among the heathen, would, by their heart-stirring appeals, excite the sympathies, or call forth the congratulations and thanksgivings of the Pastors and Churches by whom they were sent forth. Other brethren of approved character and qualifications, might be set apart to the work of missions by prayer and imposition of hands, in presence of the assembled multitude—while Pastors and brethren from various parts of the country would return to their respective fields of labour, animated with new zeal to carry forward the work of God both at home and abroad. It would be like a revival of those primitive times of which we read in the history of the Acts—the first and most authentic record of missionary enterprize. When Paul and Barnabas returned to Antioch from their joint itinerancy, "they gathered the church together, and rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles." So, when the same brethren passed through Phenice and Samaria, "they declared the conversion of the Gentiles, and caused great joy to all the brethren." And when they arrived in Jerusalem, and were received by the apostles and elders of the Mother Church, "they declared all that God had done with them." In fine, in the memorable Assembly (we do not say Council) which was afterwards held in that city, "all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them."

In this way missionary operations would be placed on their original basis, as an important part of the proper vocation of the Churches *as such:* the true apostolic rule would be restored, and the brethren appointed to this office, instead of being, as at present, the agents of a General Society, composed of members of different communions, bound together by a money qualification, or by the uncertain tenure of mutual charity and forbearance, would be "chosen by the Churches," separated by them to the work, sent forth under their sanction, supported by their Christian liberality, and animated and encouraged by their sympathies and their prayers. Both parties would better understand their own position; a greater measure of mutual confidence would exist between them; their communications would be less reserved; and they would be bound together by a more intimate and lasting bond. The machinery of the Society would also be simplified—the Committee of Management being elected annually by the Churches, and their proceedings brought periodically under their review, they would be more alive to their own responsibility, and would enjoy more of the confidence of their brethren; and those unseemly exhibitions of jealousy and distrust, which have occasioned the Directors so much trouble, and required so many inquiries and explanations, would, like exhausted fires, die out for want of fuel.

I can easily anticipate many plausible objections that might be urged against this proposal. It may be said that the plan now suggested would entirely alter the constitution of the Society, and violate its fundamental principle: but the constitution of a society is the result of the voluntary agreement and spontaneous arrangement of its members, and may at any time be modified or remodelled, when occasion requires, by the expressed will of its constituents, which may be sufficiently ascertained at a general meeting. Nor would "the fundamental principle" of the Society be seriously affected; for, though it might be predicated that the missionaries sent forth would, as at present, generally hold the principles of Independency, the Society would have no right to prevent the Churches of native converts from "assuming for themselves such form of Church government as should appear to them most agreeable to the Word of God." All that would be competent for the Directors to do, in the event of any of their missionaries or Mission Churches adopting such a mode of church government or discipline as they could not conscientiously approve, would be to cut the connection, and leave them to their own resources, which they are already in the practice of doing under the present system.

It may be further objected, that, by giving to the Society a denominational form, men of approved piety and talents, of other communions, would be prevented from offering themselves as candidates for missionary labour in connection

with it: I do not believe, however, that the Directors are much troubled with such applications, as it is: most of the applicants are members of Congregational Churches, recommended by their respective pastors. I do not recollect any instance of an avowed Episcopalian being sent forth; and, even among our Presbyterian brethren, it is presumed, few examples have occurred of persons offering themselves as candidates, attached to what is called the Compulsory Principle, or to the union of Church and State. The few Presbyterian candidates that have applied and been employed, have belonged to the United Presbyterian Church in Scotland, which holds a great many principles in common with the Congregationalists, and is gradually becoming more assimilated to that body, both in doctrine and discipline, so as to merit the appellation of a sister church. The societies organized by these missionaries in heathen lands, differ little, if anything, from those of the Congregational order; and the greatest harmony of sentiment and affection subsists between them and their Independent brethren.

But, it is again asked, would you exclude all but Congregationalists from the Board of Directors, and deprive the Society of the counsel and co-operation of the good men of other denominations, who now hold a place among its office-bearers? This difficulty applies chiefly to those resident in Scotland, who, from local circumstances, can take little part in the management of the Society, and whose connection with it is almost nominal. The great body of the acting Committee, who are resident in London, hold the Congregational principle, and are already in connection with the Union. Nor is it necessary that the other brethren should be denuded of their office; they could still be retained, along with other friends who have rendered important services to the Society as honorary Directors. Nor would the proposed arrangement hamper the Committee in their choice of preachers at the anniversary meetings: it would still be competent for them to invite ministers of other evangelical bodies to take part in those services, as is constantly done by the Directors of the Baptist and Wesleyan Missionary Societies; nor need any refusal be anticipated, except in the case of our Episcopal brethren, so long, at least, as the bishop's interdict is suspended over them. I have no doubt that our good friend Dr. Cumming would have as readily opened his church, and preached for the Society, as he did last May, had it previously identified itself with the Union.

Again it is asked, would you run the risk of diminishing the funds of the Society, which at present are barely sufficient to carry on its operations, by giving to it a more exclusive aspect, and thus driving away any of its stated contributors? I do not know how this applies to the south; but I do not anticipate any great falling off in this part of the island, as the result of the proposed arrangement. Our Scottish brethren of the Presbyterian Churches generously open their pulpits, and recommend the Society to the liberality of their people, under the full impression that it is virtually a Congregational institution, pursuing a common object with themselves, and entitled to the sympathy and prayers of the whole Christian community: and, indeed, never were such congregations assembled, nor such liberal contributions made in Scotland, as when the late Andrew Fuller came among us as the avowed agent of a Denominational Missionary Society. As to the effect that would be produced on the general funds, I believe it would be very slight, if felt at all. I remember conversing with the late Dr. Matheson on this subject several years ago, and putting the question to him, what proportion of the funds might, on an average, be contributed by the Independent Churches?—his reply was, About nine-tenths; leaving only one-tenth for other denominations. If this be the whole amount, where is the great advantage of the present system? Would not the Churches consider it not only a duty but a privilege to make up the difference, if they could look on the Society as not only virtually but avowedly their own?

I merely notice another objection which some may feel disposed to bring forward against the proposed incorporation, viz., that the brethren from a distance could not be expected to remain so long from home as would be necessary to combine the proceedings of the Missionary Society with the business of the Union. But by proper arrangement, the whole of the transactions of the affiliated Societies might be disposed of in the course of a week, so as to occasion the loss of only one Lord's day to the country pastors; and there would be no great difficulty in getting their places supplied by local preachers. Matters of mere detail, or of less moment, could be reserved for the autumnal meeting; nor would the generous inhabitants of London feel it any great burden to extend their hospitality for a few days longer to their brethren from the provinces. By their admirable tact in the arrangement of the business that is to come before them, our Free Church brethren are able to overtake the whole within eight days, and to reserve sufficient space for the deliberate discussion of each subject. If the British Churches were also to adopt the plan of the noble-minded Americans, of raising a fund for paying the travelling expenses of the pastors, a much greater number might be expected to attend the meetings, and the people would receive an ample recompense in the new life and spirit which would be thus imparted to their ministrations.

I have thrown out these hints by way of suggestion, without wishing to disturb the harmonious working of the Society; but it seems to me that some such step must ultimately be adopted, and that it is merely a question of time. I commend these remarks to the prayerful consideration of the Directors; and perhaps you will kindly take up the subject in your widely-circulated Magazine, and supply such additional observations as your advantageous position and superior knowledge and experience enable you to offer. The prosperity of the Churches is inseparably connected with the cause of missions. It is when we use means for making known the way of God on the earth, and his saving health among all nations, that we may expect the Lord will be merciful to us, and bless us, and cause his face to shine upon us.

St. Andrew's, I remain yours,
July 3rd, 1850. W. LOTHIAN.

*** This copious and elaborate Letter of the Rev. William Lothian, M.A., Pastor of the Independent Church, St. Andrews, requires a word

of comment. From recent disquisitions on this subject, in our Journals, as well as in the publications of the London Missionary Society, discussion, in the South, is unnecessary; but such a letter from such a quarter, subscribed by the name of a respected minister, we did not feel at liberty to exclude, although we cannot send it forth without explanation. Mr. Lothian, according to his views and knowledge, has dealt very fairly and ably with his subject; but his knowledge of its various parts and their mutual relations is in some respects defective. He looks at the Congregational Union of England and Wales through the medium of the Congregational Union of Scotland—simply a Home Missionary Institution, with which every Independent Church in Scotland, of the original Body, is incorporated. Here lies the foundation of his error, inasmuch as with the English Union it is quite otherwise; for although that Union comprises a vast portion of the moral weight of the Independent Churches in England, including the whole of the Colleges, and nearly all the Churches of all the great towns and cities, yet, numerically, it embraces only a small minority of the entire Independent Body. On this, and other grounds, therefore, it is wholly unequal to the high and responsible function which Mr. Lothian would assign to it. Again, the "present affiliated Institutions"—the Home Missionary, Irish Evangelical, and Colonial Societies—are in no respect, as he surmises, under the "control of the General Union." By that Union they are, indeed, nourished, and cherished, and powerfully abetted, but in no respect whatever "controlled." They are quite independent, and managed by directing bodies, who are amenable to none but the subscribers.

On the other hand, as to the London Missionary Society, there are difficulties all but insuperable, arising from various sources, in the way of the change contemplated. It is impossible that our friend, even with his superior intelligence and penetration, situated so remotely from the scene of action, can fully enter into all the particulars. We ourselves, although nearer the seat of action, yet in comparative ignorance, once, to some extent, shared in Mr. Lothian's views; but more and complete information has brought us, with much depth of conviction, to be of another mind. We recently heard the entire question discussed, *pro* and *con*, in the Board-Room of the Mission House, and are convinced that it is wholly inexpedient to attempt the alteration proposed. To attempt it, and even to achieve it, on certain conditions, is no doubt practicable; but the supposed advantages would be dearly purchased, and for many a day the gain would but prove a serious loss to the cause of heathen evangelization. But this is not all; the disadvantages of the present system are, to a great extent, only imaginary. The changes recommended would, in no respect, improve either the Home or the Foreign working of the Institution, which, in all respects, is to all intents and purposes, Independent or Congregational. All that is wanted, is, that every Church of the Independent Body should be thoroughly organized, and whether less or more, make its regular annual contribution. That Institution may be, in some measure, considered as the Index to the state of piety among the Churches. Its funds, taking the country as a whole, will rise or fall just in proportion as the spirit of piety waxes or wanes among the Churches. Its appeal is to principle—principle *alone*—its avowed object is to diffuse the knowledge of the "common salvation." It has, therefore, everything to commend it to the real saint—nothing to the mere sectarian. We greatly doubt whether a change as to the constitution would materially increase the funds; we have a strong conviction it would, for a period, be otherwise. There may, indeed, be some, who, of every sovereign given, would apportion 5*s.* to the promotion of the Gospel, and 15*s.* to advance the principles of Independency; and there may be a small number who would give a moiety to each object; but we believe the vast bulk of the present subscribers would do as they do now: and why should they not? We repeat, the Direction, almost to a man, is Independent—the whole of the Missionaries, and about the whole of the Mission Churches, are Independent. What more could be achieved for the triumph of cherished principles on the subject of Church polity, if the brow of that noble Institution were inscribed with INDEPENDENCY or CONGREGATIONALISM?—ED.

CHAPEL-BUILDING IN THE METROPOLIS.

SIR,—Having perused in your July Number of the CHRISTIAN WITNESS several articles extremely interesting to the Christian Philanthropist, I came, at page 336, upon a notice of and extracts from a Sermon by the Rev. J. Stoughton, entitled "British Influence and Responsibility," which set me a thinking not only upon our national, but family and individual responsibility. And at page 348 an interesting letter attracted my attention regarding the springing up, as one may term it, of a new Chapel in the Caledonian-road, Pentonville, from two or three words of advice dropped from yourself to the Rev. Ebenezer Davies. Some persons may be pleased to say your "chance" words produced this Chapel, while others will rather be disposed to think that it was produced by a secret, Divine influence,—at the time the words were uttered to Mr. Davies,—unknown and unthought of even by yourself;—the words were, "at your age

and with your energies, *in preference to any other engagement*, I would fix upon some populous and growing district in the suburbs of London, go to work there, preach the Gospel, and gather a Christian Church out of the world. You would then have everything fresh and clean about you, and be doing a great good." I have marked an expresion in italic letters, which may be looked upon as rather ominous, particularly when considered in conjunction with the prompt and unhesitating compliance of Mr. Davies. It must, I think, be obvious to every mind that the every-way-best mode of causing Chapels to spring up into existence (along with prayer for Divine direction and assistance) is the one you employed in the case of Mr. Davies,—*to go into a densely populated district, at a distance from any Chapel, preach the Gospel, either in a room or in the open air, and gather a Church together out of the world.* In every such instance, where the effort shall have been made, I believe a Chapel will appear and a Church be formed within it. It is to be hoped this plan of yours will be again tried in some other parts of the metropolis, where places of worship are much required.

In ruminating on Chapel building, and bringing to mind some able letters written by a correspondent and inserted in the BRITISH BANNER last year, suggesting an efficient and extensive scheme for the erection of a large number of Congregational chapels in London, I fell into a sleep and dreamed on the very subject in question. I thought—if thinking it can be called,—that I was a resident in the metropolis, had a comfortable house and a family of four children, namely, two girls and two boys, from seven to twelve years old, and a pecuniary income, more than enough for their suitable support and bringing up. I also thought each of the children had a separate fortune left to them by a deceased relative, the interest of which had for some time been accumulating. I thought I gathered my children about me and their mother, and looking at them all with equal affection and hopeful complacency, I delivered to them, as I thought, an eloquent and heart-stirring speech upon the right way of obtaining real happiness, not only in this life but in that which is to come. I thought I had great power of speech, and that all my children were freed from the spirit of selfishness, and astonished and delighted with the happy prospect of doing good. I thought I inculcated the Christian duty of making the most strenuous efforts for evangelizing the world, commencing first with our own families, next with our neighbours, and then with more distant parts, as appears to have been the Saviour's plan, when in Judea he commanded his Apostles to go and preach to all the world, *beginning first at Jerusalem.* The great want of Chapels in London, the rapid increase in the population, and consequent dearth of spiritual instruction, I thought I explained to my children, and told them that their worldly fortunes in the bank were gaining a certain interest every year, but that *if they chose* to give anything of *their own free goodwill* to promote the work of Christ in return for his goodness and mercy to them in giving up his own life freely to save them from the punishment due to their sins—if they wished to do so, there was *another* bank besides the Bank of England,—the Bank of Heaven,—Christ's own Bank, in which they could place some of their superfluous money, and from which they would, through eternity, receive an infinitely larger interest; whereupon, understanding my speech, they all with one accord resolved to take out of the bank all the interest that had accrued, namely, one thousand pounds, and to set about building a House for God the Lord, who gave them the money to do it with, and who bought and redeemed them with his own blood. I thought a preacher was appointed, a situation selected, a site purchased, more subscriptions obtained, the building erected, a congregation collected, and a Church formed out of the world! I thought I viewed the handsome building on the outside, and read in large letters "UNION," as being *apropos* of the united determination of my four children who had so worthily commenced the good work. I then entered the inside of the building, which was full of people, and the minister preaching. I read on the wall, opposite to where I stood, in large letters, these solemn words—"BIRTH-PLACE OF SOULS."—"MARVEL NOT THAT I SAID UNTO YOU, YE MUST BE BORN AGAIN." I had hardly finished reading these words when a strong angel flew quickly and suddenly past me, of exceeding brightness, having a sword in his mouth. Many of the people were struck down as if dead, and others were scorched as with fire, though none were killed; but most of the congregation remained unmoved and indifferent to what was happening around them. On awaking, for some moments, I fancied the whole was a reality, until my eyes were perfectly open, when I discovered it was only a dream. I am one of those (I believe, of a majority,) who put little confidence in dreams; (see M'Nish's "Philosophy of Sleep,") yet it would be rather singular should you find, at some future period, a Chapel actually erected under somewhat similar circumstances to those pourtrayed in this dream; though at my age I do not expect to see or hear of such an event. However that may be, I do not perceive that it is unreasonable to suppose that a time will come when people will see the youthful members of families consecrating and devoting themselves and their worldly substance to the Lord. If a *single* individual of a family is occasionally known to erect a place of Christian worship at his individual cost, why should it be considered as an impossible occurrence that *several* members of a family should liberally give of their abundance for the accomplishment of a similar object? Some persons may say it cannot be reasonably supposed they can allow their own or their children's property to be given for the purpose of propagating the Gospel and the saving of souls; they have themselves to look to, their own requirements to serve, and to support their worldly appearance. So it appears their own selfish indulgence and vain appearance are to be attended to before the claims of the Gospel! The direct commands of God and the mercy and blood of Christ are to be trodden under the feet of those persons whom he especially came to save! "I came not to call the righteous, but sinners to repentance." Do such ever consider that they, their children, their property, their mental and physical powers, or whatever they are pleased to call theirs, are in reality not their own? God is not merely the sole proprietor of everything and of every per-

son, but he is also their maker and upholder. He has appointed men his stewards; are they then to use God's bounty and talents to his dishonour instead of to his glory? Are gratitude, obedience, and love to God, qualities distasteful to them? Do they virtually say, "Better to *reign* in hell than *serve* in heaven?" No, they do not mean exactly that, but they do love their own selfish indulgences, lust of gold, ambition, or other vices, more than they love their own, their children's, or their neighbours' souls. With too many of this class I am afraid it may be said, "their *desk* is their altar, their *ledger* their Bible, and *gold* their God!" "Verily, I say unto you, they have their reward."

With sincere thanks for your self-denying and arduous Editorial labours connected with the CHRISTIAN WITNESS, the CHRISTIAN'S PENNY MAGAZINE, and the BRITISH BANNER,

I remain, your's truly,

JAMES JOLLIE.

Marine Terrace, Hartlepool,
July 2, 1850.

THE DEAF AND DUMB.

No. IV.

THEIR RELIGIOUS DESTITUTION WHILE UNEDUCATED.

As the instructed deaf have often expressed, in writing, the state of their minds before obtaining education, I shall allow them to speak for themselves, and to tell what they then thought, and how they felt; and while their communications will show the pitiable condition in which they once were, they will, at the same time, clearly evince the invaluable benefits which they derive from tuition.

A female, educated in the Edinburgh Institution, writes:

"The dismal and disadvantageous state of having the mind devoid of religion, is experienced by the deaf and dumb, previous to receiving instruction. The mind then was empty. I would compare it to a chamber unfurnished and dark. It was, indeed, occupied in thinking, but our thoughts referred only to simple worldly enjoyments, from which we thought to derive all pleasures. Never a reflection of religion passed in our minds, nor any ideas regarding a future state; for we possessed not the means through which they could be conveyed to our understandings. The existence of a Supreme Being, the state awaiting ourselves and all men, were unknown to us: and we were never conscious of our vile nature, or that this world was a world of sin. We were frequently spectators of various religious scenes, such as church-worship and family devotions. These produced on the mind temporary impressions of awe and reverence. As we could not comprehend their nature, nor to whom they were dedicated, the impressions they produced soon wore away. Death scenes were likewise mysteries. The bodies of persons who had fallen victims to death were seen by us: the motionless form, and the stiff and pallid countenance, impressed us with awe, approaching to fear. They excited wonder. We were perplexed to know how it came to pass; but we knew not that an immortal soul had left it: we scarcely ever imagined that such was to be our own lot. That we were in possession of immortal souls was never conceived by us; and their value and principles were alike in obscurity."

The same female, on another occasion, having been asked to give her opinion of the ideas which the untaught deaf and dumb have of God, the soul, and a future state, wrote as follows:—"They entertain none,—absolutely none. The thought never crosses their mind of the existence of a higher power, nor of an impending state of existence beyond the present, nor of that soul by whose impulse they move and act. It is on the knowledge of these three most important and momentous truths, that man receives the impress of his true dignity. These being wanting in the untaught deaf and dumb, their case, viewed in a moral light, is appalling. Nature seems to have ushered them into the world formed after the outward fashion of man, but stripped of the image of God.

"Whence can man derive his chief delight, but in the contemplation of that Being of uncreated excellence?

"From thence he has his happiness. That Being is unknown, and that happiness is never felt, by the untaught deaf and dumb. Their griefs and sorrows expend their weight in their own bosoms, while others can open His Word, and drink joy and consolation from His promises. As they live in the world, so shall they leave it—without God and without hope—if charity and mercy do not interpose. What reason had the Creator in view, in placing these creatures among mankind? One reason, most assuredly, was to give more ample scope for the exercise of that benevolence which He has implanted in the Christian's breast, and which such objects cannot fail to call forth."

The answers to the three following questions are by pupils in one of the American Schools:—

"Before you were instructed, had you any idea of the Creator?"

"Before I came to school, I had never known at all about the Almighty God. I thought that my mother had made my body; and therefore I was ignorant like the wild beasts. But I always feared the moon. I thought that, while I walked home in the evening, the moon would arrest me, and take me into it, so I fled towards home, and I was glad that the moon could not arrest me. In the morning the sun rose up, and I supposed that a large man left the dusk and walked towards the dawn, and the man became the sun, which rose up; but when I came to the Institution, some of the teachers told me about the Almighty God, who created the world."

"Had you any idea of your own soul?"

"I never conceived such a thing as a soul; nor was I conscious that my mind had faculties and operations different and distinct from those of my body."

"Did you know anything of death? and, if so, what were your thoughts and emotions about it?"

"I knew but little about death; I dreaded to think it would seize my body, the body would turn into a cold corpse, and lie beneath a dreary grave for ever. I did not feel willing to die, but wished to cling to life always."

A most intelligent young lady, who had been much in the world, and at a mature age became a pupil in one of the American Asylums, said

that her friends had taken great pains to give her some idea of God, but all that she had been able to imagine was, that this name belonged to a number of strong men living above the sky. The idea that the world must have had a Creator never occurred to her.

A lad, taught in the Edinburgh Institution, writes:—

"Before I came to school, I thought that the stars were placed in the firmament like grates of fire. I did not know how the stars, the moon, and heavens were made; but I supposed that the people above the sky (like us) kindled the moon and stars, but I did not know whether the heavens were made by art or not. I had no proper idea of the extent of the world, but I thought it was little, and I was always intending going to the end, but it was too far. I knew nothing about God or Jesus Christ. I did not know what became of the soul after death; but I thought the dead bodies crumbled into dust like dead beasts, and I did not know that bodies of the dead would be raised, neither that there was a place of punishment nor a place of happiness after death. My heart made me unhappy when I could not understand what was said. There are many untaught deaf and dumb, and I feel very sorry for them."

Such are the testimonies of educated deaf mutes. The two following are from teachers:—

"During 36 years' practice, as an instructor of the deaf and dumb in the Edinburgh Institution, I was induced, by the importance of the subject, to endeavour to ascertain the extent of religious knowledge possessed by them, prior to their entering on a regular course of tuition, and the following is the result: I have never found the smallest evidence to induce me to believe that they had any conception of the existence of a spiritual Supreme Being, who made, upholds, and governs the world. While they had, by the imperfect signs of their friends, been told of One above, who punishes the bad, yet they always conceived him to be a man of power, but never thought of him as a Spiritual Being. Nor have I ever found any of them who had any notion that they had within them an immortal spirit, or that there are any spiritual existences whatever. And as to the subject of death, some of them, who had frequently seen instances of mortality, seem to have thought that they also would die; but to them the idea of a resurrection never occurred. Others, on the other hand, who had never seen any cases of death, seem never to have thought of it, and knew not that they were doomed to return to the dust; for, although they had seen funerals, yet they were not aware what they meant, or that the body of a fellow-creature was being carried to the grave. In these affecting circumstances, how could they have any idea of moral accountability, or of a state of existence different from the present?"—H. L.

One of the American teachers writes:

"I do not think it possible to produce the instance of a deaf mute from birth, who, *without instruction on the subject from some friend, or at some institution for his benefit*, has originated, from his own reflections, the idea of a Creator and Moral Governor of the world, or who has formed any notions of the immateriality and immortality of his own soul."

There seems to be a similarity between the uneducated deaf and dumb and some heathen tribes, as it regards the knowledge of God, the soul, and a future state. Dr. Vanderkemp, when speaking of the Kafirs, says:—"I never could perceive that they had any religion, nor any idea of the existence of a God." A converted African said to Mr. Moffat, when speaking of his state before conversion, "We had no idea that an unseen eye saw us, or that an unseen ear heard us. What could we know beyond ourselves, or of another world, before life and immortality were brought to us by the word of God?" Mr. Shaw, one of the agents of the London Missionary Society, reports in the Missionary Magazine for June, 1813, that some Christian Hottentots were asked, in his presence, if they had any God whom they worshipped before they heard of Jesus Christ; to this they replied, "No: we saw the heavens and the earth, and we thought they had been from everlasting. We had no knowledge of God, nor of a future state, but we were like beasts."

Most of the heathen nations, however, when discovered, have been found to have some *imperfect* idea of a Supreme Being; but the knowledge thus possessed may have been brought down to them by tradition from the days of Noah. But the deaf and dumb from birth, without exception, are cut off from even this *imperfect* benefit, and are therefore heathen in a double sense.

This article cannot be concluded in more appropriate and affecting language, than in that of the *Quarterly Journal of Foreign Medicine for November*, 1819:—"Fearful indeed is the gloom of that state which is cheered by no prospect of release; tremendous that awful foreboding of return into nothingness, which is often observed to bear down all the mind, wither the spirits, and blacken the sweet vision of life among the uneducated deaf and dumb. Hence that utter and overwhelming dejection which oppresses them in sickness; hence that instinctive and inconsolable terror which we have often seen seize the deaf and dumb at the approach, or even at the idea of death. There is no remedy for this in the pleasures of the world, for these are then just fading from his view; there is no balm for this in the attentions of friends, for he is then, as he thinks, on the point of an eternal separation; there is no medicine for this in hope, for with him all hope terminates in the grave." R. K.

THE DOCTRINE OF PROVIDENCE.

A LETTER TO A CHRISTIAN FRIEND.

MY DEAR ——,—Like you, I have often found "my reason altogether baffled while meditating upon the scheme of God's universal providential government." I do not think that the question is altogether one of revealed, as distinguished from natural, truth. Even a heathen philosopher could declare, that he who denied the doctrine of a superintending Providence, was no better than a madman. Yet, after all, the history of the human mind must convince us that the best reason, unassisted by revelation, does not afford us a stationary basis to proceed on in any of the grand questions of ethics: we must still go to the fountain-head of truth, if we would find, I do not say a solution, but rest and

satisfaction, with respect to these. Avoiding, then, the fallibility and fruitlessness of mere human argumentation, it is enough for you and me to know, however greatly it may baffle and perplex our metaphysical powers to comprehend, that the doctrine, not of a general, but of a special Providence, forms the theme and climax of innumerable portions of Holy Writ. The coercive powers of Omnipotence are, of course, unquestioned; but we must refuse faith to the most pointed and positive assertions of Scripture, if we hesitate to conceive of God as of a Being who is his own end from everlasting to everlasting; who controls or turns to his own purposes all that ever was, is, will be, or can be; who moves all the springs of life, thought, and action, in his intelligent creatures; whose "eyes are in every place, beholding the evil and the good;" and who, in that incomprehensible and infinite way in which, without any suspension, the laws of the physical creation, at least within the limits of the human cognition of its phenomena, nature is made subservient, in its minutest as well as mightiest operations, to the One Infinite Will, so governing the material universe in all its extent, and in all its complexity of causes and effects, that "not even a sparrow falleth to the ground" without his knowledge and permission.

The attempt to separate betwixt a special and particular Providence, and a general Providence, has always appeared to me to be one of those "vain things" on which man's intellect, warped and blinded by his unbelieving heart, is prone to spend itself in worse than futile effort. True, we see around us much that is unhinged, deranged, perverted; but this is only because our eyes are open to visible, palpable things only; and our knowledge even of these is finite, limited, and contingent. The revelations of Scripture, and the deductions of reason from those revelations, and, as far as they can proceed upon such ground, from the nature of the doctrine itself, teach us that God has made nothing, done nothing, permits nothing, wills nothing, in vain; that the seen is ever acting in subordination to the unseen; that one great system of order and co-ordination pervades the universe; and that the necessary limitation of our faculties of knowledge is the only reason why we do not always see things in their true places and relations; why we do not discover, in all beings, links, and necessary links, in the one vast chain of existence,—in all events, one flowing and continuous procedure,—all nature pregnant with proofs of a providential administration,—and the whole present perishing system of things passing away, yet naturally, and by no violent transition, passing into the scheme to be developed throughout the vast and never-ending cycles of eternity. If the phrase, GOD'S PROVIDENTIAL GOVERNMENT, means anything clear, distinct, and definite, it can mean nothing short of this. A special Providence will be found, in clear logical reasoning, to be essential to the reality of a general Providence; while the idea of a general Providence will likewise be found to embrace and contain within itself that of a special Providence also. There are no isolated acts of power and wisdom in God's universe. All things are framed and governed with a perfect inter-dependency. All that is, is linked to all that is past; as all that shall hereafter be is linked to that which now is. We see the proof of this in our own experience, that the most important events of our past life have been suspended upon, and have appeared to flow from some of its most trivial; an inscrutable Power has shaped and moulded our lives, even out of our own volitions, to its behests; human motives, and the ordinary principles of action, have been left to their free operation with us; but the result has been something we never dreamt of when we entered upon that path which has led us to our point of survey. And, as regards the world at large, and the march of events since time began, surely he fails to read history aright who attempts to read it with no sense of the agency of Heaven in the affairs of earth. Even a pagan historian could not record the deeds and designs of his nation's chiefs without interweaving frequent reference to the will of the Gods, or the immutable decree of the Fates, or the dread power of Destiny. Well then may we, with our better knowledge and loftier creed, recognize an all-controlling Providence, not merely in those greater events which form, as it were, the land-marks of a nation's history, but throughout the entire train and progression of actions and events, whether conducted by the deliberate foresight and sagacity of a Cæsar or a Columbus, or the apparent result of the veriest contingency in the life of an obscure individual. "Generations,"—to adopt a sentence in a casual paper by one of our profoundest thinkers and most brilliant writers,—"Generations, through an infinite series, are contemplated by us [reading history aright] as silently awaiting the turning of a sentinel round a corner, or the casual echo of a footstep. Dynasties have trepidated on the chances of a sudden cry from an infant carried in a basket; and the safety of empires has been suspended, like the descent of an avalanche, upon the moment earlier, or the moment later, of a cough or a sneeze. And, high above all, ascends solemnly the philosophic truth, that the least things and the greatest are bound together as elements, equally essential, of the mysterious universe."

The idea of a Supreme God, the original Creator of heaven and earth, and all things, but of one who has not condescended to mingle himself with the affairs of the beings to whom his *fiat* has given existence, is a bare blank-enough creed, even to men unilluminated by the light of revelation. Yet in how many minds, possessing the guidance of Scripture, is the idea of Providence an altogether cold, lifeless, inert thing, little better than the purely rationalistic idea of simple origination and power? It would, we are persuaded, rouse and startle many, could we convince them how nearly, after all, their faith approaches that of the professed unbeliever on this one point of the providential administration of all things; how very nearly it is, that, speculatively and practically, nothing beyond this, that the world and that system of things act, of which the present life of every individual is evolved, though originally framed and set in motion by the Divine will, have been long since entirely dismissed from the hands and active control of their Creator and Framer, and left to themselves and to the blind operation of secondary causes.

It is a salutary exercise, therefore, for us to inquire, not merely what this doctrine really is,

but what influence it is exercising over us; from time to time to review our real underlying sentiments, and our actual habits of thinking, in relation to the subject of God's providential government. The frame and temper of mind with which professing Christians regard this subject, is not so much one of speculative dissent, as of that thin, impalpable faith which issues in practical indifference. And we shall do well to inquire frequently at our own hearts how we think about it, and how we are influenced by it. Is the doctrine of Providence a slight, casual idea with us—something resting only on general arguments and remote experience? or is it an ever-present, all-pervading sentiment, consolidated, as it were, into that framework of thought, feeling, and desire, which constitutes our actual daily existence? Beneath the great tide of human wants, not less than in the order and constancy of nature, do we recognize something more than the eye can see, or the senses lay hold of, in the external facts themselves,—something that is evolving the designs of an omniscient presiding mind? And are we accustomed to regard the providential administration of God as embracing, in its web of causes and effects, the moral and spiritual government of his intelligent creatures, not less certainly than the natural government of the universe? And throughout all the irregularity and confusion which, amongst things naked to observation, appear to prevail around us, do we, with the inward eye of illuminated reason and faith, recognize a system of means, under the direction and control of an all-wise Power, surely accomplishing certain definite purposes, —bringing about good even by things evil,— and ever moving onwards to the ultimate accomplishment of one grand harmonious result?

In such a faith in Providence, the dominion of God is already established and proved, even amidst the signs and evidences of abounding evil. Such a faith gives unity and system to life, and enables us to form our estimate of it from a high vantage-ground, where we see things,—facts and events in this ever-shifting world,—moral causes and consequences,—all having their use in the history of the individual, and all made to conspire and work together in the goodly framework and machinery of God's universe. What a counterpoise is it to the cares and anxieties of life, to know and feel assured—with the assurance of an implicit, child-like, unquestioning confidence, that "all things" are in the hands of a gracious and guiding Power, and are so regulated by consummate Wisdom, and so directed by Infinite Benevolence, as unerringly, in their true and final developments, to "work together for good to them that love God." Such an assurance should go far to fill up the aching void of many a desolate heart.

Blessed are they who delight to connect the thought of God, and of the providence of God, with all thought; who know themselves to be the creatures of a Providence particular and personal; who have learned to look calmly out upon life, and unmurmuringly to encounter the dispensations of this mixed state of good and evil, even as if they but wrought out their own absolute personal will, strong in the assurance that nothing can befall them which is unseen and unprovided for; that an ever-present hand, a sleepless, all-seeing eye, are presiding over all; and that when they have done, and have borne all that it was necessary for them to do and to bear in this lower sphere of existence,— when the series of this world's actings and perseverings is complete with respect to them, and the trial of their faith and patience perfected for what they have yet to enjoy and to accomplish in the invisible and future,—"an abundant entrance shall be ministered unto them" into the rest and glory of their Lord!

Verily, my dear Friend, there is no better equipment for the labours and the warfare of the Christian life, than habitually exercised trust in the providential wisdom, love, and power, of an immutable Almighty God; inspiring us, as it ever must, with the humble, yet enduring confidence, that to-day, whatever be its aspect, improved by us, shall infallibly ripen into a golden morrow! Clothed in this armour, we need fear neither "the terror by night," nor "the arrow by day." In the assurance that, notwithstanding the narrowness of our present knowledge of things, "the Word," and the counsels of our "God, shall stand for ever," and have their full development upon our permanent being in a glorious futurity, we have "abundant consolation" under every sorrow—yea, a prop and stay, on which our souls, in the darkest hour of nature's weakness, may securely rest in stability and peace. But let us never forget that it is not the simple presence of this dogmatic truth, not the mere doctrinal notion of Providence, however clearly and consistently held, which is the life-giving principle in all spiritual truth, and which enables us to say, "I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him." If "all things are ours,—the world, or life, or death, or things present, or things to come," it is because, and only because "we are Christ's, and Christ is God's."

May these few thoughts be blessed to quickening the energies of our common faith and common hope. And believe me

Yours affectionately, C.

"A BUILDING SOCIETY—WHAT IS IT?"

Under this heading was recently published, Conversations between George Read and Stephen Cole, Wiltshire labourers, which we cordially commend to our readers, as much calculated to explain a system which, under proper management, is fitted to be of signal service to the Working Classes of Great Britain. There are two dialogues, in which the subject is discussed with such clearness and simplicity, that the simplest mind may form some conception of it. We cannot withhold the following extract.

Cole and Read having met, the latter proceeds, addressing Cole:

"Well then, it appears to me, that there are two classes of members in this Society, the Borrowers and the Lenders. The Lenders are those who subscribe without intending to purchase a house, but to receive their money out again with interest; the Borrowers are those who obtain the money that all have subscribed,

to buy a house or other estate with. Am I right?"

"Perfectly so."

"Very well. Now I want to be sure that both these parties are dealt justly by. I want to see that the Borrower does not pay too dear for his house, and that the Lender is sure of his money again. Now, you are a Borrower; there are two ways in which you may be injured: first, by paying too much interest for your money; and secondly, by having to subscribe longer than you expect. Let us look at these points one at a time. If the Lending members are to gain such large profits, it strikes me that the Borrowers must pay exorbitant interest. Can you explain this?"

"I am aware," replied Read, "that some Societies do promise large interest, and make the Borrowers pay it; but ours only promises 5 per cent., and therefore only charges that."

"Then how can they make £10 a year, come to £20 in fourteen years; or how can they promise me £40 in fourteen years time, if I pay down £20 now?"

"Just because any sum employed for fourteen years, at 5 per cent, compound interest, will double itself; there is no magic nor mystery about it. Any banker will confirm this."

"Indeed, I didn't know that before; but if that be the case, you are all right on that point. But now, how do you know that you will not have to pay longer than fourteen years? Master says, he has heard of men having to pay several years longer than the term expected."

"Your Master is right in his information, but wrong in its application. There are two sorts of Building Societies, Stephen; the Terminable, and the Permanent. The Terminable propose to last for a certain number of years, *or*, until each unadvanced share is worth £120; now if the calculations are false, if losses are sustained, or the management be too expensive, the Borrowing members may have to pay many years longer than expected, to make up for such deficiencies. But in a Permanent Society, you borrow the money for a certain term, and the Society dare not charge another penny, after that term is expired; and the Borrower is not responsible for any losses, or mistakes. He pays a small sum to a Contingent Fund, and there his responsibility ends."

"Very good, then it seems *you* are all right; but now, let us look at the other class, the Lenders. There are two ways in which they may lose their money; first, by the Borrowers not repaying; and secondly, by the Managers not making a proper use of the money. Now, first, what security have the Society, that you will make good all your payments, for fourteen years?"

"That is easily answered. My house is mortgaged to the Society, until I have repaid the loan, with interest; so that if I failed to pay, they could take possession of my house, and sell it, to repay themselves."

"Good, but suppose your house should not be worth so much when they want to sell it, as they advanced upon it?"

"That may be, but it is provided against in two ways; first, they take care not to advance more than a property is likely to fetch in ten years time, if it should require to be sold; and secondly, my monthly repayments are continually decreasing the amount invested in my house; so that if it were sold for less than I borrowed, my past payments would make up the deficiency; for example, a member of our Society received £100 on a house, and after two years he could not keep up his payments, and the house was sold for £90; but he had paid off £10 of the loan, besides interest, in that time, and no loss was sustained; and the longer a man pays, of course the less risk is incurred by the Society. And besides this, there is a special Fund provided, to meet any losses that may occur; so that there is every security for the shareholders, as far as the investment of their money is concerned."

"Well, I must confess that you have put that point in a very satisfactory light; but there still remains the other that I mentioned, the danger of misappropriation of the moneys by those who have the management of the Society's affairs. Master tells me that he has heard of Managers making off with poor men's money, and leaving them to wonder at their own folly. What should you say to that George?"

"Why, I should admit at once, that there is danger, but a danger that is easily avoided. If you join a Society at a distance, or one in which you have no control, or one managed by persons you know nothing about, you may be taken in; but in our Society, all the affairs are managed by a Board of Directors, chosen by the Members, from among themselves. These are re-elected every year. At the end of each year they are bound to give an account to the Shareholders, of all the money they have received, and what they have done with it. Then there are two gentlemen called Auditors, who have no interest in the Society, chosen to examine the accounts, and see that all is right. Besides this, the accounts are submitted once a year, to a first-rate Actuary, in London, who is bound to protect the Members; then the whole is printed, and any subscriber may examine the accounts for himself; and all these arrangements are rendered binding by Act of Parliament. So that fraud is guarded against on every hand, and the interests of the Members are every way protected."

Stephen now seemed puzzled to find another objection: after a thoughtful silence, he said,

"But if your house is mortgaged to this society, why not get the money of some private person like our master, who lends a good deal of money in that way."

"For three reasons. First, such gentlemen are not willing to lend poor men money; secondly, because I could not pay off the principal by small instalments; and thirdly, because your master could demand the money at any time, and sell the house over my head, if I could not pay him; and how could a poor man pay so much at once? Besides, my friend, that way has been open long enough, and how many poor men have ever acquired property in that way? I know of none in our neighbourhood; but by this new plan, thousands of working men, and small tradesmen, have obtained freehold property and left it to their children."

"*Freehold property.* Ah! that reminds me of another thing. Master says, these societies are only political clubs, got up by Radicals and Free-traders, to give votes for the county to poor men, and so try to overbalance the rich in the elections."

"That 's a very old objection, raised by a class

of men who want to confine all power to themselves, and to crush every scheme that is calculated to raise a poor man in the social scale. If such were the object of such societies, alarm would be groundless; for it strikes me, Stephen, that no man will be an enemy to his country, nor opposed to the interests of property, who has a house of his own. I am sure I feel much more anxious for peace and order since I have had this cottage than I did before; for if any levelling work should take place, you see, I should suffer as much in my degree as the squire yonder."

"True; and besides, if it increases the number of votes, it does not follow that all will be in favour of one class of politics. I presume you are not bound to vote for any particular party?"

"Certainly not. In fact, our Society disclaims all political purpose, and its promoters are of all political parties; their simple object is to encourage men of small means to save their money, and rise to independence and respectability; and it is my firm conviction, that if such societies were universally established, and every able-bodied man were to join one,—which he might do by saving what he now spends in needless and injurious drink,—we should have little need of workhouses, except for the disabled and the sick; and then, those workhouses might be made more like asylums than the prison-houses they now are."

"Well, George, you have quite convinced me of the excellence of this Institution, and I shall join it at once: but how must I proceed?"

"You must go to one of the Agents, or to the the Central Office, in Trowbridge. Mr. Rodway is the Secretary in Trowbridge. The Agents are, Mr. Wittey, of Devizes; Mr. Major, of Swindon; Mr. Stent, of Warminster; Mr. Knapp, of Bradford; Mr. Cochrane, of Melksham; Mr. Neate, of Westbury; and others are to be appointed in other towns in the county. You must go to the one that is nearest, and he will give you all the information you require."

"Perhaps you can tell me what I shall have to pay."

"That depends upon what you can afford to save. If you can save 2*s.* 6*d.* a week, you will have £120 share after fourteen years:

If 2*s.* 1*d.* a week,	£100	after fourteen years.
„ 1*s.* 8*d.* „	£80	„
„ 1*s.* 3*d.* „	£60	„
„ 10*d.* „	£40	„
„ 5*d.* „	£20	„

And in the same proportion for any amount you please."

"And if I want an advance, how will that be managed?"

"You must give notice to the Secretary of how much you require, and on what kind of security; then the Directors will examine it, and if all is right, they will pay you out with interest all that you have paid in, and add to that as much as you require; this last sum will be lent to you, to be paid by your monthly subscriptions at the rate of 17*s.* 6*d.* per month for £100, if for fourteen years; and any other sum for any other term in proportion."

"Well, my friend, I feel exceedingly obliged for the trouble you have taken to explain this matter to me; and I hope, by this time next year, I may have the pleasure of spending an evening with you in a little bower like this, in a garden that I may call *my own*, as you can this pretty place."

Thus closed the conversation; and the neighbours parted for the night, feeling a stronger determination to work hard, to live temperately, and save all they could against a time of need. And the writer's object will be fully answered, if those who read this tract shall rise from its perusal with a similar determination.

"*God helps those who help themselves.*"

This may help our less enlightened friends to form some conception of the general subject; and, indeed, it serves to put any one in the way of helping himself by this excellent device of modern times. The little tract is elegantly got up; each page invested with a rule, and the space filled up by useful mottoes. The following are examples:

Save when young, and spend when old.
Great efforts will secure great ends.
Temperance is the best physic.
Take care of the pence, and the pounds will take care of themselves.
Waste not, want not.
A pin a day, a groat a year.
When wine is in, wit is out.
Many can help one, if one cannot help many.
Little and often fills the purse.
Safe bind, safe find.
A man must ask his wife leave to thrive.
First deserve, and then desire.
Have not the cloak to make when it begins to rain.

METHODS OF REACHING THE GENERAL POPULATION.

Every day only adds to the conviction of all reflecting men, that the work of Home Missions ought to be prosecuted with a degree of intensity which has never yet characterized that devout and patriotic enterprise. Sure it is that the time is come when, unless more be done than has hitherto been done, to keep pace with the increasing population of our cities, Christianity will soon be little more than a name. There is need for re-inforcement of preachers of the right stamp, to carry on the work: and it is also worthy of the consideration of the Home Mission Directory whether much may not be done in the way of systematic methods of acting throughout the country, such as that of which we shall forthwith exhibit a specimen, which has reference to the Hull United Open-Air Preaching Association. At the recent and first Annual Meeting of that Society, the following facts were stated in the Report:

The number of public services held during last summer was 78, closing on Sunday, September 15th, when several ministers addressed a concourse of not fewer than four thousand persons, in the market-place. Not the slightest disorder or interruption ever occurred, but the utmost

decorum was manifested by all present, while many appeared to be deeply impressed. Many of the poor residing in the neighbourhood of the preaching-stations expressed great thankfulness for the existence of a Society which brought the Gospel to the very doors of many who, from want of clothing or other causes, could not go to a distance to hear it. The Religious Tract Society kindly allowed a grant of £10-worth of Tracts for £5; and these were so eagerly sought by the crowds at the conclusion of the services, that it was often difficult for the young men, who acted as distributors, to preserve their standing. Not less than 20,000 tracts were thus given away to persons who, by listening to the truth preached, were the better prepared for profitably perusing these silent messengers of peace. During the prevalence of the cholera, there was a peculiar appropriateness in such services; but as the machinery of the Society was in operation before the appearance of that fatal epidemic, the world had not reason to say it was only at such times that Christians went forth into the highways to invite sinners to the Saviour. While there would be every reason to believe (in the absence of special knowledge of facts) that much good resulted, by the Divine blessing on these labours, many pleasing circumstances have come to light. At one of the services, a man, hitherto a stranger to true religion, was convinced of his sin and danger, and led to the Cross for pardon. It was well he had that last opportunity! for, in less than twenty-four hours, he fell a victim to cholera. But there was hope in his death. A young woman, dying of the same disease, blessed God for the existence of the Society; for it was at one of its meetings that she had first breathed the prayer, "Have mercy upon me a sinner." A commercial traveller, dining with others of his class at an hotel in the market-place, where a service was about to be held, removed with his companions, to take their wine in a room more eligibly situated for "seeing and hearing the fun," as they esteemed it. After ridiculing and scoffing for some time over their glasses, two or three went to the window, to listen to the sermon. He was one of them His attention was arrested—every word seemed aimed at himself—he went from that window to pray—and from that time, instead of the drunken, licentious, unscrupulous character which he had been, he became an earnest follower of the Lord Jesus Christ. A member of the committee, walking on the dock side, was accosted by a sloop-man, who asked if he was not one of those who gave tracts away at the open-air preaching; adding, "You gave me one, called 'Why will ye die?' which made me think as I never did before; and now, blessed be God! I have the assurance that, because Christ lives, I shall live also." An infidel, hearing one of the sermons in the open air, was so much impressed, that he has since been a regular attendant on that preacher's ministry. Several other cases might be particularized, of persons who have either become members of Christian Churches, or are on the eve of becoming so, whose first serious convictions are traced to the open-air services of last summer; while very many persons have become regular attendants and seat-holders, who were first attracted to the Gospel by hearing it out of doors. There are multitudes in every town who never think of entering a Christian sanctuary, but who will stand and listen to a sermon in the street. Are these Christians doing all they can, when they confine their preaching labours to the walls of chapels? There are multitudes outside who will attentively listen, if ministers will go among them and earnestly preach. Besides the direct benefit, an important influence is exerted on the public mind, showing that Christians, though of different sects, are united and sincere in seeking to save the souls of men.

Now this presents an excellent example, and although no one minister is able, in addition to his regular pressing labours, to do continuously anything very great in the direction of open-air labours, yet the ministers of a town and neighbourhood, associated, will be perfectly able to accomplish their object. Not only so, but, in a general way, two or three of them, on each occasion, might speak briefly without material physical injury to themselves, and with a vast addition to the interest of the service. It is really much to be desired that the species of effort above illustrated should distinguish every other town in England. The night or nights selected, of course, should be such as to interfere as little as possible with the regular worship of the several chapels; or, indeed, if some of these were to be given up occasionally, for the purpose of increasing facilities for attending such meetings, it would be no material loss. Numbers of pious persons would prefer repairing to such a place, and blending their prayers with the exhortations of their minister; and what with the pulpit announcement of such services in all the chapels of the town, and the endeavours of the members and adherents of the several congregations, vast multitudes might be induced to attend such meetings who could never be induced to come to regular Sabbath worship.

CO-PASTORSHIPS.

THE subject of Co-pastorships is, at the present moment, one of much interest; and everything connected with it will be read with avidity by those to whom the matter more especially refers. From an excellent and prosperous pastor, somewhere in England, we lately received a communication, from which we extract the following:

"I have now laboured among the same people for —— years. Almost all my present supporters and friends were youths when I was ordained. They have grown up by my side, like trees in a forest, to the present hour, and are as warmly attached to me as ever. But they have rising families—a new generation of

young people is springing up around me. I am now —— years of age; and though, thank God, I am in full vigour, and experience no symptoms of decay—nor do I see any symptoms of decline in my congregation (except among the *young people*, and a few adults)—yet a decline in pastor and people may come; and I am anxious, if possible, to make provision before such an event occurs. We have —— members in the church, and about —— hearers. We have now, therefore, resources for making provision for a double pastorship. I have been anxious that, as you express it, there should be combined 'the freshness of youth with the maturity of age;' and to 'keep up an *unbroken pastorate*;' so that the young pastor should take up the banner as soon as the aged standard-bearer has let it fall, instead of its being left on the ground to be scrambled for by a dozen raw recruits, while the army, instead of fighting against the common foe, are contending with each other, or, perhaps, all leave the field.

"I have known, as you have, many ministers toiling on after they are fifty or sixty years of age—perhaps prosperously, and saying in their hearts, 'To-morrow shall be as to-day, and yet more abundant,' when they have been suddenly cut off;—or they have laboured till old age, when it has been too late, through the decline of the congregation, to make provision for two pastors; so that I have been resolved, if possible, to prevent such an evil—as far as human instrumentality is availing—in my own case.

"It may be of service to some of our brethren and their Churches, if you would call their attention *again* to this very important subject.

"How much wiser and kinder would it be for a congregation, after their minister has laboured among them thirty years, or a quarter of a century, instead of giving him a silver tea-pot, or *silver salver*, (useless things on a side-board,) or even a purse of gold, to give him a coadjutor—a young ministerial brother, to help and comfort him in his latter days!

"You will, I hope, excuse my thus entering into personal affairs; but I have made the communication in order that you may make what use of it you please in promoting the interests of our brethren and the Churches."

The sound sense and excellent spirit of these observations will, perhaps, in addition to commending themselves to every reader, lead a number to conjecture their author. To prevent this, however, we have struck out figures and a portion of the extract, as we desire to exhibit it as setting forth a general principle, which ought to stand upon its own foundation, deriving no adventitious benefit from the estimable and much esteemed man who penned these paragraphs.

IMPROVIDENT MARRIAGES.

THERE are few subjects more inseparably blended with the best interests of society than marriage; and yet there are few subjects, if any, from which common sense is so frequently separated. Among the many themes which have formed the subject of tracts and small books, it is surprising that the public have not received a better supply on this question of questions. There are few observant men, and especially pastors, who are not, from time to time, witnesses—and, not seldom, the afflicted witnesses—of the lamentable consequences of too early and ill-assorted marriages. If provident, and well-matched, early marriages must command the entire and the strong approbation of every intelligent, experienced, and right-minded man, as they did that of the celebrated Franklin. But if improvident, and, in addition, ill-assorted, they are among the heaviest calamities with which society can be afflicted. We have received from a provincial Registrar of Marriages the following very important document, which, we trust, will excite thought in many thoughtless minds, and prevent, at least to some extent, the repetition of the innumerable follies which it depicts.

"As a Registrar of Marriages, I have lamentable proofs of the misery and wretchedness resulting from thoughtless marriages. It is no uncommon occurrence for the parties to be unable to pay the necessary legal expenses attendant thereon! But what, Sir, I most deplore is, that *members of Christian Churches* should fall into the same error—I had almost said, sin.

"I have known parties, respectable and useful Sabbath-school Teachers, who have contracted marriage under such circumstances; and the result has been poverty, and the entire wreck of previous habits, till at last they have sunk into almost oblivion. Two marriages have just occurred, of members of a Christian Church, where neither have the means to enter upon house-keeping.

"Now, Sir, this is a sore evil, and I have alluded to it just for the purpose of calling attention to this source of misery, especially among the poorer members of Churches."

These are weighty words; and, we doubt not, multitudes will read them with shame and sadness, since, in too many cases, they will summon up to busy memory instances illustrative of the same folly within their own circle. But is not this a great question of Christian morals? and as such, ought not provision to be made for it in Christian teaching? The pulpit may not exactly be the place, but, certainly, at church-meetings, and on many occasions of public address, it were a meet theme; and especially at assemblages of young people. But, perhaps, as it is one of those things which must have line upon line, precept upon precept, here a little and there a little, it comes more especially within the province of a periodical writer. We, therefore, take to ourselves blame for not having done more, in our own individual case, to stem the torrent; and, for the time to come, we will endeavour to compensate for past neglects. In the mean time, we thank this worthy Registrar for his valuable testimony, and should be glad to hear from other Registrars some statements of their individual experience.

Ecclesiastical Affairs.

LIVERPOOL CONGREGATIONAL CHAPEL-FUND ASSOCIATION.

Chapel erection, although not the primary element in the work of Home Evangelization, is only just second to it; and hence we are deeply interested in everything appertaining to that enterprize, whether in the Metropolis or in the Provinces. We let no opportunity slip of recording important facts connected with the movement. It was, therefore, with avidity we opened the "Eighth Annual Report of the Liverpool Congregational Chapel-Fund Association," on its lately coming to hand. That document presents matters which deserve particular notice. The "Appeal" of the Committee, of which Dr. Raffles is President, is unusually frank in its dealings with its constituency, and shows a very correct appreciation of the true merits of the whole enterprize, and the urgent necessities of the case, as applied to the great town of Liverpool. Like all such schemes, the interest of the Churches in the work is gradually subsiding; the income, which was £800 *per annum* at the close of the last year, is now not quite £200. This fact is easily accounted for, partly by the late commercial crisis, in which not a few good men seriously suffered, and partly by the happy circumstance, that the first great object of its creation—the removal of the debts connected with certain chapels in Liverpool and its vicinity—has been accomplished; but nothing has been done in furtherance of the second object of the confederacy—the erection of new edifices; and, unless things take a turn, it will be long before anything can be done in this direction. But if times continue to improve, when local burdens shall have been lightened, there is little doubt that there will be a fresh start on behalf of the great work of Chapel Building. This hope is greatly strengthened by the language of the Report—a Report which was read to a meeting at which Dr. Raffles, as president, occupied the chair; and Mr. Kelly spoke "On the Present Duty of the Associated Churches;" Mr. Loxton, "On the Adaptation of Congregationalism to Self-extension;" and Mr. Jones depicted, in a very impressive manner, "The Religious State of Liverpool." The following passage of the Report deserves citation:

> Hitherto the Congregationalists of Liverpool have not been a colonising people. They have not seen the absolute necessity of increasing their strength at home; or, seeing it, have not embodied their perception in action. While the Churches in London and Manchester have doubled themselves, we have remained stationary, well enough satisfied with sitting under our own vine and fig-tree, without compelling others to come in. It is high time for us to wipe off this disgrace; but, if we would do so, we must become a chapel building people. This can only be done by co-operation—by supporting with vigour and energy this Association.

The close of the Report still further inspires hope: it states, that the Committee have, in the course of the last year, sought to promote friendly intercourse among the Associated Churches; a quarterly meeting of the ministers and deacons has been established; a plan for the interchange of pulpits, once a quarter, has also been drawn out—measures all excellent in themselves, and supplying an example worthy of general imitation in all other towns and cities in these kingdoms. Such movements, while they finely express the spirit of Christian union, actually cultivate it. There has hitherto been, in most places, far too little of this, and the penalty of the neglect has, in many cases, been severe, both as to Ministers and Churches. The error cannot too soon be corrected.

The subject of lay agency has also been occupying attention; as usual in this matter, much has been proposed, but little done. It is now eleven years since it fell to our lot to address the Nonconformist Churches on its importance and necessity, and the best means of carrying it into actual effect. We have, therefore, at present, nothing more to say on that point. Let us hear the Report:

> The report of last year alluded to the subject of lay agency, as a means to be used in spreading the truth. We have still to speak of it in the past, and in the future. Nothing has been done in regard to it during the year. In our historical annals we read of it, in our plans for the future we include it, but we regret to say that in the present we do not use it: yet the times demand that every Christian should not only do *something* for Christ's cause, but *all* that lies in his power. Every energy must be aroused, every faculty called into exercise, in the advancement of our Redeemer's kingdom. Where there is an aptness to teach in *any* of Christ's priests, the important talent ought to be cultivated and used. We trust that during the year on which we have now entered, some plan will be devised to secure the wise and efficient use of this great agency.

This much may suffice for the Report; but such is the importance we attach to

the statement appended, on the subject of "The Religious Condition of Liverpool," that we have incorporated it with the opening Article of the present Number.

CHURCH ECONOMY.

We are much gratified to find that our Ecclesiastical speculations are always interesting, and, we have reason to believe, useful to the Churches. That of last month, concerning Everton Chapel, Liverpool, has excited very particular interest. We have since been favoured with a List of the Members of the Church assembling in Castle Gate Meeting-house, Nottingham, under the pastorate of the Rev. Mr. McAll—a very interesting document, which opens with a series of useful intimations on divers matters connected with Fellowship, such as, that candidates for communion may call on the Minister on a Friday evening, from seven to nine; a period when any members of the Church may also have an interview with the Pastor. It is also intimated that tickets are used in connection with the communion of the Lord's Supper,—an excellent system, without which it is impossible, in large Churches, in great towns and cities, to have anything like order, or to maintain a superintendence of the flock. There is, however, one provision of a somewhat remarkable character. It is the following:

Members who leave the town without a dismission to another church, are expected to communicate with the Minister, by letter, at least once a year. Should this be neglected, the church will feel itself at liberty to regard the person as having withdrawn from membership.

This seems to us to suppose a very unsatisfactory state of things, and to hold forth encouragement to an evil which is too rife in the Christian world. When a member leaves one Church, surely no time ought to be lost in seeking another fold in which to be shut up. The next notice refers to baptism, which intimates that parents wishing baptism must give previous notice to the Minister; and it is expected, whenever practicable, that both parents shall be present at the Service—an example worthy of imitation. Far too little is made of this ordinance, both as it respects the parents in the first place, and, subsequently, the children. The following intimation merits the notice of all:

Any member of the church or congregation who is sick, and desires to be visited by the Minister, is requested to send word to him to that effect; and on no account to leave the tidings of *such illness to reach the Pastor in a casual and indirect manner*. When no direct message is sent, the Minister is often unaware of the illness of the party, or infers that the affliction is regarded as being of a slight and temporary character.

This matter is not generally understood aright, and the result is frequently heartburnings and mischief. The Minister is expected to act as if he were omniscient; and because he does not know what was never told him, it is set down to the score of neglect; while, on the other hand, there are parties that, unsolicited, make themselves busy, and seek a sort of cheap importance, by running to the pastor, sending him hither and thither, frequently when there is no occasion for it. Few pastors in large churches but can tell curious tales illustrative of this. The last notice is not the least important, and is the following:

The members of the church will consider a regular and punctual attendance on the Lord's Supper, and the other stated means of grace, as an essential part of their Christian profession. It is hoped that the maintenance of Prayer Meetings will be regarded by the Church as its *peculiar charge*; and, finally, that each member will offer daily prayer for the holiness, the peace, and the increase of the church.

To this succeeds a re-publication of "The Faith, Church Order, and Discipline," &c., of the Independent Dissenters, set forth by the Congregational Union in 1833; and then follows a List of the Church Members, with their residences, and the period of their admission, —a very interesting document. First comes the Pastor, with the period of his election—1843; then the names of the eight Deacons, with the periods of their election respectively. To this succeeds the Members' names and addresses, in the order of their admission, making a total of no fewer than 462. It is affecting to survey these pages of names. Under the year 1786 stands a single name; 1795, two; 1797, one; 1804, two; and so on, till we reach 1816, when there are seven; and thus they proceed variously. Things appear to have advanced excellently since the settlement of Mr. McAll. During his first year, 1843, the admissions are fifteen; in 1844, thirty-six; in 1845, thirty; in 1846, twenty-three; in 1847, forty; in 1848, thirty-eight.

This is a species of publication which cannot be too extensively multiplied; and the more it approximates to that almost perfect exhibition presented by the Rev. John Kelly, which appeared in our last, the better.

Church Affairs.

CHURCH SPORTS—EXERCISES OF DEVOTION FOR THE YOUNG.

What are the Dissenters of Stafford about? Are they aware there is such a place, not very far from them, as Hixon? Have they heard of the recent "Festival of St. Peter's Day," which was celebrated there? Have any of them seen the programme, and the "Festal Song?" If so, we should hope it has been the means of exciting their compassion for the population of a place whose guides are so misleading them. Are we rightly informed that a new edifice, called a church, was erected there some two years ago, with a view to putting down the Dissenters, who were then making some advance in promoting the spiritual welfare of the villagers? More especially, did the Independents erect a neat chapel in that place, some ten years ago, for the good of the people? What was taught by them in that place? What was their air and deportment in going out and coming in among the peasantry? Were they witnesses for God and his truth, and did they make a lodgment of Gospel doctrines in the village families? If so, the poor villagers must have been struck by the contrast which obtains between them and the successor of the Apostles who now performs the functions of Parson in Hixon. It is important that the public generally should know what are the notions of such gentlemen on the subject of popular amusement; and to prevent the possibility of a mistake, or the supposition that we have in any respect garbled the document before us, we shall set it forth entire:

ST. PETER'S, HIXON.

St. Peter's Day, June 29th, 1850.

Proceedings to commence at Two o'Clock.
School Prizes will be bestowed by Visc. Ingestre.
Evening Prayers at Four o'Clock.
Sermon by the Rev. J. W. Hillyard.
After which, a Collection in aid of the School Building Fund.
Refreshments for Company and School Children at the Parsonage.

PRIZES:

To be bestowed by the Village Queen.

Mrs. Shetton's Prize.

	s.	d.
For the best Nosegay presented to the Queen		
Girls	2	0

Earl Talbot's Prize.

The best Runner—Young Men (Smock)	10	0
Ditto Boys	1	6
Ditto Girls	1	6

Honourable J. C. Talbot's Prize.

The best Leaper—Young Men (Waistcoat)	8	0
Ditto Boys	1	0
The best Skipping—Girls	2	0

Prize of W. Moore, Esq.

Wheelbarrow Race—Young Men (Hat)	8	0
Ditto Boys	2	0

The Parson's Prize.

The successful Pole-climber (Hat)	8	0

Lord Ingestre's Prize.

Jumping in Sacks—Young Men (Waistcoat)	8	0
Ditto Boys	2	0
Mouthseeking in Flour, four times for Sixpences	2	0

Honourable G. Talbot's Prize.

The best Pitcher of the Bar—Young Men (Waistcoat)	5	0

To be followed by other Games and Dancing.

But as is the Parson so is the Schoolmaster, who, in his way, seems something of a poet. His name is Percival, and he indites some ten stanzas for the benefit of the Younkers that were to climb, run, wrestle, dance, and, like so many swine, poke with their noses among flour for sixpences! We must give a specimen of these rhymes, which, apart from the folly of the occasion, are not without merit:

THE FESTAL SONG.

"For men and boys the Games prepare,
The Prizes all display;
And mark! the Victors' pains and care
Shall not be thrown away.
Hail! all hail! &c.

"Wave, wave on high the banners gay,
Unfurl the Festal Flag;
Ye minstrels, stir your tuneful lay,
Nor let the music lag.
Hail! all hail! &c.

"Our Festal Song we here must end,
For time and strength give way;
Now bend your hearts, your voices lend,
To honour this great day."

How this exhibition was attended, and what impression was produced upon the neighbourhood, we have not learned; but to reflecting men it must have presented a most painful spectacle, and all the more painful that it should be of Ecclesiastical origin, and carried on for Ecclesiastical purposes. It makes the heart bleed to think of creatures, young and thoughtless, being so misled, so bewildered, so deceived! Here is a case in which an Esquire, an Honourable, an Earl, and a Parson, all combined to patronize folly, debase the people, and degrade creatures bearing the image of God! Had the living of Hixon been enjoyed by some Grimshaw or Fletcher—men that walked in the light of eternity, and spent themselves for the advancement of the best interests of the parish, he would soon have been cited before the Bishop for irregularity,

if he had stepped one inch beyond the lines marked by the Rubric; but here an individual of another stamp is permitted to pursue a course which ought to have subjected him to the severest Ecclesiastical censure. Only conceive of these runners—these leaping young men, and skipping young women—these wheelbarrow warriors—pole-climbers, sack-jumpers, bar-pitchers, and flour-plungers! Conceive of this motley mob, some confirmed, and others aspiring to confirmation—conceive of them, next week, the one for the Communion, the other for Confirmation, repairing to Church, and kneeling before the man who had, the day before, patronized this mingled mockery of the species! Is this, in very deed, an Apostolic exhibition? Would the Apostles, any or either of them, have been parties to such an insult to the dignity of reason? How long will the Bishop wink at such enormities?

Since writing the above, we have received another communication, which runs thus:

Stafford, July 17, 1850.

Sir,—Knowing you to take a lively interest in all that pertains to religion, I send you the inclosed *programme*, that you may see what Old Mother Church is doing for her sons and daughters, in the nineteenth century, in that portion of her domains midway between the county town of Stafford and the cathedral city of Lichfield. The performance is annual, to commemorate the opening of the Church there, which took place some two or three years ago, dedicated to St. Peter; it is likewise the village feast-day. The Bill was duly read over from the pulpit on the Sabbath-day previous, the village posted through with them, and an advertisement put in the County Paper. The day's proceedings commenced at eight o'clock in the morning, by administering the Sacrament to all that had been confirmed, who were gravely told *there could be no harm in what they did that day, now they had partaken of the holy Sacrament!* The Village Queen is the prettiest girl they can find in the place, willing to receive the honour of a crown of roses, &c., and to be carried in a decorated chair, on rustic shoulders, through the town, and have her name inscribed on a pillar erected for the purpose. I must just explain one of the games—"*Mouthseeking.*" A quantity of flour is put into a wheelbarrow; a sixpence buried in it; the lads and lasses, with their hands tied behind them, set to work, like a number of certain long-snouted quadrupeds fishing for murphies in a vessel of their favourite beverage, to find it with their mouths.

I will now leave it for you to do as you think proper with, and remain, Sir,

Yours truly,

A Constant Reader.

Review and Criticism.

The Early Conflict of Christianity. By W. Ingraham Kitt, D.D. Longman.

Dr. Kitt is already favourably known in the United States, through his "Holidays in Rome," "The Double Witness of the Church," and "The Jesuits in North America." The book before us is one of thought, weight, and research, and one which will excite thought in others. Christianity is here shown to have successfully engaged with and vanquished five adversaries. Dr. Kitt, with too much truth, assumes, that few among those who profess to call themselves Christians have a clear idea of the difficulties to which the Faith was subjected in the earliest ages of its existence, or the severity of the conflicts through which it was called to pass. In such a case as this, novelties were not to be expected; the great facts, of course, have all been before the world already, but nowhere have they been represented as they are here, separate and apart from the multiform and manifold details of secular history. The periods into which history is generally broken up, are unfavourable to continuity, as it respects any special subject. The result is confusion, through separation. Dr. Kitt has avoided this, by steadily tracing, through successive centuries, the gradual warring of a particular form of separation, till its power was broken, and it ceased to be numbered among the foes of the Faith. The book, therefore, leaves the Church in the midst of her triumphs, which, as usual, to all victors, was the hour of her danger. She, like the Roman Power, as long as she made head against mankind, added conquest to conquest; she was united, and, through unity, strong. But when the war and the conquest ceased, the disunion and the disaster began. The purity of her character during the days of her conflict soon became tarnished, till at length she was scarcely distinguishable from the world she had previously conquered.

We hope the success of the volume will be such as to encourage Dr. Kitt to carry out his half-formed purpose of going through with the "Middle Ages," when feudal tyranny overspread Europe—a period of the utmost danger to society, the only conserving power of which was Christianity—even such Christianity as then overspread it—for Christianity, even in its most corrupt form, is still a source of manifold good to mankind. On this point Hallam has done much, and Guizot more; but it is highly

desirable to have the matter separated, and done after the manner of Dr. Kitt, in the work before us. When this is accomplished, there will still remain the mighty theme of the Reformation, the greatest intellectual convulsion the world has seen. That glorious period presents but a mingled spectacle; yet there is much over which to rejoice, with much, also, over which to mourn. The work stopped short in the middle; and even those regions whose fetters were broken, although emancipated from the thraldom of Popery, were not led into the blessed captivity of the Gospel of Christ. Great Britain alone enjoyed a very large measure of Gospel blessing; while her giant daughter, the North American Republic, presents something like a full manifestation of the power of the unfettered truth and the blessings of the Gospel of salvation. The book will be welcomed by multitudes in this country, and we earnestly hope the Author will see reason to continue his labours.

The Principles of Geology Explained, and viewed in their Relations to Revealed and Natural Religion. By David King, LL.D. Johnstone and Co.

The value of this work is in the inverse ratio of its bulk. Of the 150 volumes, less or greater, on the subject of Geology, which have come in our way, not one has so much met our views, on the whole, as the present. For popular purposes, it stands forth from them all. Dr. King is a man of adventurous spirit, as well as of diligent inquiry. In this book the thinking is singularly bold, and the expression is such as becomes a work of Science, while a vein of the highest philosophy, that is, of genuine Christianity, runs like a thread of gold through the whole of it. Had the choice been given us, there are few men we should have been inclined to solicit to undertake the service in preference to Dr. King. An intellect so clear, a style so pure, and a logic so convincing, marked him out as peculiarly fitted for this species of arduous service to the cause of truth; and then he is so frank and so candid, that even an adversary is at once disarmed, and prejudice is prepared to listen with a kindred spirit to his argumentations, as he elaborates his views of the great question at issue.

Infidelity has, in a great measure, heretofore, had the whole domain of Geology — a fact which redounds but little to the honour of the Christian scholarship of our land, which ought to be at all times prepared and ready to enter the lists with infidelity, whatever the field it may choose to occupy. Whenever a subject of true science arises, affecting the character and works of the great Creator, it behoves the Christian philosopher to go forth with all frankness, to engage in the discussion, and to maintain its claims on the confidence of mankind. It is impossible that Nature can contradict Revelation. There may, indeed, in some matters, be a seeming conflict; and in such a case it behoves the Christian scholar to use all the means within his reach to solve difficulties, to reconcile apparent contradictions; and if he succeed, well; but if not, he is not to surrender. So far as Science brings proof, he is to believe her doctrines, whatever be the apparent consequences that may flow from them, without in the slightest degree suffering those doctrines to shake his confidence in the thrice-fortified system of revelation. He is required, nay, he is permitted, to surrender neither spirit nor science, but to surrender his own self-sufficiency. If we meet with matters which are too high for us, we are not bound to scale the giddy height. It is enough to have discovered our weakness; and having done our best, we may safely strive, without fear of encountering the displeasure of the Master, because the ken of our limited vision was found incapable of coping with the difficulties of the subjects before us. It is to be taken as one of the principles of eternal truth, that God's work never can contradict God's Word, and that to his own mind all is perfect congruity, undisturbed harmony—all difficulties arise from our darkness; and the reason, we are taught, is one, not of infidelity, but of humility.

The religious community has too much shrunk from inquiry, as if their faith were endangered by it. This is weakness. It is, moreover, treachery to the Gospel, sustained by prophecy, by miracle, and, above all, by its internal evidences, and its adaptation to the necessities of a yearning, suffering, sorrowful world. Were the difficulties of Geology, and difficulties arising from other sources, a thousandfold greater in force, and ten thousandfold greater in number, we should hold them all as nothing; and the more so, as the happiness of man is in no respect dependent upon the reception or the rejection, the understanding or

the misunderstanding of such things; whereas it is inseparably bound up with the reception he gives to the Gospel. If anything, then, were to go to the wall, it must be Science, not Scripture; but we contend for the homage which is due to both, and that when difficulties arise, man shall cut no knots, but meekly sit down, and frankly confess his ignorance, waiting till Heaven shall send him superior light.

The late Dr. Chalmers did signal service in his day on this subject. That great man, instead of shrinking from conflict with geological scepticism, seized the facts of the system, overthrew the sceptics, and actually converted the objection into a proof.

The Mercy-Seat: Thoughts suggested by the Lord's Prayer. By GARDINER SPRING, D.D. Clarke, Edinburgh: Hamilton and Co., London.

OFTEN as Dr. Spring has come before the public through the Press, he has never appeared to greater advantage than in the present volume, which is the most matured of his many superior performances, and the best production on the prayer of the Lord Jesus Christ that has yet been given to the Church within the same dimensions. Its peculiar value consists in its special adaptation to the condition both of the Church and the world, as they exist in the present hour. The work opens with some general observations on Prayer, in which it is shown what Prayer is, and what it is not,—by whom, and through whom, it is to be offered,—and what are the manifold blessings connected with it. The whole is then brought to bear upon the heart of the reader.

The instructions of the Bible, as to the matter and manner of Prayer, form the subject of the next chapter, which is introductory. The question of forms of Prayer is here particularly discussed; on this point Dr. Spring is very explicit and very peremptory: it may, indeed, be doubted whether he makes due allowance for those who have been accustomed, from their youth, to the use of forms. He contends that the Saviour gave his disciples this Prayer, not as a form in words, but in substance and manner—that the Scriptures nowhere speak of *reading prayers*, nor do they make the slightest allusion to the Liturgies; and from this he infers their non-necessity to the welfare of the Church of God. The Author further contends, that "forms of Prayer invert the order of Prayer,—they make the words lead the heart, and not the heart the words;" whereas true Prayer flows from the heart; the heart is the seat of supplication. He does not, however, deny that the heart *may* follow the words; he only affirms that the words *ought* to follow the heart. Dr. Spring specially objects to forms, on the ground that forms check the teachings of the Spirit; which he holds to be a consideration of the very first moment. To this objection he adds another, that "no set form of Prayer is or ever can be adequate to the necessities of the Church. He insists, that no Liturgies can meet her exigencies, and that, therefore, they are, in their very nature, absurd and preposterous. The great controversy between God and His Church, he maintains, in every age, has mainly arisen from their strong tendency to rest in mere forms, to the exclusion of the power of godliness; and he therefore thinks the most perilous thing to genuine devotion is the introduction of liturgical forms. Having discussed these matters, he closes his dissertation with an admirable application.

Dr. Spring having cleared his way, then proceeds to the great object of his volume, setting forth the importance of the glorious idea, "God, a Father;" closing his dissertation again with a beautiful application. Dr. Spring shows that the name of God is hallowed "by a reverential treatment of His name in our thoughts, words, and actions;" and having done this, he proceeds to apply.

In the hands of Dr. Spring, the kingdom of God forms a glorious theme; and his observations make a very suitable element in the subject with which our pages are meantime so largely occupied,—the Revival of the work of God in the midst of the British Nonconformist Churches. As compared with the kingdom of the world, the kingdom of God, he observes, is shown to be distinguished by the character and authority of its Great Prince—by the principles of its administration—the character of its objects—its benevolent and hallowed influences—the happiness and peace which distinguishes it, and by its perpetuity,—principles and attributes to be found in no other kingdom.

The coming of the Kingdom, the means of bringing it on, stir up the soul of the Author to its lowest depths. Here he is pre-eminently interesting. He

shows, with the greatest clearness, how Providence combines with grace to extend the empire of the Messiah. After setting forth the instrumentality appointed for the accomplishment of the mighty work, showing the connection between means and ends, he applies the whole.

As the result of the establishment of this kingdom, Dr. Spring draws a beautiful picture of a renovated world, presenting a spectacle most refreshing to the souls of men weary with the sin and suffering which have so long overspread our globe. The matter is again touchingly applied.

Dr. Spring next descants, with much ability, on dependence for temporal blessings; on Prayer and pains; on the doctrine of forgiveness, temptation, and sin; and then closes the volume with an admirable dissertation on the argument by which Prayer is enforced.

Such is the essence of a volume of great excellence, which we consider a valuable addition to our household divinity.

Friendly and Fee-jee Islands: A Missionary Visit to various Stations in the South Seas, in the Year 1847. By Walter Lawry. Edited by Elijah Hoole. Gilpin.

Mr. Lawry is General Superintendent of the Wesleyan Mission in New Zealand, and consequently a very competent person to deal with such a subject as this. Having ourselves traversed the same field with Mr. Hoole, we are the more able to enter into the spirit of his work, which has strong claims on the friends of Missions, and the friends of mankind, for they are identical. It is impossible to give any idea of a book, the facts of which are so multifarious. Suffice it to say, that Mr. Lawry has added considerably to the store of our previous knowledge concerning these interesting islanders, among whom the Missionary Society has been honoured to perform a vast amount of good through the power of the Gospel. The first part of the book consists of a narrative of a visit to the Friendly Isles, which abounds with facts of the same romantic and captivating character that distinguished the "Enterprises" of the late John Williams. The visit to the Fee-jees is of the same character, but somewhat more copious and various. The book is not for a party, but for the Evangelical Church of all denominations. It is a book which all will read with delight, and they who read it once will read it again. The Appendix is particularly valuable, and will be prized as a mirror in which the statesman, the moral philosopher, the divine, and the philanthropist, may all see strongly reflected the image of society in its most primitive condition. The political constitution and ranks of society amongst these islanders, presents much that is remarkably striking as well as instructive. Their manners, customs, and character, form a worthy subject of intense study to all reflecting men. Even there, amidst those lone inhabitants of our great globe, facts present themselves which can only be explained on the assumption of a common origin to the whole human race, and of an original revelation.

Windings of the River of the Water of Life, in the Development, Discipline, and Fruits of Faith. By George B. Cheever, D.D. Collins.

There is something quaint, and half romantic in the title of this book; but there is assuredly no romance in the book itself. The brief Preface is so fully to the point of the Author's object that we cannot do better than cite his own words.

"In this humble attempt to unite the speculative and the practical on the subject of Faith, I have followed no theory, but have endeavoured to trace the stream of Christian experience, as it is recorded in the Word of God, and makes its appearance in the hearts of God's people. But we begin the stream back of its appearance as a River of Life, even there, where belief exists, as a constitutional element of our being, though not as faith in God manifest in the flesh. Men cannot live even in and for the body only, without a belief in something above the body, and out of it. We take away the very ground under the feet of infidelity, by showing that the unbeliever, even in *not* believing, has to throw himself upon belief, and has to be a more credulous soul by far than the man of spiritual Faith. But as Thomas Carlyle somewhere excellently says (or something very like it), the credulity of unbelief is a faith in mere inert dead masses, with a blank denial or blind ignorance of that spiritual lightening, which alone can set things on fire. And a woeful, dead, hopeless age it is, when the belief in spiritual lightening has gone, and there is nothing deemed real but the five senses.

"The union of Grace and Truth is only in Jesus Christ; and Faith is the manifestation, not of human power, but of Christ himself in the mind, Christ in the heart, Christ in the life, and Christ in the soul, the hope of glory. Faith is a life, not a speculation; it is a life, and not a mere emotion in regard to the Author of life. I have endeavoured to trace its workings, its forms, its results, its various developments, for the ministry of the life of a practical piety in Christians who, like Paul, count not themselves to have attained, but would be pressing forward. May the Divine blessing accompany the effort!"

The Work consists of four parts; the first, entitled "Christ in the Mind," which comprises a large amount of deep thought and sound doctrine, in which there is a striking comparison of Edwards and Whitefield, showing that no two men were ever more unlike each other in their mental constitution, and yet that both had the Divine approval to such an extent, that the ministrations of each were about alike successful in the work of the revival of Religion, and the conversion of men. Dr. Cheever shows, with remarkable effect, that the great characteristic of Edwards was sympathy with God; and hence the marvellous power with which he pressed the law, and urged the terror of the Lord, with a view to the persuasion of men: and that, on the other hand, the great characteristic of Whitefield was his sympathy with men; and hence the incessant stream of tears which he shed over the impenitent and the perishing. Dr. Cheever illustrates his view by referring to one of the most remarkable sermons of each. Part Second is denominated "Christ in the Affections." Here, of course, the strain of the work is experimental, and here while all is good, perhaps the last chapter is the best, in which he treats on the subject of assurance; in which he shows that assurance is not an attainment but a result: not a direct gift but a consequence of Christ in the affections—not of a direct duty, but of affection and duty, and its after-part, Part Third has for its subject "Christ in the Life;" which presents a very wholesome and masculine view of the Gospel of Christ in its direct bearings. Dr. Cheever here shows that a life of faith has a Missionary Spirit at the very outset, and as long as life is continued.

There is much valuable matter contained in the chapters which work out this portion; especially on the subject of Prayer. Part Fourth descants on "Christ in the Soul the Hope of Glory," which is elevated and excellent. The book is one of great worth, and has only one drawback; the universal quantity of hymns and poetry—much of it of a very inferior character—with which it is throughout oppressively larded. We regret to see a writer of such grasp and manhood, giving his high sanction to this sort of pauper patch-work; which in England is the standard mark of small writers and third-rate preachers. The thing is bad in principle, and ought to be eschewed by all men of sense. Never, but once, did we hear Dr. Chalmers quote a line of poetry in the pulpit, and then the passage was so apt, in his mouth, and in itself possessed such appropriateness, that we could on no account have desired its omission. Some of our greatest preachers, as Jay, James, Parsons, and others, occasionally—perhaps too frequently—condescend to resort to it; but they always do it so well, that it is often enjoyed and can always be endured; but it were much better as a rule to avoid it. It will hardly be credited that in the space of 332 pages there are no fewer than 50 passages of poetry. This vice has long prevailed among the minor priests of the British pulpit. In Scotland it is almost unknown.

Memorials of Worth: or, Sketches of Pious Persons lately Deceased. By the Rev. ROBERT SIMPSON, Author of "The Traditions of the Covenanters." Groombridge and Sons.

This species of Biography is comparatively rare but its merits are such that it is probable it will be multiplied. There are great numbers of excellent men, both in and out of the Ministry, whose lives supply many touches of tenderness, lessons of wisdom, and illustrations of practical worth, and adornments to the Gospel of Christ; while, nevertheless, from the limitation of their plans, or the narrowness of their sphere, there was not sufficient to authorise a separate and distinct Memoir; but while they could not furnish matter for a volume, they could that of a chapter. Such is the principle on which Mr. Simpson has wisely proceeded: the number of individuals is seventeen; all of whom, with the exception of four, were personally known to the author. With some of them he had been in habits of intimacy for more than twenty years, and with others the period of acquaintance was shorter, and with one or two he was not intimate, but he supplied himself with the facts which were necessary to his narrative, and has woven them up with beautiful simplicity, giving to the whole thing a practical air and bearing.

Those who desire a glimpse of the last of the men of the olden time, or specimens of a class still to be seen in many parts of Scotland, will do well to look into this volume. There are here many peculiar touches of character to be found in no other nation, it is presumed, than in that of the Covenanters. Some eccentric, some singularly sagacious, some stern, some complacent, but all devout, all high-principled, and all staunch adherents to the Covenant. Mr. Simpson, by appropriate phrases, hits off the characters of the parties in succession. For the Rev. William Porteous we have Eccentric Worth; for another, the Pilgrim of the Glen; another, the Lowly Flower; another, Example of Fidelity; the Guileless Disciple; the Useful Servant; the Zealous Pilgrim; Integrity; the Gently Good; the Patriarch of the Desert; the Trusty Brother; the Rural Pastor; A Mother in Trial. These are some of the expressions by which characters are reflected, and their essential features struck off at a blow. We very much admire the little book, and are satisfied it will be read by rich and poor alike with delight and edification.

There are few ministers of lengthened standing who occupy large spheres that could not produce such a book as this. What might not Mr. Jay do, and Mr. James, and Dr. Raffles, and other Oaks of the Forest that have borne the breeze of many a winter, and the scorching suns of many a summer's noon? The execution of Mr. Simpson's idea is excellent, and deserves imitation.

Brief Outlines of a System of Theology; Drawn up as the basis of Lectures. By the late Dr. F. SCHLEIERMACHER. Translated from the German, by W. FARRER, LL D. Hamilton.

This Work is worthily dedicated to Dr. John Pye Smith, one of the most competent judges, on all the subjects of which it treats, now living. The work only professes to be an "Outline;" but, as such, it is very comprehensive and might form the basis of a first-rate system. Part I. comprises Philosophical Theology; Part II. Historical Theology; and Part III. Practical Theology.

Monthly Review.

For the present month, the attention of our readers must be directed towards Scotland, presenting, as the Churches of that country do, an example which, in many respects, may be turned to good account in the Southern part of the nation. With the means of England, were the same system of Financial Order brought to bear which characterises Scotland, the happiest results would speedily be realized. We invite attention, first, to a digest of the operations of the United Presbyterian Church, which exhibits reports of a highly instructive character.

REPORT ON GENERAL STATISTICS.

Dr. Peddie, Convener of the Committee on General Statistics, gave in the report. The report stated, that in the United Presbyterian Church there are 28 presbyteries, including 503 congregations. From 26 presbyteries, the returns made are very considerable — one presbytery only having made no return. Of the 503 congregations of the body, there are 364 which have made returns, leaving 139 defaulters. The session of only one congregation had positively declined to answer, and that only for the present. It is remarked that the list of defaulters includes some of the wealthiest congregations in the body, while weak and struggling congregations have been most ready in complying with the Synod's order. The returns received give the following results in the abstract:

"The returns of membership from 364 congregations are 102,560, making an average of full 280 members in every congregation. Assuming this to be the average of membership throughout the body, it will give 149,840 as the membership of the whole 503 congregations. But as we have already stated that some of the largest congregations have not reported, and all the smallest, without exception, have reported, the average must in all fairness be estimated higher than 280. We may, therefore, very safely reckon the membership of the United Presbyterian Church to be upwards of 150,000.

"It will, of course, be understood that, though 364 congregations have sent in returns, many of these returns individually are not complete; on the contrary, some of them are very incomplete. Thus, only 328 have reported accessions to their membership during the last year, which amount to 9,501, giving an average of twenty-nine to each,—say, therefore, 15,000 for the whole 503 congregations of the body; 513 congregations have reported removals by deaths and otherwise, which amount to 6,714. The average twenty-one; but the average is in some presbyteries much larger than in others; for example, in the Presbytery of Kelso it stands so high as forty-five; in Edinburgh, forty; Berwick, thirty-nine; Dunfermline, thirty; Glasgow, twenty-eight; Buchan, eight; Lancashire, seven; Carlisle and Elgin, five each. Say that, upon the average of twenty-one removes to each of the 503 congregations of the body, these have amounted in all to 10,000; this taken from the estimated 15,000 of accessions, leaves a positive gain of 5,000 to the whole church during the year.

"331 congregations have reported their average attendance, which amounts to 114,569—the average to these congregations being thus 347 nearly, will give for the whole congregations of the body an average attendance of 185,000. What may be the number of souls enjoying the means of grace, in a greater or less degree, in connection with the church, we have not at present the means of calculating. But we should imagine that it must be double the average attendance, or say, from 350,000 to 400,000.

"Under the second head of the schedule, 333 congregations have reported the sums drawn by means of seat-rents, to be £29,224 14*s.* 8½*d.*, the average of which to each congregation is £87 16*s.* 1¾*d.*; to each member is 6*s.* 3*d.*, to adherents, 5*s.*

"343 congregations have reported their ordinary collections to be £26,616 3*s.* 1¾*d.*; the average to each being thus, £77 11*s.* 8¼*d.*

"165 report subscriptions to the amount of £10,252 17*s.* 6¾*d*; the average to each £62 2*s.* 9¾*d.*

"143 report income from other sources at £2,885 15*s.* 1¾*d.*; the average of which is £20 3*s.* 7¼*d.*

"352 congregations report that they have expended in ministers' stipend £39,192 10*s.* 3½*d.*; this is exclusive of supplement from the Home Mission Fund of £2,200, and gives an average of £117. But it includes a few cases of collegiate charges, and preachers' stipend in vacant congregations which would, therefore, go to reduce the average. Considering, however, on the other hand that some of the largest congregations have not reported, and, consequently, some of the largest stipends have not been included, this circumstance is probably more than an equivalent, so that the average stipend throughout the body must reasonably be estimated somewhat higher; say £120.

"160 report as expended on sacramental expenses to the members, £12,711 4*s.*, being an average to each of £7 19*s.* nearly.

"208 report interest of debt as amounting to £4,624 13*s.* 6½*d.*, being an average of £22 4*s.* 8*d.*

"300 report general and incidental expenses, such as precentors' and officers' salaries, cleaning, repairs, &c., £9,034 19*s.* 1¾*d.*, the average of which is £30 2*s.* 3¾*d.*

"98 report debt liquidated during the year to the amount of £9,471 17*s.* 1¾*d.*, the average of which is £97, nearly.

"190 report the yearly value of manses, £3,569 5*s.* 4*d.*; average £19, nearly.

"28 report that they have no debt.

"225 report that they have debt to the extent of £108,346 1*s.* 10½*d.*, giving an average of £481 10*s.* 9*d.* Supposing that twenty-eight more congregations are without debt, the debt of the whole church may be £120,000.

"Under the third head 343 congregations report that they have in all 518 Sabbath-schools, 4,542 Sabbath-school teachers, and an attendance of 38,569 scholars.

"263 congregations report 507 advanced classes taught by ministers and elders.

"53 congregations report 82 new schools.

"Under the fourth head, 345 congregations

report £8,421 8s. 2½d., as given to the missions of the United Presbyterian Church.

"50 report £1,509 6s. 10½d. given to city and town missions; 139, £1,467 3s. 9d. to other missions; 182, £2,742 2s. 5½d. as given to the poor: 231, £4,212 3s. 1¾d. to other benevolent purposes.

"Under the fifth head, 279 libraries are reported, including 96,850 volumes.

"245 monthly prayer-meetings attended by 14,575 persons.

"228 congregations report 730 other prayer-meetings."

The report then proceeds to remark, that the great value of statistics in political and social life had of late years come to be universally seen and acknowledged, and it would be strange if they were ascertained to be worthless to the church. To be able to show their numerical strength, pecuniary resources, and means of usefulness, both to friends and enemies, must often be of vital importance in connection with great public questions; and it was very obvious that one good result that must arise from the scheme, if vigorously wrought out, would be to compel ministers, sessions, and congregations, to manage their affairs with method and accuracy.

Dr. Peddie said that the Committee had supposed at first that the aversion to answer what were termed inquisitorial questions arose from the circumstance that weak and struggling congregations might not wish any one to know the real state in which they were; but they found, on the contrary, that it was the strongest congregations in the body which had neglected to answer; and this was the point which the Committee wished to bring out.

The next Report is

SUPPORT OF THE GOSPEL MINISTRY.

Mr. Melvin, elder, Paisley, read a lengthened report on this subject, which concluded with the following resolutions submitted for the adoption of the Synod:

"I. That (in the opinion of the Synod) the minimum stipend of ministers of the United Presbyterian Church should not, in ordinary circumstances, be less than £150 per annum, exclusive of manse, and sacramental, and other expenses, while a scale of stipends, in advance of this sum, should be paid by larger and wealthier congregations, rising in proportion to their numbers and resources.

"II. That to secure the systematic development of the resources of congregations for the support of Gospel ordinances, and more especially of the Gospel ministry, it is indispensably necessary, (1.) That congregations should have an average annual rate of contribution for the members, bearing a proportion to the amount of their expenditure; (2.) That the members, as a whole, should make up this average rate among them in proportion to their means—the necessary deficiency in the case of the poor, being supplemented by the larger contributions of the rich; and (3.) That those having the charge of the financial affairs of congregations, should afford an opportunity to *each* member to say what annual sum he shall contribute for the support of Gospel ordinances—at the rate of so much per week in the form of collection, and so much per quarter or half-year—where the practice prevails of letting seats—in the form of seat-rents.

"III. That it shall be the duty of presbyteries, after the passing of these resolutions, immediately to call upon congregations to report (1.) In respect of finance and management; (2.) The rate according to which they contribute, in average proportion to their numbers, for the support of Divine ordinances; and (3.) Whether, previously to the determining of such rate, each member has had the opportunity of stating what sum he was prepared annually to give, in the manner referred to, for this object; and, farther, to take order, that reports in regard to these latter points be made at least each year, and that congregations, appearing obviously to fail in their duty as it respects the observance of the law of Christ, should be stimulated in their exertions.

"IV. That a Committee of Synod be appointed, whose duty it shall be specially to direct its attention to this branch of the church's affairs — to receive statistical returns from presbyteries — to diffuse, by means of the 'Record,' or a small periodical to be circulated along with it, information as to the support of the Gospel ministry, and the best modes of applying the principles of congregational finance —and to report annually on the whole subject to the Synod."

We must next proceed to the Free Church of Scotland, the most interesting Ecclesiastical subject of the present age.

FREE CHURCH GENERAL ASSEMBLY.

The General Assembly of the Free Church met at Edinburgh, on Thursday, 23rd May, and following days; Dr. Paterson, of Glasgow, was chosen moderator. Highly encouraging reports were given as to the progress of the Church during the past year—the purely Missionary Funds showing an increase of £3,000; and the total for all purposes, an increase of more than £30,000. The money raised for the various missionary schemes amounted to £52,334 13s. 6d. The amount collected for the Sustentation Fund had reached nearly £90,000—showing an increase of more than £2,000, and yielding a stipend of nearly £116 to each minister, exclusive of his rate to the Widow and Orphans' Fund. The sum available for payment of stipend, viz., £78,973 19s. 6d., fell to be distributed as follows:

1. To the 44 ministers settled under Act 1844 . .	£3,883	6	1
2. To 15 ministers ordained to old charges during 1849-1850 for proportion of year's stipend . . .	775	0	0
3. To the remaining 647 ministers of old charges . .	74,315	13	5

In connection with the business of the Foreign Missions, the proceedings of the Assembly were animating and cheering in a high degree. The sum raised in this department during the year was £12,321 2s. 4d.; and the presence of various missionaries from distant fields gave peculiar interest to the meeting at which the Report was received. Dr. Duff and Judge Hawkins, from Calcutta; Mr. Nesbit, of Bombay; Mr. Anderson, of Madras; and Raja-gopaul,—a

Christian Hindoo, one of the first fruits of the Madras Mission; addressed the Assembly in fervid and inspiring orations, the effects of which will not soon pass away. From the Report of the Home Mission Committee, it appeared that, out of 46 stations reported to last Assembly, eight had been sanctioned as permanent charges; and, in the course of this year, seven new stations had been received, making the entire number about the same as last year. The gross sum contributed by these stations had been £1,211 18*s.* 9*d.*; the grants paid to them, £1,370 2*s.* 6*d.* In connection with 45 stations, there were 6,060 adherents, of whom 3,140 were communicants; 61 of these were elders, 50 deacons, 222 collectors; 19 Day-schools, 9 Sabbath-schools, attended by 2,054 scholars. For the Church-building scheme, the contributions received amounted to £3,220, from which grants to the extent of £2,558 had been distributed among 48 Churches; and £885 returned to *quoad sacra* Churches, on their losing their plea in the House of Lords. For the purposes of the College Committee, the sum contributed during the year had been £3,434 15*s.* 3*d.*; fees from students, £1,270 0*s.* 6*d.*; dividend on investment, £59 8*s.* 6*d.*; total, £4,764 4*s.* 3*d.*; which, with balance of £976 19*s.* 1*d.*, amounted to £5,741 3*s.* 4*d.* The old question respecting the extension of the College scheme to Glasgow and Aberdeen was brought up, but the proposal for extension was negatived by a majority of 195 to 92. From the report on the Educational scheme, it appeared that there are 420 Congregational schools supported by the Free Church, 176 district schools, 13 missionary schools, 7 grammar-schools, 2 normal schools, and 33 industrial, in connection with Congregational schools. There are in all 689 teachers receiving salaries more or less from their funds; and, in the normal schools, 18 monitors. The number of children attending the male and seven female teachers, besides several day-schools, were 49,768; those attending normal schools, 1,457, besides 141 normal students. The sum raised for Educational purposes was £11,196. After an animated discussion, it was agreed that the Assembly should persevere in their present Educational scheme, availing themselves of any aid they can satisfactorily obtain from Government. A different set of resolutions, proposed by Dr. Begg, in favour of a comprehensive scheme of National Education, was lost by a majority of 254 to 16. "By this decision," says our excellent contemporary, the *United Presbyterian Magazine*, "the Free Church avows its determination, that, as far as its example and influence may go, the business of instructing the young in reading and writing shall be left to be scrambled for by different Christian and anti-Christian sects; each drawing from the common exchequer the sinews of war wherewith to fight all the rest! We cannot believe that the Free Church will persist in holding and avowing such an opinion."

Such is a glimpse of the Free Church; but we must not forget her mother, the Establishment, which has still some portion of life remaining in her, many good men, and not a few good works.

ESTABLISHED CHURCH GENERAL ASSEMBLY.

The General Assembly of the Established Church commenced its sittings on the 23rd May On this occasion, as if to be in harmony with the altered fortunes of the Kirk, there was a slight abatement of the pomp attending the movements of her Majesty's representative at the Assembly,—certain repairs going on at Holyrood precluding the occupancy of the palace by the Royal Commissioner. We observe it is proposed in the Town Council of Edinburgh, to follow up this *prestige* of decadence by the abolition of the useless and expensive display of pinchbeck royalty; and, as it is not easy to see why the wiser friends of the Establishment should seek to make an unnecessary parade of the badge of their subjection, we would fain persuade ourselves that the proposal will not meet with any serious objection on their part. Dr. Graham, of Killearn, was elected moderator; and, in this instance, the election was unanimous. The sum collected for Jewish Missions was reported £2,748 18*s.* At the Assembly's schools, 179 in number (distinct from the parish schools, and placed more directly under the superintendence of the Church), the children in attendance amount to 14,000, of whom 13,000 are regular daily pupils; the rest Sabbath scholars. The funds collected during the year for Educational purposes, amounted to £7,144 2*s.* 9½*d.*; the expenditure, £6,443 9*s.* For the Colonial Missions, the sum collected was £2,579; for the Foreign Missions, £2,639 5*s.* 6*d.*; for the Home Mission, £3,000. For raising *quoad sacra* Churches, by means of an endowment, to the rank of parish churches, a capital of £50,000 had been subscribed since the scheme was instituted. The amount for Foreign Missions, it was stated, fell short of the previous year's contribution by £54; and 309 parishes had given in no return. The Rev. R. K. Hamilton, from Madras, and Dr. Brown, from Buenos Ayres, addressed the Assembly in behalf of the Missions they severally represented. Pastor Vallete, and the Rev. Philip Boucher (a deputation from the Protestant Central Society of France),—and Dr. Barth (from Germany),—delivered addresses in connection with the business of the Committee on Correspondence with Foreign Churches.

British Missions.

HOME MISSIONARY SOCIETY.

The town population, less agitated by the pretensions of clerical authority, and not so much, as formerly, imposed on by the hollow and superficial plausibilities of impious scepticism, have been increasingly regarded as worthy of the home-labourer's zeal and the evangelist's sympathies and intercourse. The metropolis has, at last, shared in the compassion of the Churches, and the combined operations of that benevolence which wept over the capital of

Judea, and commanded apostles and their coadjutors to carry the Gospel into all nations, beginning at Jerusalem. London is now within the compass of Home Mission labour; and it is hoped, that while Chapel building is promoted by the assiduous and well-directed liberality of an Association, confederated and sustained for that work, Church extension, in the noblest sense, will be effected among the myriads to whom this Society directs its agencies and energies. The densely-peopled mining districts, north and south, share in these sympathies, and will repay for whatever zeal is expended on them.

In Yorkshire and Northumberland, in Wales and Cornwall, some of the most promising spheres are occupied, where thousands have assembled from all parts of the country; they are almost as much colonies and new settlements as are some of the Australian townships. Here the people gather and mingle, free from many of the fears and associations of an hereditary Church and an aristocratic ascendancy. The labourers amidst such congregated masses gain access and audience on easier terms than in the antique town or the rural hamlet, and their work will tell in the formation of society with more promptitude and effect; while the secular enterprise of the inhabitants will prepare them for efficient and independent measures to sustain the ordinances of the Gospel and make known the truths of salvation.

The attention of the Committee has been called to some districts of peculiar interest; and the facilities in such regions, as well as the necessity for extended Home Mission effort, cause deep regret that the Society's resources are so limited as to make them hesitate to occupy and sustain the most vigorous operations. Agents are required for these spheres, able and determined to fill no ordinary position of responsibility and usefulness. It is the prayer of the Board that God would raise up and send forth labourers qualified for such a harvest.

It has been the conviction of the Board, that, to proceed with reasonable prospects of success, it is needful to possess not only the confidence and support, but also the well-defined co-operation of County Associations. The Congregational Churches pursue the objects of their benevolence with more latitude and liberty than are exercised by some more organised and closely confederated denominations. Synods or Conferences do not control or direct either *their* County Associations, or *their* Home Missions, in the selection of Stations, or the appointment of Agencies; and therefore a much larger amount of labour is expended by Independent Churches in all the counties of England than the aggregate Report exhibits. Were all that *is* doing by the Denomination for the spread of the Gospel at home fully ascertained, and an accurate account published of operations separately conducted by our Churches, it would prove instructive information, and might stimulate in the right direction. If the aggregate were found not so considerable and encouraging as is believed, perhaps the Churches would see their duty, and be stirred up to more zealous efforts in the cause. There is no Statistical Committee in the Body to look after such matters; but the Secretaries of County Associations and Home Missions might thus co-operate with the ministers of Churches maintaining distinct congregational operations, so as to procure and set in order such facts as can be published. Such considerations may have weight with brethren, and lead to correspondence and arrangement. The information already conveyed is yet but partial, and so inadequate, that no conclusions can be hazarded. It is, however, gratifying to be assured that the responsibility of God's people is daily being recognised, and that, as churches, they continue to seek the extension of the kingdom of our Lord and of his Christ.

EXTRACTS FROM MISSIONARIES' JOURNALS.

Priestly Intolerance.

Having so lately forwarded an annual report of the progress of religion in this district, I find, notwithstanding all that was then stated, much yet remains to be said. The Lord is encouraging me to persevere, through evil as well as through good report; and I have the pleasing satisfaction of experiencing the blessing of the Lord upon my feeble efforts. Great opposition to the truth manifests itself in various ways. I will relate a circumstance that occurred only a few weeks since, in the cottage of a poor afflicted woman. A young lady, member of my church, had regularly visited her, and endeavoured to point her to Calvary. One evening she entered the cottage as usual, and was informed the parson was up-stairs administering spiritual counsel; she waited till he came down, and politely bade him good evening. She then went towards the stair-door, where she was met by a relative of the sick woman, who said, "I wish you would not go up this evening." "Why not, Mary?" replied the young lady; "I have never been refused." The priest, not having left the house, spoke angrily, and, addressing himself to the attendant, said, "If these people come here, I shall not."

Lady. "Never mind, Sir, she shall not lose anything. I come to point a poor sinner to Christ."

Priest. Walking backwards and forwards greatly excited, replied, "You point to Christ? *you* know nothing about Christ."

Lady. "I beg your pardon, Sir, I do."

Priest. "Then why do you come here setting up that place (Independent Chapel)? You are a set of schismatics and heretics."

Lady. "We belong to neither the one nor the other, but say grace be with all them who love the Lord Jesus Christ in sincerity."

Priest. "You have no love to Christ in your heart. Your heart is full of sin."

Lady, with great emotion. "I have the testimony within me that not only do I love him but *he loves me.*"

Priest. "What does Saint Paul say about such people as you? He classes heretics with drunkards, murderers, idolators."

Lady. "We are not heretics, yet agree with what Paul has written."

Priest. "You are schismatics; you have departed from the true Church, the Church of Christ."

Lady. "Pray, Sir, prove it."

Priest. "You have departed from the Established Church."

Lady. "You must yet prove that it is the true Church, and I will believe it."

Priest. "It is the true Church, and if you

knew anything of ecclesiastical history you would know that."

These words had scarcely passed his lips when, turning to the attendant he again repeated, with redoubled energy, "If these people come here, I shall not;" and went away—like Naaman from the messenger that Elisha sent to him—in a rage.

I find that I have rather trespassed upon space, and must, therefore, leave the supporters of the Home Missionary Society to make what comments they please. Our congregations, and sabbath and day-schools, present a promising aspect: the latter so much so, that a large room is immediately required. There is a probability of our obtaining a building near the chapel for this purpose, and Sir C. E. E—— has liberally offered, without my solicitation, ten pounds towards the object. It is not a little remarkable, that with a richly-endowed school in the village, in which children are educated gratuitously, the parents of sixty children should prefer paying for their education. This fact will speak for itself. In conclusion, with pleasure I can state that there are not less than seven individuals under deep convictions, whose distress of mind is very great, and whose continual cry is, "Oh! that I knew where I might find him!" With regard to S——, all I can say for the present is, a dark cloud hangs over it. Tracts are regularly distributed through the village. May the Lord make these silent messengers his agents to effect his purposes, and to Him shall be the glory.

Priestly Misrepresentation and Humble Faith.

The Nonconformists never had a footing in this locality before; it is true, many attempts were made by others to raise a congregation, but none succeeded. These two destitute hamlets, each distant four miles from C——, one on the Monmouthshire, the other on the Gloucestershire side of the town, are entirely destitute. I mentioned these places, I believe, before. I have not been able to preach at either lately, because St. A—— has occupied so much of my time and attention. I hope, however, to visit them by-and-bye.

Puseyism seems to be increasing round about me, and threatening to swallow us up altogether; it runs rampant at H——. The young clergyman called on a poor woman, a member of the chapel, and asked if she knew that it was very wicked to be a Dissenter? The good old woman said she did not know that it was wicked, or else she was sure she would not be one. "O, yes!" said he; "Dissenters oppose the Government of the country, and, besides, they are without the pale of the true Church, and there is no salvation out of the Church of England." The petty acts of tyranny are endless. Among a number of others was this:—A small day-school was opened in the village by a young lady, who had recently come to the place, and, being a church-woman, the clergyman visited the school, and was very much pleased with the cleanly old matron the lady had engaged, at her own expense (2*s.* a week), to teach the little girls to knit and sew; but when he found out that she was a Dissenter, he sent her a notice to quit the school or the chapel. The only conditions on which she could stay in the school were, attend church and commune there, and relinquish the chapel altogether. On the good old sister showing me the notice, I asked what she intended doing? She said, "My faith is very weak, but I believe my heavenly Father will not leave me to perish for want of a bit of bread. I will trust Him. I can't give up my religion for 2*s.* a week, no, no; never, never! I give up my little chapel? not while I live." However, the young lady would not obey his reverence, and kept on the old woman.

Clerical Popery Frustrated.

I can only say, that if other counties are so cursed with Puseyism as this is, *every* effort should be used to save the people from its darkening influence. I am familiar with Popery, but I cannot think the doings of Irish or Maltese ecclesiastics more injurious than those of our neighbouring rectors, &c. They are ever active, but, alas! their activity is much to be regretted, for they are the enemies of the Gospel of Christ. Several here inculcate *confession*, teach the virtue of *penance*, and in other things preach up the most glaring absurdities of Romanism. Nothing surprises me more than that their opposition to our labours is not more injurious, in drawing away our hearers. It is not their fault that we have any to listen to our words; yet a goodly number of the people are aware of the errors that these men teach, and are not willing to be guided by them. One of my fellow-labourers, a local preacher, visited me yesterday. He testifies, "The spirit of hearing is very delightful in many of the villages." A devoted woman has just expressed her heartfelt joy that her husband is in deep distress on account of his sins. Another is comforted that her husband is bidding fair for the kingdom of God. The first, I hope, is *now* a believer; and the second,—who has been with me alone, perhaps ten times,—is in deep agony of soul. He has been a lawless, bold sinner, and is now, to all appearance, melted into genuine penitence In speaking to me, he said, "Oh! every blade of grass in that field can testify against me, that I lived in it every sabbath day *for years*." He was admonished not to seek for peace of mind by other means than that furnished in Christ; when he replied, "No, sir, I do not desire, and I should be very sorry to have any other peace." O that, ere long, he may rest in the Sinner's Friend! A young woman, just turned of eighteen, is giving evidence of being a new creature. She is the subject of deep grief, too, for her sister is one of the most wretched young women, and living here. A violent persecutor was lately brought to hear, and there is evidence that he is seriously impressed. To be ungrateful for these manifestations of good, would be a great sin. One evidence of a cheering character is, the prayer-meetings are very generally well attended. In several houses there are such services on the evenings of Saturdays, and they give an appetite for the services of the sabbath.

I have just had a note from an active local preacher, seven miles distant. He says, "The attendance last sabbath, in both the places where I was engaged, was as good as I ever saw it; and so was the attention." Our sabbath-schools go on well. Many of the teachers are diligent and punctual. The day-school here, as also that at C——, goes on better than when I last wrote. We have much clerical opposition, but "patient continuance in well-doing" seems the best plan wherewith to contend

with it. The enclosed is the copy of a certificate of baptism given by a neighbouring Puseyite rector lately. That the man is not far from Rome, will be evident to those who read it:

CERTIFICATE OF BAPTISM.

First, the copy of the Registry; then as follows: I certify that the above is a true copy, extracted from the Sacred Registry, of the Regeneration, commonly called Baptism, of ——, whose second birth took place on the —— day of ——.

Given under my hand, this —— day of April, in the year of the Church, 1850.

Signed, ——.

Truly, because of such lying, God-dishonouring teaching as this, the land mourneth. O that wealthy Nonconformists would multiply village and town missionaries—the only effectual way to encounter and arrest the influence of such errors. Yet many of them are as sincere, I doubt not, as some poor devotees of Rome are. I know one of them who has a cross in his bedroom, the upright piece of which is higher than a man. Before this, he is said to kneel daily. I saw another lately in the street, wearing his gown with a cross of strips of red cloth sewn on it. Such are the puerilities of full-grown men! And this is done in the name of heaven's own religion! Well, the only cure for superstition and will-worship is Christ's holy Gospel: that we must preach, diffuse, live, and pray for.

Difficulties to Overcome.

You will receive, in company herewith, replies to your printed questions, which I supposed were to be upon the same sheet. My answers are as nearly correct as I can obtain. In regard to facts, I have no hesitation in saying that the replies *understate* the truth of the case,—I mean that the return does not present so abundant a field as it really is. Nothing has been said of the efforts made to pay a debt of £15 or £20— to collect for your Society and the London Missionary Society—to visit and relieve the afflicted poor—and to obtain money for our new chapel at L——: for this we have obtained about £90, including some few promises. Then it must be remembered that we are in the very heart of a district in which high-churchism is dominant. Dr. W——, *the* Dr, is rector of —— and ——: he is immensely rich, and one of the most bigoted souls I ever heard of. Hard, indeed, have we had to struggle for life beneath the shade of this upas-tree in ——, where he dwells. Then he, Lord ——, and a flock of craven-hearted clergy, do all they can here and elsewhere, to set up themselves and keep us down. Some say, "the more they are afflicted, the more they grow." This is certain,—that never was there a more active and devoted spirit among the people here; and never was there such an extension of means and sphere, as there has been this year. The extensions may be thus summed up:—One new station; one new chapel; infant department to Sunday-schools; ditto two day-schools in active preparation; classes for preachers, teachers, and male and female youth on week-days; female classes on Sundays; one or two additional villages occupied as tract districts, &c.

We have had our share in the baptismal controversy, and I have been compelled to issue a pamphlet containing strictures upon one which Lord —— (who resides close to the town) issued upon the subject, and most industriously circulated. However imperfect my essay may be, I am happy to know that in many quarters it has shown the futility of the logic and the vanity of the exegesis of my "noble and learned" rival. Of course, many were shocked at this daring, so different from the serf-spirit of the place. But I am persuaded that, however undesirable such things may be, when called on we must defend ourselves. I shall send you a copy of this pamphlet, which has been out some time now, but limited to private circulation, and so a considerable pecuniary loss to me.

Conflicts with Puseyism.

I beg to say that we are still sowing in hope.

On Thursday, May 9th, we held what we term our "Quarterly Preachers' Meeting." On such occasions I meet the lay brethren for mutual edification, fraternal counsel, and prayer. We take tea together in the vestry of the chapel; a public service is held in the evening, at which one of the brethren, previously appointed, preaches on a given subject. These seasons generally prove "times of refreshing from the presence of the Lord."

I thank God that I am gaining access to houses and hearts which *were* closed against me; but difficulties increase with the enlargement of my sphere. The parish priest disputes every inch of ground I occupy. A poor fellow, who is since dead, wished to see me—I visited him, and requested some of our members to do the same. On one occasion the clergyman came, and found them in the sick-room. Now what did he do—express his satisfaction, and unite with them in devotion? Nay, verily, but *turned them all out!*

In another village we have had many sick. In the course of my visits I happened accidentally to meet the clergyman of the parish in two different cottages. He never again entered the one, and gave notice that, as Mr. O—— had been there, he should discontinue his visits to the other! One of the afflicted is gone beyond the reach of his wrath.

In another village we have a poor hearer in a very hopeful state of mind, but her husband is a rigid churchman. The woman has lately been confined, and the father applied to the clergyman to *christen* the child *on a week-day*, as he had some friends visiting him who were ready to become sponsors. The clergyman refused—insisting on his taking it to church on *the Sunday*. After much altercation the father left, declaring that he would have it taken to the chapel. This was enough—the clergyman was aroused, and sent *his own son* to say that he would accede to the father's request. *Anything rather than the chapel!*

Thus we have to "wrestle against spiritual wickedness in high places." But not only so, we have to weep over the various manifestations of human depravity, and the awful impenitence of dying sinners. The village wake is a time of great festivity with the rural population. A woman who lived near us was heard to say that "She would be d——d if she did not have certain things at O—— revel." In a few days she was seized with an alarming disease. I called to see her in her affliction—she was rolling in agony. I found it extremely difficult to direct her thoughts to the Friend of sinners. After having commended her to God, I left her—and *in a few hours she was a corpse!*

Theology.

REVIVAL THOUGHTS.

PRAYER-MEETING OF THE NATIONS.—ZECH. viii. 20—22.

AMONG all the texts which speak of the spread of the Gospel, there is not a more remarkable one than this. It records a commotion among the Nations of which it is not easy to form any just conception. If the thing be taken literally, it presents a wonderful spectacle; such, indeed, as the world never yet saw, unless on a very small scale at Jerusalem, and could never have been dreamed of. To bring the matter before the British Churches, we have only to conceive of the movement as European, commencing in England, and comprising the inhabitants of London, Bath, Bristol, Birmingham, Liverpool, Manchester, Leeds, Halifax, and all the other great towns and cities—as pervaded by the spirit of prayer, extending to all ranks, high and low, moved as by the Spirit of the Lord, like the trees of the forest by the breath of the tempest; and all communication opened up to concert measures for united prayer. In addition to England, let the whole of Scotland be considered as exercised in the same way, and that the suppliant millions of both nations should further unite, on set and special occasions, to supplicate the promised blessing.

Let the idea be extended to Continental Europe, and let the movement be conceived of as reaching from Petersburgh to Madrid, with its "many peoples and strong nations;" and let us further conceive of them as universally and deeply excited by the Spirit of the Lord, and in all possible ways to provoke and stir one another up "to seek the Lord of hosts, and to pray before the Lord." This spectacle may be viewed very much as a reality; and in Europe something of this sort is the one great work of the many great and powerful nations. This one thing they do for the time, and it would even seem as if the business of life—Agriculture, Commerce, and the Arts—had been suspended; it looks as if their lamentations were over, and as if life had become one protracted Sabbath, and devotion the great business of mankind. This marvellous unanimity of action flows from perfect unanimity of desire: they are all intent upon one thing; they are seeking for the favour of the Lord as the one thing—the great, the paramount, the all-important object of desire and pursuit. Compared with this all human affairs are as chaff and stubble—as dust in the balance. Thus a multitude of nations form but one body of suppliants for one blessing from the living and true God. What a blessing must it be that commands the thoughts and interests the hearts of such a mass of the human race!

Such is the picture presented by the prophet; and when something very much like what we have here faintly sketched shall have come to pass, these glorious predictions will be fulfilled. Nothing even approaching this has ever yet taken place on the earth. It received a partial fulfilment in the days of the Apostles: the work of that period may be viewed as the firstfruits of the mighty harvest which will one day be reaped throughout the whole world, when the earth shall be filled with the knowledge of the Lord. In conjunction with this subject the words of John Foster are worthy of notice:

"It may not, I own, be perfectly correct to cite, in illustration of the efficacy of prayer, the most wonderful ancient examples. Nor is it needful, since the experience of devout and eminently rational men, in latter times, has supplied a great number of striking instances of important advantages so connected with prayer, that they deemed them the evident result of it. This experience, taken in confirmation of the assurances of the Bible, warrants ample expectations of the efficacy of an earnest and habitual devotion; provided still, as I need not remind you, that this mean be employed as the grand auxiliary of the other means, and not alone, till all the rest are exhausted or impracticable. And I am convinced that every man who, amidst his serious projects, is apprised of his dependence on God, as completely as that dependence is a fact, will be impelled to pray, and anxious to induce his serious friends to pray, almost every hour. He will as little, without it, promise himself any noble success, as a mariner would expect to reach a distant coast by having his sails spread in a stagnation of the air. I have intimated my fear that it is visionary

to expect an unusual success in the human administration of religion, unless there are unusual omens. Now a most emphatical spirit of prayer would be such an omen; and the individual who should solemnly determine to try its last possible efficacy, might probably find himself becoming a much more prevailing agent in his little sphere. And if the whole or the greater number of the disciples of Christianity were, with an earnest, unalterable resolution of each, to combine that Heaven should not withhold one single influence which the very utmost effort of conspiring and persevering supplication would obtain, it would be the sign that a revolution of the world was at hand."

Now for the practical bearing of this prophecy. Is there a man whose eye will fall on these pages who desires that the church with which he is associated shall be roused to such a pitch of holy solicitude as that which is here depicted? Let him take courage; his desire is at least placed within the limits of possibility. If he will but make it the one great object of his own soul's pursuit, he will, without fail, obtain a blessing for himself, and in all probability he will also obtain it for his brother; for to the power of the prayer of such a man there is no limit. It is needful, however, that he should commence with himself. Let him seek till he find a blessing from the Lord, a fresh baptism of the Holy Spirit; and when once his soul has been set on fire, and his faith supplied with wings, he will be in a position to make the first movement, which will be to seek for others likeminded with himself, and if he cannot find them, to adopt the means appointed by God for making them. In the mouth of the man deeply imbued with the Spirit of the Lord, the language which follows will be as lightning: "Let us go speedily to pray before the Lord, and to seek the Lord of hosts." Grace works first in individuals, then in companies, and then in churches. When once the whole people shall come to feel as one man, and begin to agonize at the footstool of mercy, as with one mind and one mouth, it will be seen that the Lord is in the midst, and about to break out as a devouring fire, and on all sides to slay the wicked by the breath of his mouth, that he may make them his own for ever.

In this scripture one thing deserves special and extraordinary notice: the place here assigned to prayer. This is indeed wonderful. It is here presented not only as a great, a chief, a primary thing; but as the sole and only thing about which these nations, with all their millions, are engaged. Everything else is thrown into the shade, and is not considered worthy even of mention. The whole planning and pre-concertion of these many peoples and great nations have prayer only for their end and object. And all precious things desired God alone can and will give in answer to prayer—the prayer of countless masses; forasmuch as the blessings will be comprehensive to like numbers. This matter seems to be perfectly understood by the nations themselves, and the spirit of the bestowment to be cordially approved; it is fully recognized as the appointed means, and, as such, the concern of all is to comply with the prescribed order. All history, observation, and experience shows that there must have been a mighty work on the souls of those peoples, to purge them from their carnality and wean them from self, and render them thus wonderfully devoted to an exercise in its own nature most abhorrent to the human heart. This may be proclaimed the highest triumph of Divine teaching. That which was placed last is now placed first, if not alone, as the mighty instrument for prevailing with God. According to Luther, to have prayed well is to have studied well; and we might almost add, to have prayed well is to have preached well. There is a might in prayer, which has often been proved. John Knox was mighty in the pulpit; but, if possible, mightier at the throne of grace. It was not for nothing that the mortified Sovereign of Scotland averred that she feared the prayers of Knox more than an army of ten thousand men. The men who have been mighty in preaching have always been mighty in prayer; and this might is a very different thing from the might of erudition, logic, or of eloquence. Of these prized properties there may be little in the preaching, and yet it may be mighty, through God, to the pulling down of strongholds. We say, preaching distinguished by the foregoing qualities may be impotency itself for moral and spiritual purposes. The Church of these days requires a lesson, and the Church of the days to come will probably have learned such a lesson. This kind of prayer abounded in the days of Whitefield and the Wesleys: wonderful things are recorded of the fervour, faith, and power of these men's supplications.

STRUCTURE OF PROPHECY.

By James Douglas, Esq., of Cavers.

The Republic of Letters have, for some years, been wondering what Mr. Douglas was about; they have regretted that a mind so opulent, with a pen so skilful, should lie dormant; for although Mr. Douglas has by no means been penurious of his riches, yet he has given but a few fragments of the ore of the rich mine that lies within him. His work on the "Advancement of Society" is, of its class, the finest production of the present century, and would have been read with admiration by Lord Bacon. It is, in truth, in its own way, a sort of "*Novum Organon.*" His works, also, on "The Truths of Religion," and on "Errors concerning Religion," are invaluable. On the merits of "The Truths of Religion," we are pleased to find Dr. Chalmers, in his Posthumous Works, thus expressing himself:

"A collection of sound deliverances on the most important topics in theology, couched in expressions of original felicity and power. I have very great pleasure in recommending this expository of precious things to general perusal."

This is as it should be. The testimony even of a Chalmers was not necessary to attest the power or eulogize the genius of a Douglas; but it is gratifying to find great men duly appreciating the labours of each other. But while "The Truths of Religion" are deserving of such a eulogy, the "Errors regarding Religion" are, in our esteem, even more valuable, presenting, as that volume does, most luminous views of the greatest subjects: "Early Corruptions of Christianity, Popery, Mysticism, Heresies after the Reformation, Infidelity, Present State of Errors, and Universal Christianity." How vast the plan here indicated! how few the men capable of dealing with it! But Mr. Douglas has proved himself quite equal to his self-imposed task, and has presented a body of thinking which would have done honour to a Pascal. Of his celebrated volume on "Mental Philosophy," we say nothing more, than that it is worthy to rank with the great Scotchmen who have shone in that department, —a Reid, a Stewart, and a Brown. But we like things more substantial than Mental Philosophy in this "day of rebuke and blasphemy;" and hence it is the Theology of Mr. Douglas to which we turn with chief delight,—a Theology which, from its scholarly character, and its lay origin, is particularly adapted to meet the case of the higher orders of society, and the more cultivated portion of mankind.

Having ascertained that Mr. Douglas proceeded to the Continent in the close of 1847, in a shattered state of health, with a view to a somewhat lengthened residence there, we had anticipated a record of things he saw, felt, and thought concerning its nations; but the French Revolution breaking out shortly after, and the whole Continent becoming one furnace of revolutionary fire, we presume he had quickly withdrawn, and instead of turning his thoughts to the doings of men *per se*, he turned them to the Structure of Prophecy, which then seemed to be so rapidly fulfilling. Such is our inference from the character of the volume before us.

The treatise contains the substance of Five Lectures on Prophecy, of which the object was, to give a rapid and general outline of the structure of the prophetic writings. From such a man, with such a theme, much was to be expected, and much has been performed. We have read the book with extraordinary interest. The work is framed on the same plan as the introduction to the French Encyclopædia, and the profound discourse of Coleridge, prefixed to the *Encyclopædia Metropolitana.*

Mr. Douglas divides the subject into four successive periods,—the Patriarchal, the Legal, the Historical, and "the Period of the fulness of Prophecy, when the glories of the Messiah's kingdom are most clearly announced, while the splendours of the Jewish monarchy were fast passing away."

Like all Mr. Douglas's intellectual effusions, the views are large, and strongly generalized, and divested of everything extraneous; so that a view apparently brief is, in fact, remarkably full.

Here, then, we have a magnificent chart; but where is the man, or the body of men, to execute it? Unless it shall please God to create and endow a mighty spirit for the express purpose, we shall ever despair of seeing it accomplished in a manner at all to meet the demands of our philosopher. We doubt very much if there is now living any one more capable of dealing with it than Mr. Douglas himself; and as he is still only in his mature prime, we greatly doubt whether his leisure, learning, and genius could be better occupied, than in endeavouring to execute his own idea.

We cannot withhold the lofty paragraphs with which the volume closes, which are as follow:—

"Divine Providence moves in cycles of ascending accomplishment; the whole scheme of the Bible is represented here as a complete period. It begins in Paradise, and it ends in Paradise. Man is deprived of the tree of life; and the tree of life is here fully restored. It is the Paligenesia of Job upon an immense scale; not only has the former prosperity returned, but it is more than doubled; it is augmented to an infinite degree, and in a higher sphere, as much as the heavens are higher than the earth. The preparations of eternity are completed, and the infinite love of God is manifested for ever.

"There remain two practical applications to make; we are to regard the signs of the times, and the point which we have reached in the time of prophecy. Evidently, we are not far from the millennium; there is scarcely anything new to take place betwixt us and that blessed period, except the extinction of Popery, and the fearful fall of the northern hail-storm, (where 'every stone was about the weight of a talent,') previous to the entrance of the seventy-five preparatory years of Daniel, and then 'the earth will be full of the knowledge of the Lord, as the waters cover the sea.' What if Popery is already fallen?—it is no longer at least a political power. We must distinguish between its civil and its ecclesiastical dominion; the last, it is to be expected, will survive the former, and will only be thoroughly rooted out during the seventy-five predicted years. But the little horn is 'frayed' and broken; a dead palsy has seized the Papal King; his head hangs from side to side, and he must be propped up by cushions, to retain even his tottering sceptre in his feeble grasp.

"The northern hail-storm yet awaits us; but there can be no doubt of the quarter from whence it comes. Russia occupies the whole North. The clouds from whence the iron shower is to proceed, wait but the word of command. The artillery and the battalions of Russia are ready to march at a moment's notice, and even now, they impend with their black masses over the whole line of their immense frontier. It is the contest between democracy and despotism, between superstition and infidelity, and both are ready for the death-struggle. Both will find allies in the enemies' ranks, and the warfare will be as confused and intermingled as it is extended. But Russia also must perish, as the rising and double Antichrist of the East, with her emperor and Pope blended in one. After overwhelming, it may be, for a time the democratic nations, she also must receive the poison into her own veins, and will catch the devouring flames herself, while endeavouring to extinguish the conflagration of Europe.

"But what are the signs with regard to the fate of Britain? England was once part of the Roman Empire; and woe after woe impends upon the ancient dominions of the Cæsars. England revolted from the Papacy, and thus seemed to cut off the entail of curses. Those that separate themselves from Rome, separate themselves from her plagues, even at the last hour. 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' But how many of the English clergy and nobility, with an infatuation that belongs only to those who are foredoomed of God, choose the very moment, when the vials of wrath are about to be poured out to the uttermost, and seek to re-enter Rome by the back-door of Puseyism! Like the maddened Jews, at the destruction of Jerusalem, at the very moment when final vengeance impended, crowding within the walls of the devoted city.

"And then, there are not only the judgments of Babylon, but the judgments also of the nations. A time of universal retribution seems approaching, when the wine-cup of God's fury must pass from city to city, and from kingdom to kingdom. There is an awful gloom, but there is hope also, and both fear and hope should animate us to unceasing prayer. We are on the verge of the millennium. Let us then cherish the spirit of millennial prayer. All great things proceed from small beginnings. The dawn of the millennial day will strike some eminences before its light will visit the nations generally. Happy are they who watch for that dawning, and whose spirits are already prepared by the Spirit of God, to welcome that amazing and blissful revolution.

"Jesus is continually saying, 'Behold, I come quickly, and my reward is with me.' As he comes to meet his disciples, so it befits his disciples to hasten forward, and to meet him, flocking to his side as did the apostles, when the storm threatened to shipwreck the vessel. He will

either say peace to the tempest, or peace to our hearts. In either case, we shall do well.

"But there are precious comings, as we have observed before, previous to the Saviour manifesting his power to the astonished and awe-stricken nations. 'Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, which before was preached unto you.' An awful futurity was fast approaching for the Jewish nation at the time these words were addressed to them; but what serene opportunities of Gospel grace, what fertilizing dews from on high, visited the elect of Israel, before the final ruin of the nation! Let us hope and pray for our country, and seek for times of refreshing, while yet it is called to-day. But if the gloom still gathers darker and darker around us, let us not be utterly disheartened; if we lose one country, as Christians, we have still another and a better country, and a kingdom which cannot be shaken, amidst all those earthquakes which threaten to shake the present frame of society to pieces. Towards the close of the Revelation, we have the right temper of spirit inculcated, in which all prophecy should be read, and all accomplishments of prophecy contemplated. 'The Spirit and the Bride say come; and let him that heareth say come; and let him that is athirst come; and whosoever will, let him take the water of life freely.' The people of God seem at this moment to resemble Homer's picture of the almost fainting and expiring warrior; his friends bear him to a gentle eminence; the rising north wind plays over his pallid features, and his eyes open again to light and life. Oh! that the Spirit of God would breathe anew upon us: Oh! that the Spirit would say 'come,' in those thrilling accents that reach the soul! Then the reviving Bride, though in feeble accents, it may be, at first, will say 'come' also; and the invitation will be received and re-echoed, till the Saviour himself comes suddenly into the midst of his disciples, and their hearts shall acknowledge his presence, and their lips be filled with his praise."

WELLS OF SALVATION.

"With joy," says Isaiah, "shall ye draw water out of the wells of salvation." Pure water is often employed by the sacred writers as the emblem of grace. The figure is used in several different senses. Water represents *purity;* and the washing with water, the purification of the soul. "In that day," says Zechariah, "shall a fountain be opened for sin and uncleanness." "Wash ye, make you clean," says Isaiah; and in the New Testament, we read of "the washing of regeneration;" of being "born of water;" and of having our "bodies washed with pure water." The ordinance of baptism evidently implies, among other things, this: as was said by Ananias to Paul, "Arise, and be baptized, and wash away thy sins."

But as water is necessary to the comfort of life, yea, to its very existence, we find it often used as an emblem of *life and refreshment.* "Ho, every one that thirsteth, come ye to the waters." "On the last, the great day of the feast, Jesus stood and cried, If any man thirst, let him come unto me, and drink." And Christ said to the Samaritan woman whom he met at Jacob's well, "If thou knewest the gift of God, and who it is that saith, give me to drink, thou wouldst have asked of him, and he would have given thee living water." And again, "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." And in the book of Revelation, we have one of the sweetest, richest texts on this subject: "The Spirit and the Bride say, come; and let him that heareth say, come; and let him that is athirst come; and whosoever will, let him take the water of life freely."

Another use of certain waters among men is, for *healing diseases.* Medicinal springs are sought after and resorted to all over the world; but I do not find, that, except in case of miraculous healing, any mention is made of water as medicinal, in the Bible. The pool of Bethesda was famous, in the time of our Saviour, for the healing virtue of its waters; but this, we are told, was owing to a miraculous cause: "An angel descended into the pool, at certain seasons, and troubled the water; and whosoever first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had." So also, we read in the Old Testament, that Naaman the Syrian, by the direction of Elisha, was healed of an inveterate leprosy, by dipping himself seven times in the river Jordan. And the blind man whom our

Saviour healed by placing clay on his eyes, was directed to go and wash in the pool of Siloam; and "he went, and washed, and came seeing."

If there should be a miraculous fountain opened in some part of the world, which had the virtue of curing all sorts of bodily diseases, what an amazing rush would there be to reach it, by the rich and the poor! The ways leading to it would be constantly crowded with pilgrims, seeking a cure of their various diseases. The sick and decrepid, as when our Lord was on earth, would be borne by their friends, and bathed in the fountain of life. The superstitious heathen travel hundreds and thousands of miles to visit some fountain supposed to possess a healing virtue; and in some popish countries, sacred wells are visited at certain seasons, by a poor deluded people, who expect healing from waters which possess no healing quality but what imagination gives them.

But when it is announced that a WELL OF SALVATION is opened for the healing of the maladies of the soul, very little interest is felt by most in the tidings. Men are not sensible of their spiritual diseases, and therefore do not seek a cure. Yea, they are under such a direful delusion, that they are unwilling to be healed; they fondly cherish their mortal maladies, and are offended when urged to come to the wells of salvation to be healed.

A few, however, are thirsting for salvation; and they rejoice to hear that a fountain is actually springing up in this wilderness, to which they are freely invited. Such come with joy to the wells of salvation; and oh, how sweet are the repeated draughts of the water of life which they drink in! Others are deeply affected with the conviction of their moral defilement; they ardently desire cleansing. To all such we bring glad tidings, when we announce that "a fountain is opened for sin and uncleanness." Do you ask where? In the Gospel,—in CHRIST, who is the centre and substance of the Gospel.

A WARNING TO THE SCOFFER.

NOT long since, in a certain city, when the influences of the Holy Spirit had been descending on many, a father called on me and stated that his son was in great distress, and anxious to see me.

I immediately accompanied the father, and on entering the young man's chamber found him lying upon the bed, with his face turned from the door, engaged in audible prayer. He did not at first observe us, and continued his entreaties that God would have mercy upon him.

The father spoke to him, and directed his attention towards me, and on taking his hand I asked him if he was sick. He replied, "Oh! sir, my body is well enough, but my soul is sick. I am in the greatest distress on account of my sins, and am unable to obtain any relief. I fear that I have committed the unpardonable sin."

I asked him what he had done that caused him such sorrow. "I have," he replied, "opposed the revival, and made sport of the young converts, and tried to keep my companions away from the inquiry-meeting; and I feel as though God would never forgive me." As he uttered these last words, his eyes filled with tears, and he appeared to be in deep anguish.

I said to him, "My young friend, it is not surprising that such reflections distress you, but still God may have mercy upon you." "Ah! there is no mercy, no mercy for me. I have sinned against such light and such privileges, and so long resisted the strivings of the Spirit, that"—here his emotions overcame him, and he was unable to proceed. I referred him to the thief on the cross, whom the Saviour pardoned, and dwelt upon the freeness and fulness of the atonement. I recited those precious passages of scripture wherein the weary and heavy-laden are invited to come to Christ, and all are urged to partake of the water of life. But nothing that I could say seemed to move the mountain-weight that was crushing his soul. I asked him if I should pray with him. "Oh! yes," he replied, "do pray—pray earnestly that I may not eternally perish." I did so, and while pleading for Divine mercy his suppressed groans indicated his deep distress, and the struggles of his spirit to be released from the pangs of remorse.

On leaving him I promised, at his earnest solicitation, to call the next day. With an anxious heart I again visited him, and found that his distress had rather increased than diminished, and he seemed very feverish and much debilitated. He had passed a sleepless night, and been most of the time pleading with God for mercy. He had no inclination to take either medicine or food, for his mind was absorbed by one overwhelming thought—the awful danger to which his

soul was exposed. I endeavoured to soothe him, and again prayed with him.

The following day he seemed almost in despair, and his fever raged with violence. The intensity of his feelings was evidently consuming his very vitals. He tossed from side to side, and pleaded with me to pray for him. Again I complied with his entreaties, and I used every argument to persuade him to put his trust in the Saviour, and endeavour to compose his mind.

While addressing him I could not but think of the hundreds and thousands of impenitent sinners whom, instead of labouring to *soothe*, we in vain strive to *arouse;* whom the most solemn appeals from the pulpit, and the most awful warnings of God's providence fail to move. Could some of them have stood by the bed-side of this despairing youth —could they have witnessed his agony, and heard his cries, and seen the power of irreligion to blast his hopes, they would have felt that it was no light matter to despise the Saviour, and treat with contempt the strivings of the Spirit.

The next day the young man seemed more composed, but before night such was the violence of his fever, that reason was dethroned. He did not recognize me when I entered the room. His emaciated form, and wildly-glaring eye, and flushed countenance, all told the sad tale that he held his death-summons in his hand; and, indeed, before the week closed, his spirit had taken its everlasting flight.

Reader! did you ever make sport of a companion for being interested in the welfare of his soul, or regard with contempt the means which God has provided and appointed for the salvation of man? If you have, then remember the death-bed scenes, the cries, and tears, and groans of this young man. If you are resolved to neglect religion yourself, I beseech you not to throw obstacles in the way of others who seem inclined to turn their faces towards heaven. Spare your own soul the anguish of feeling that you have dragged others with you down to the gates of death.

A LIVING MORAL ICEBERG.

The loss of religious feeling is a sad calamity. If it cannot be retrieved by repentance, it is a tremendous catastrophe. It is the loss of all that is valuable in existence. It is the loss of heaven. It is the loss of the soul. The subject of it is a sad spectacle to men and to angels. "I can't feel, I wish I could," said a man once, who had outlived the grand and glorious motives of the Gospel, and grieved away, perhaps for ever, the blessed influences of the Holy Spirit; "I have lost the power of feeling, and my heart won't feel." What a spectacle is such a man! He is a living moral iceberg. He is "past feeling," as the Bible expresses it. His heart is frozen up against all the benign and heavenly influences which exert their life-giving power on others around him. Such an one may be an infidel, who has barred and double-locked his heart against the truths of God's Word, and who has closed his eyes to the radiant beams of the Sun of Righteousness, shining in celestial splendour. He loves darkness rather than light, because his deeds are evil. What a fearful destiny awaits such an one! And are these moving moral icebergs, who are past feeling, few in number? Look around, then, on those upon whom the Gospel exerts no apparent influence, who remain unmoved and unaffected, and who are floating along the stream of time like icebergs on the ocean, and as insensible to the wondrous facts of redemption as those cold and frozen masses. The hearts of thousands throb with emotions of joyful hope on earth, and heaven's eternal arches ring with the songs of redemption from ransomed spirits before the throne; but these frozen moral icebergs are emotionless and feel not.

What a sensation of pity and of horror would be excited, to see a fellow-man cold, stiff, frozen, and dead to all the kindlier feelings and sensibilities of our nature, yet moving about day by day among the living crowds around him. And yet are there not those who, from some cause or other, have no feeling, and take no interest in those things which most stir and move the heart of God and all holy beings in the universe? What is the cause of it? Has such an one outlived the motives of the Gospel? Has he lived through revivals only to resist the truth and the Holy Spirit, and become the more insensible and frozen? Such cases, where they exist, are affecting spectacles to the minister of Christ who watches for souls, and to the observant and praying Christian who desires their salvation. In the case of such, says an able writer, "All the invitations of the Gospel have lost their unction, and all the assurances have lost their power, and his conscience then awakens to the dread fact that he cannot be renewed." In this awful case,

have the influences of the Holy Spirit been withdrawn from the Gospel? No. The Gospel has undergone no change. The means of grace have lost nothing. The influences of the Holy Spirit have not quitted the Word, though this frozen, hardened sinner does not find them there. They are, in honest verity, still there, and he might have found them; but they would not enter into combinations which he desired—just as if a man would wish to elicit fire by striking steel, or flint, against an iceberg. He really wishes for fire, and there is fire truly present in the flint, but it will not combine with the iceberg. In a northern latitude a palace of ice was once erected; it was perfectly comfortless, without heat. When fire, so ardently longed for, was introduced, it was extinguished, because it was foolishly wished that the fire would radiate its influences without destroying the ice. The inmates wished to be warm, and still retain their palace. The sinner wishes in the same manner to find genial influences that will save him, without dissolving his heart, or melting away his beloved sins. The influences which are able to save him were really present; but if they developed and radiated themselves, they must destroy his sins; and because they tend to do this, he becomes maddened, stifles their operations, and does despite to the Spirit of grace. He is thus transformed into a moving moral iceberg, over whom angels might weep, as did the blessed Saviour over Jerusalem, and lament his sad and affecting doom and destiny.

SUGGESTIONS FOR THE PRAYER-MEETING.

Would not our prayer-meetings become more interesting and profitable, by varying the oft-repeated language used in prayer? In private devotions, of course, any words or no words will do, so that the heart be rightly exercised; but in public, suitable words are of vast importance, for if the words and phrases employed convey no tangible idea, there can scarcely be prayer at all; it will but remind us of Baal's prophets, who continually shouted, "Baal, hear us! O Baal, hear us!" and yet asked nothing. If, in our congregated meetings for prayer, we ask for nothing, or ask for everything in the same vague, unmeaning phraseology, how can we look out for, or expect an answer?

For instance, some prayers are half made up of the words, *bless*, *blessing*. God is entreated to bless the Church, the world, &c. &c.; to grant his blessing on the pastor, the people, the young, the aged, &c. &c.; that the preached word, the Sabbath-school, &c., may be "blessed;" and all the while, no one can tell what particular blessing is sought for, on behalf of either of these important objects. In the brief but comprehensive prayers recorded in Scripture, such words are rarely used, except in combination with other terms clearly indicating the specific good craved for. Now, if those short and admirable prayers are yet pointed and distinct, surely our much longer addresses to the throne of grace must have words sufficient to allow us intelligibly to express our desires and sympathies at the mercy-seat.

There is another word used too frequently in prayer,—it is, *enable*, or *enabled*. Here the idea is less indefinite than erroneous. For instance, when brethren pray that God would enable men to give attention to the truth; that he would enable them to repent and believe the Gospel; that he would enable them to love, receive, and obey him in his Son; that believers might be enabled to work out their own salvation (or sanctification) with fear and trembling, &c.; that they might be enabled to shine as lights in the world, &c. &c.; does not this mode of expression, although containing truth, if rightly understood, yet, so perpetually recurring, encourage the too prevalent notion, that the hearer may, or rather, that he must, wait until the prayers of the faithful are answered, and the Lord be pleased to give him the ability sought for, before he can perform his duty towards God, or be responsible to him for the neglect of it? We find no such petitions in Scripture; neither our Lord nor his apostles prayed that men might be enabled to be, or to do, that which is pleasing in God's sight. The term does not once occur in Scripture (except in 1 Tim. i. 12, which has no bearing on the subject).

We have, indeed, abundant reason to pray that Divine grace would stir us up to holy desires, and strengthen our determination to do his will; we have much need of his Spirit, to make us willing; but simply to pray to be enabled to do it, is surely to ask what he has already, long ago, and largely granted, to all who have the Bible in their hands, or who live within the sound of the Gospel of salvation.

E. B.

THE SIN OF IDLENESS.

Idleness is the worst of crimes. In the language of a contemporary, "There is nothing which it will not injure, if brought under its influence; the dearest interests of life and the cause of heaven are hindered by its clinging, poisonous rust.

It consumes time! No man has the liberty from Him who holds life in his grasp, to lose one moment of time; the business upon every man's hands demands the employment of every moment as it passes; and it must be employment, or guilt must cling to the skirts of the negligent. There are hundreds of men who, between sleeping and resting, yawning, and dread of labour, lose one-half of every day, accomplish little the other half, and pass the whole of the night in deadening slumbers. These men are criminal in the sight of Heaven, for idleness is forbidden in Heaven's law. I dare any man to prove, from the Scriptures, that he can be an acceptable Christian and an idler at the same time. Read David, Solomon, Paul, and Christ, upon this subject, and conviction is sure.

It wastes an estate. The money and goods of this world are God's, placed in the hands of men, to be improved or increased; and he that allows it to slip from him by carelessness or idleness, is guilty of wasting his Master's property. The parable of the talents given to the servants—to one, five; to another, two; to a third, one;—will precisely illustrate the idea; and the fate of the idle servant, who would not improve his talent, is a warning to all idle men. Many idlers not only waste their property by inactivity in business, but frequently remain listlessly by the fire-side, while their families suffer for the necessary comforts of life; and we are obliged to conclude that they are a stain upon the character of man, and occupy a seat upon the very summit of crime.

It weakens the mind. The sympathies between the mind and body are intimate and universal; and when the latter is inactive, the former will be inactive also: one does not move without the other, and so the man of idleness has long since experienced. A want of proper employment will sink the mental faculties into weakness and lethargy; for idleness is the rust of the soul, biting sure and deep into its vitals, till all that is noble and worthy is consumed. The mind makes the man—without this he is an inferior animal; and he who destroys its powers destroys the worth and dignity of his own nature, and thereby sins against himself and his Maker.

It begets vice. "An idle brain," says some curious body, "is the devil's workshop, in which he works on jobs of mischief and sin, and sends them out amongst the people. Most wise men dread these establishments of his satanic majesty as degrading and destructive in the highest degree; and they put their mark upon them wherever found, and warn the world to beware of their influence. Men, out of regular employment, devise and set up all manner of sin and wickedness."

WHY THE RICH SHOULD BE LIBERAL.

1. Riches are the gift of God; they should be used, therefore, according to his will. "Freely ye have received; freely give."

2. Prosperity is very dangerous. Hence the caution addressed to Israel, "Lest when thou hast eaten, and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thy heart be lifted up, and thou forget the Lord thy God."

3. Judicious liberality is invaluable as a means of grace. "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

4. Many have fallen into great spiritual darkness in consequence of forgetting the declaration of Christ, "It is more blessed to give than to receive."

5. Few men of wealth are called to be heirs of eternal life; for "a rich man shall hardly enter into the kingdom of heaven." It becomes those few, therefore, to acknowledge God's distinguishing grace in a peculiar manner.

6. The possession of riches is very dangerous to children. This is proved by our daily observation. In this way God is constantly showing that money is to be judiciously expended, not hoarded up.

7. The example of Christian liberality is very salutary. Those who see a man of wealth crucifying that "love of money which is the root of all evil," acknowledge the power of the Gospel over his heart and life.

8. The call for money at the present time is very loud. Many young men have been kept out of the missionary field, and many heathen have perished

without hearing of Jesus Christ, because the rich were not more liberal. Shall it be so hereafter?

9. In the case of many rich men, their property is their principal talent. If this, therefore, is "kept in a napkin," wherein do they honour God?

10. Rich men, as they approach a dying hour, often regret having given so little. For one who is soon to appear in the eternal world, it is a sad reflection, "I am going to meet the heathen; and how few will have been saved by my liberality?"

EVERY DAY PIETY.

There is generally more of true piety exhibited in a faithful observance of the minor duties of religion, than in those that excite the notice and applause of men. Improper motives may prompt to public duties, while those duties which escape men's eyes, and are intended only for God's observation, are not likely to be practised by an unrenewed person. There is more piety in the devotion of Nathaniel, when he bowed alone beneath the fig-tree, than in all the ostentatious prayer of the phylactery-adorned Pharisees at corners of the streets. The poor widow, who modestly cast into the treasury her hard-earned "mite," gave greater evidence of piety than did the wealthy Jews, whose golden coins rattled their own praise as they fell into the chest. Desire of applause, pride of consistency, dread of censure, may prompt to external devotedness; but only piety towards God can lead perseveringly and joyfully to the closet, to the chamber of affliction and poverty, to the alleys and lanes, in search of opportunities to do good. This child is dutiful who obeys his father's requirements, but that child is more dutiful who obeys his father's request in little matters, who seeks opportunities to please, and who watches for occasions to show his love. So general obedience may warrant the belief that a man is a Christian, but he furnishes greater evidence of love to God whose full heart overlooks no little thing that may please him or glorify his name. There was no piety in Peter's burst of zeal, when he struck off the ear of the high priest's servant; but there was in Mary's quiet approach, when her raining tears washed the Saviour's feet. The unostentatious duties of Christianity—those that never win public applause—that only find place in the pure tenor of ordinary life, are more satisfactory proofs of the power of godliness upon the heart than any ebullitions of zeal or spasmodic starts of devotion.

Lessons by the Way; or, Things to Think On.

THE OPIUM SMOKER'S PROGRESS.

The first picture portrays a young man, in the full vigour of his health, who has just come into his father's estate, and is giving orders to various traders. The second depicts the young man in his new residence, which is furnished most luxuriously; clocks, vases, and marble tables crowd the apartment. An open treasure chest, filled with silver, is on his right hand, whilst on his left stands his servant, who is engaged in filling a beautifully enamelled opium pipe. The third represents the devotee reclining on a superbly-carved ebony couch, smoking opium; seven harlots are in the apartments, three of these are singing, accompanying themselves on a stringed instrument, not unlike a guitar, two are seated on the couch, caressing the devotee and casting lascivious glances upon him, trying to engage his attention, whilst their other two sisters in iniquity are purloining money from the half-empty treasure chest. In the fourth drawing we see the devotee, clad in a plain dress, looking pale, wan, and emaciated, reclining on a bamboo couch, smoking a common opium pipe; all appearance of wealth has vanished from his abode, the treasure chest is still at his right hand, but, alas, it is completely empty; his wife and handmaid are about the centre of the apartment, the first looking mournfully at her husband, the last with uplifted hand, surveys the empty treasure chest. In the fifth, the devotee sits, or rather lolls, on a rudely-formed couch, his clothes in tatters, the mouth drawn on one side, showing the blackened teeth, apparently gasping for breath, as he leans forward, being unable to support himself. His wife stands before him, and points to their child, who is crying for food, with one hand, whilst with the other she has seized the opium pipe, and is about to dash it on the ground. The sixth depicts the opium smoker selling his daughter to an old hag, who is a procuress; he clutches the dollars eagerly, and is hurrying out of his wretched abode, with his hands to his ears, to exclude his child's shrieks, as she is taken from her home; the old hag grins demoniacally as she points to a common bamboo opium pipe, and to the girl as she drags her through the door. In the seventh we see the devotee, in the greatest distress, begging some cash from a brother beggar, who, as he receives the paltry alms, points to a wretched shed, where opium smoking is going on. The eighth depicts the opium

smoker in the last stage of mental and physical debility. He is a drivelling idiot, every feature distorted and wan; and he is placing *the finger of his dead child in his mouth, mistaking* the limb in his folly for an opium pipe; the wretched wife and mother gazes at her idiot husband and dead child, with starvation and despair imprinted on her countenance. The wife is winding silk, and a China trader offers her some copper cash, pointing to the skein of silk which is half wound; the man's face bears the impress of anger, as if he were reproaching the woman with tardily performing her task. The last drawing represents the father and the child lying dead, the mother dying from starvation, with nought save a tattered mat to cover her emaciated body; whilst through the dilapidated wall a bridal procession can be seen, on which the dying woman turns her piteous gaze, as if contrasting her present position with the day when she was also borne a bride, full of hope and joy, to her husband's home, which had proved to her a charnel house.

THE MOTH.

Almost all animals come into the world covered with clothing adapted to their condition. Man is an exception, because he can clothe himself. He is not, however, the only exception; nor is he the only animal that can clothe itself. The larva or grub of that species of moth which is called the "clothes moth," manufactures as soon as it comes into the world, a coat for itself of hair or wool, and, for the protection of its tender skin, lines it with silk. This is a curious and singular fact. If this coat were the insect's natural covering, it would grow with the the insect's growth: but it is artificial, and some provision, therefore, must be made for its enlargement as the grub increases in size. If additional length only was required, the task would be easy; the covering being cylindrical, all that would be necessary would, indeed, very easily be effected by adding a ring or two at the top or bottom. But the coat must be widened, and this is an operation which is not so easily performed; but the little insect, as if it had learnt the art of tailoring, accomplishes its object with equal ease and success. It begins, as an experienced workman would do, by making two slits, one on each side, in order to give additional width, and introduces two slips of the same materials, to fill up the same space; but it foresees, or at least it acts as if it foresaw, that if the slits were made on each side from one end to the other at once, the coat would fall off; it proceeds, therefore, with caution, and at first slits its garment on each side, only half way down, and when it has completed the enlargement of that half, proceeds in like manner to enlarge the other. What more could be done by a skilful tailor? And be it observed that this operation is performed, not by imitation, for it never saw the thing done; nor by practice, for it is the first attempt! The facts are curious and worthy of attention.

A LESSON FOR MECHANICS.

I am a married man, with a wife and five children dependent on my exertions for their support. Being a working mechanic, my income is (when employed) £1 10*s.* per week. My parents, thirty years ago, were similarly situated, with about one-third of this income. From them I learned a lesson of economy. The great question with me is, what quantity and quality of the necessaries of life are most conducive to promote health, strength, and happiness. Guided by the wise in former ages, and by my own experience, I have long since come to this conclusion—that man's real wants are comparatively few. I have found, therefore, in past years, that two-thirds of my income will sufficiently supply myself and family with the necessaries of life; the one-sixth of the same will meet the casualties of loss of employment; the other sixth, which is 5*s.* per week, or £10 a year, is laid by for sickness or age. This trifling sum, with interest and compound interest, in a few years will make a poor man comparatively rich. Now, I am persuaded that there are thousands of working men, if they would make an honest statement of what they spend foolishly, the amount so spent would be more than I pretend to save, and they are often leaving themselves under the necessity of giving 20 per cent. for pledges of their property, when at the same time they might, by resolution and good management, be receiving, instead of giving, interest for their money. Let these hints be received in the spirit they are given. Let them excite an honest ambition to raise ourselves from that state of degradation in which too many of us are found.

THE INFIDEL'S HOUSE.

Lieutenant Graydon, of the Royal Navy, writes to the British and Foreign Bible Society as follows:

"I would still mention here, that three days after remitting to you my last account, the proprietor of the Hotel Gibbon, in Lausanne, and who has charge of my depôt, paid me 1,015 francs, as the proceeds of sales of some 544 copies sold up to the 31st July last. They shall be remitted, with the general proceeds of sales during the present quarter, in the course of next month. I believe that the Gibbon Hotel is already quite a brilliant and truly rejoicing exception, as it respects the dissemination of holy writ, in the multitudinous list of hotels throughout Europe, if not the world. And is it not an extraordinary exception, when we consider that the hotel bears the name, and is built on the very ground so long and often paced by him who so thoroughly hated the gospel, and did so much injury to its blessed cause? Surely this exception, however unimportant in appearance, is of the Lord! Some 4,000 copies of His word have now been sold in that very hotel. The other day the landlady, on meeting her in the street, told me, 'I have sold several more Bibles and New Testaments since you took the account.'"

DR. ADAM CLARKE'S OPINION OF FEMALE SERVANTS.

Few men enjoyed more domestic comfort than Dr. Clarke; and, owing to the art of managing them, he was generally well served by his servants. He would say, "It is so extremely difficult to get good servants, that we should not lightly give them up when even tolerable. My advice is, bear a little with them, and do not be too sharp; pass by little things with gentle reprehension: now and then a little serious advice does far more good than sudden fault-finding

when the offence just occurs. If my Mary had not acted in this way, we must have been continually changing, and nothing can be more disagreeable in a family, and indeed it is generally disgraceful. 'She is continually changing her servants,' is the phrase by which ill-tempered and unreasonable mistresses are generally characterised by their neighbours and those who know them; and this will equally apply to masters." His opinion of the metropolitan servants was very low. "London," said he, "speedily ruins the best of servants; one London girl will spoil a regiment of those who come from the country; they make it their business to corrupt them—to render them disaffected with their masters and mistresses, and to be discontented with their wages. These are among their first endeavours."

ENGLAND AS IT WILL BE.

It is now the fashion to place the golden age of England in times when noblemen were destitute of comforts, the want of which would be intolerable to a modern footman; when farmers and shopkeepers breakfasted on loaves the very sight of which would raise a riot in a modern workhouse; and when men died faster in the purest country air than they now die in the most pestilential lanes of our towns or on the coast of Guinea. We too, in our turn, will be envied. It may be in the twentieth century, that the peasant of Dorsetshire may think himself miserably paid with 15*s.* a week; that the carpenter of Greenwich may receive 10*s.* a day; the labouring men may be as little used to dine without meat as they now are to eat rye bread; that sanitary police, and medical discoveries, may have added several more years to the average length of human life; that numerous comforts and luxuries which are now unknown, or confined to a few, may be within the reach of every diligent and thrifty-working man.—*Macaulay.*

INDUSTRY IN THE NORTH AND SOUTH.

For all truly industrial purposes, the energies of the white race in the South might be as well utterly extinguished. They have a triple reason for abstaining from labour, unknown in the rest of the Union. They have, in the first place, an enervating climate as compared with that of the northern States; in the next, they are surrounded with hordes of human beings, who are fed and clothed for the sole purpose of working for them; and in the next, which is the most powerful reason of all, labour is considered degrading and dishonourable. In the North the very opposite feeling obtains. There is no class there exempt from work; and a perfectly idle man, particularly if a young man, gets rather into discredit than otherwise. Where all are employed, none can consider it a degradation to be so; and such is the eager pursuit of material well-being in the North, that there are few who can work as much as they would like to do. But in the South, where there is an aristocracy of idleness, few whites have the courage to descend to the level of labour. When to this is added the aristocracy of race, which, when the two races meet, really seems to have its foundation in nature itself, and when the inferior and degraded race is alone the labouring one, the descent is still greater, being not only that from a wealthy and an idle to an industrious class, but also to an identification with a race in every way debased, and who are treated as if it was their highest privilege to labour for their masters. This much at least the South owes to slavery, that the white man, however needy, cannot work for his bread without putting himself, in a social point of view, on a level with the slave. —*Mackay.*

RUINOUS EFFECTS OF SLAVERY.

It requires no anti-slavery predilections, no jaundiced eye, no European prejudices, to recognise the two states of activity and inertness between which the Potomac intervenes, like an impassable gulf. The southerner himself, born and bred in the lap of slavery, cannot fail to distinguish the distance which separates the North from the South in the career of material improvement. Be the causes for this what they may, its existence is incontestible. The change, indeed, commences still further north, on crossing the frontier of Maryland; but bordering, as that State does, upon the free community of Pennsylvania, it has become more or less inoculated with the activity which distinguishes it. It is only when the traveller passes the Virginian border that he becomes thoroughly aware of the difference, as regards enterprise and activity, which exists between the free and the slave States. I am quite aware that the traveller, by this the main route to the South, is not carried through the better portion of Virginia. I now speak not from impressions formed on the railway, but from the convictions which have attached themselves to my mind after thoroughly traversing the State. As compared with some of its neighbours, the whole State seems to be afflicted with some ineradicable blight. In the North, such is the enterprise and such the industry which prevail,—such is the restless activity which is ever manifest, and such the progress, not gradual, but precipitate, which is constantly being made, that the stranger may almost fancy that the scene on which he opens his eyes in the morning is different from that on which he closes them the preceding night. But let him pass into Virginia, and the transition is as great as is the change from the activity of Lancashire to the languor and inertness of Bavaria.—*Mackay.*

NEVER SHOP LATE.

Reader! have you ever seriously considered the sad privations endured by the assistant shopkeepers of various trades? Employed, as thousands of them are, in an impure atmosphere, and always upon their legs from six or seven o'clock in the morning till nine, ten, or eleven o'clock at night; a moment's reflection must show that their condition is one seriously opposed to their health, to their moral and intellectual improvement, to their usefulness, and to their happiness.

Do you desire to remedy this crying evil, and ask how it is to be done? The answer is a very plain one—Resolve never again to be seen in any shop after six o'clock in the evening; and protect (by patronising) those tradespeople who now close at an early hour.

Do this, and induce all whom you can influence to follow your example, and you will have done your part towards the removal of a system which is a scourge to humanity, and being in addition wholly unnecessary, is a foul stain upon the country in which it exists.

Biography.

LIFE OF A VAGRANT.*

The "Life of a Vagrant!" These terms indicate more than the bulk of readers are likely to comprehend. As illustrated by the publication before us, it is a very extraordinary affair. Talk of Fancy! Fancy is to fact as the chaff to the wheat. No romance admits of advantageous comparison with the stern realities of life. We should much like to try the force of this publication on some of the tremulous idolaters of fiction: if we do not greatly mistake, they would, without a breath of hesitation, give the palm to the present very unpretending sketch, above all they ever read. That heart is hard, indeed, which can remain wholly unmoved in its perusal. When we tell our readers that we believe there are few among them who, if circumstances permit, will not be compelled to finish it at a single sitting, they will require no further proof of the interest we felt in it. We presume there are very few that will be able to resist the spell by which it bound ourselves. Much has been said and sung of the charm of a wandering life, and there would seem to be something in it. It is, to be sure, not easy for people of orderly and decent habits to believe in the existence of any such charm. How happiness, real or imaginary, should come out of a condition in which not an element of misery seems to be wanting, it is difficult to tell. We presume the whole philosophy of the subject has been brought forward in the two infamous but once celebrated productions of Burns and Gay; but these productions, however near they may come to the truth, are still, in the main, the creations of the poet's fancy, supplied by imperfect knowledge with which they were furnished from without. But in the work before us we have the tale of experience. Assuredly our Author is no romancer; and were we to state all it has suggested to us, the result would be a volume twice as large as itself. It may be viewed in the light of an experiment upon human nature, both in the individual and on British society.

The Vagrant, Josiah Basset, was the son of pious parents, in decent circumstances; but misfortune speedily brought them into deep poverty, and afterwards lodged him and them in the workhouse. He stammered very much in his childhood, and had all the appearance of an idiot; being, indeed, considered such both by his father and others. He nevertheless took up a knowledge of Letters, and learned by heart some portion of the Sacred Scriptures. Having, with his parents, entered the workhouse, he repeatedly ran away, and made short excursions into the City of London and its suburbs, that he might see a little of the world; and when hunger began to press, and he could find no bread, he returned again to St. George's Workhouse. On each occasion his curiosity extended his rambles, till at length, becoming full-fledged, he set out upon a journey of near a hundred miles. But in due season he found his way back once more, and remained, till, impatient of confinement, he sallied forth never again to return, unless as a visitor, to ask a little casual help. He proceeded from town to town, till we find him, after a countless variety of incidents, in the most northern parts of Scotland. The track of the Vagrant is very distinctly marked out, and all the chief events which befell him minutely recorded, although this was not done till some years afterwards.

The Vagrant's history throws very considerable light on the contrasted aspects of English and Scottish society in relation to the poor. In the South, as the richer country, we are everywhere presented with the arrangements of Law, and the artificial provisions of wealth, to meet the exigencies of poverty. The Churchwarden, or the Constable, or the Justice of the Peace, or the Master of the Workhouse, or the Functionary who supplies tickets for bread and cheese, a pint of ale, bed and breakfast, are the medium through which the Vagrant is almost constantly seen,—the instruments through which society meets him. The ticket aforesaid is generally forthcoming with a frown and a "Be off to-morrow!" The Vagrant is thus largely kept without the circle of society and all its subduing amenities. There is nothing to move, melt, instruct, or raise him. The sum of his advantages is a morsel of food and a kick. In the North it is quite otherwise. Scotland, as a nation, was, at the Reformation, much too poor to frame a

* "Life of a Vagrant." Gilpin.

magnificent system of Poor Laws, even if it had thought it expedient so to do. But she had come to the conclusion that there is a more excellent way, and that, poverty apart, it would have been bad policy. She believed that legal provision was vicious in principle, and must be destructive in its working. She was, therefore, strongly averse to giving the poor, whether all able-bodied or otherwise, a legal right to relief, considering it open to a multitude of objections involving a system of interest, both of the individual and of society. She, therefore, chose rather to leave poverty to the influence of the Gospel than of the Law, which she deemed not only the best method of providing for the existing poverty of the land, but of preventing its spread. The result of the system was to convert every respectable house, especially every farm-house, into a workhouse, and every tradesman and every agriculturist into a relieving-officer. Our Vagrant found this to be the case throughout all Scotland—in the mountain pass, and in the most secluded glens. Speaking of the county of Ross, he says:

The country near the sea-side is cultivated, but the most of the interior is large barren mountains, with here and there a sheep-farm. The inhabitants live and die secluded among barren hills and rocks. If a stranger should make his appearance among them, they treat him with the hospitality of an old friend. They are very strict in observing the Sabbath. Some of them go many miles to hear God's word, and family worship is maintained. Their dwellings are miserable hovels, made of clods of earth, frequently without a door—a piece of old cloth band put to keep the wind out. They have no chimneys to their houses. The fire is made on the ground, and the smoke finds its way through a hole in the roof. Everything inside looks smoke-dried. Many houses I called at I could hardly see in for smoke. They live extremely hard, their food not only being coarse, but frequently scanty. Except here and there a patch of cultivated land, the whole interior of the country is extremely sterile. High bleak mountains and barren wastes, peak after peak here and there may be seen, numerous flocks of sheep grazing on them, miles distant from each other. Secluded among the hills dwell the shepherds, far remote from noise and bustle. Yet barren as these hills are, the Highlander values them, and often may be heard the song of praise to God.

Yet this people, in the lowest stage of human comfort, show themselves to have attained a very high degree of civilization. If a stranger made his appearance, they "treated him with the hospitality of an old friend!" Among these people the stranger *feels* that he is so treated—he feels that the aid extended to him is bounty, not debt; and that feeling is most salutary, tending, as it does, to soften his spirit, and to keep alive within him that all-redeeming power —*self-respect!* Our Vagrant found the spirit even of the Scotch shepherd to be that of a munificent prince; nor was the shepherd of the people, the parochial clergyman, behind the keeper of sheep in these gentle amenities, even towards the half-naked Vagrant:

Sometimes I found my way to a shepherd's house, where I was treated with great kindness —the best in the house set before me, and, if it was near sun-set, constrained to tarry all night, lest darkness should overtake me, and I lose my way before I reached the next shepherd's house. The shepherds are better off for provisions than the land farmers. I was supplied liberally with fresh butter, cheese, curds and whey, and mutton. I never fared better.

"Oh! could I find some place unknown,
Where human feet have never trod;
Even there I should not be alone,
On every side there would be God!"

I came to a small village among the mountains, where I was kindly entertained at the minister's house. It being Saturday, I obtained lodgings, and was provided with food till Monday morning. I was persuaded to attend the Kirk, a very plain building. The service commenced at eleven o'clock, in English. It was attended by people from among the mountains many miles around. Some of the people came twelve and fourteen miles to hear the Word of God. The minister preached on temperance. After it was over, the people came out of Kirk for fifteen minutes to take refreshment, after which they went into the Kirk again, and the minister preached a second sermon in Gælic. All was peaceful; and the next day I walked through the glen, and toward evening found myself near the sea-coast, at the town of Helmsdale, where I had lodged three months before. I returned to the south through the same places I had been in before. I came to the town of Dingwall, in Ross-shire, near which are some mineral-waters. The country about Dingwall is beautiful and well peopled. I called at a gentleman's hall, but was refused assistance. The next day I took a walk among the hills, and gathered nearly two pecks of oatmeal. In returning through a wood, I saw a gentleman's house. I found I had been there the day before. I crossed over the grass-plot toward the gate. I saw a man coming toward me, dressed like a gamekeeper. He asked me where I came from. I told him from England. He asked me what made me trespass on gentlemen's grounds, and what I had on my back. I told him oatmeal. Where did I get it from. I told him I begged it at farm-houses. He said, "Are you not ashamed of it?" I answered, "Yes"—but could not help it. He pulled out his purse, and gave me a shilling, telling me not to let him see me there again.

On the banks of the Spey the Vagrant was invited by a farmer to go to work, which he did most cheerfully, remaining as long as there was work to be done,

and leaving only for the season, with a view to return when it should multiply. Let us peep into the farmer's kitchen, and see how the men of the North spend a winter's eve:

The family in which I lived consisted of the farmer and his wife, two children, and a servant-girl. My master could speak English, but the rest could only speak Gælic. If the mistress wanted me to do anything, when the master was out, it was by signs she made herself understood. About a hundred yards from where we lived stood the house in which my master's father and mother dwelt, with her other son and two daughters who carried on the farm. They would frequently come and spend the evening with us, and teach me many words in Gælic, and would be highly amused to hear me pronounce them. When the nights set in, the men would assemble in one house, and sit in a circle round the fire, conversing with each other, and the owner of the house would sit in a corner, and setting light to a few pieces of fir, cut small, would keep continually adding more bits of wood as they burnt out, thus supplying them with light. After lighting a pipe and smoking a few minutes, he would hand it to the next, and he to another, and so on, till they had all smoked. The women would sit with their spinning-wheels by themselves, spinning while the potatoes were boiling. When the potatoes were done, the good wife would take a few of them on a plate and hand them all round, for every one present to take out. When the visitors were gone, she beat the potatoes together for the family supper, and a wooden jug with milk, and a horn spoon, were given to each person.

It was in the house of this worthy farmer that Divine light first began to break in upon the dark mind of our Vagrant. "My master," says he, "had an English Bible, which I often used to read;" and the perusal was of great service in stirring up conscience, and bringing to mind the lessons of his early days. During one of these seasons of tenderness he felt constrained to write to his poor father, who had no information concerning him. The old man's reply is one of the most affecting letters of the sort that was ever penned; it is full of Gospel sentiment and evangelical bearing, overflowing, at the same time, with Christian and paternal love. Before leaving Scotland for good, we must give one more touch, illustrative of the kindness with which the Vagrant was treated. Speaking of Dingwall and his progress south, he says:

I came into a wood, and after straying some time, approached a noble mansion. As I passed by the stables, a female servant came out of the laundry, and asked where I was going. I told her I was going to the kitchen. She said it was time for me to seek lodgings. It being eight o'clock, I told her I had not seen a farm-house since I crossed the ferry. She took me to the kitchen, and brought me some supper. The family was not at home. She then made up a bed for me in the laundry, and washed the clothes in my bundle. Seeing my feet bruised and bleeding with clambering over the rocks, she bathed them in warm water, put a plaister on the wounds, and left me in the laundry for the night. The next morning she gave me a good breakfast, and, while I ate it, ironed my things, and gave me more plaister for my feet. I then took my leave, and travelled through various towns to Dumfries. I had considerable difficulty in getting lodgings, and was not allowed to stay for a night at several places where I wished to stop at. Having a desire to see my father, I determined on going to London. From Dumfries I went on to Annan, and then through Longholm (where I attended chapel) to Jedburgh. I next came to Wooler, on the borders of Northumberland; thus leaving Scotland, not without grateful recollections of its hospitality.

After an absence of three years, the Vagrant returned to London, just in time to see a brother and a sister of whom he was fond, and who were both then overtaken with sickness, before they died. To add to his sorrows, his poor father soon died also. Referring to his father's recovery and after illness, the Vagrant says:

It pleased God in some measure to restore him to health. I was glad to see him so far recovered, and to contribute something towards his temporal comfort. Having purchased a large stock, I sent them down into the country by wagon. I went, and stayed till all my goods were sold. On my return, I was told that my father had died suddenly of the cholera, and was buried the same day. I felt deeply his loss, bereft now of all that was dear to me in the world. O, my father, thou art gone where nothing will vex thy pure and happy spirit more! Thou hast left a good testimony behind thee, that thou art gone to be with Christ. I deserve to lose thee. When thou wast on earth I slighted thy counsel, and grieved thy spirit by my wicked ways. How often thy fervent prayers have ascended to God on my behalf! No monumental marble, no engraved stone, marks the spot where thy body is laid. No train of mourners, with hoods and scarves, followed thy corpse to the ground. But O, I think I could see thy immortal spirit escorted by angels to heaven, and set free from its prison of clay: thy flesh also shall rest in hope of a joyful resurrection.

We must pass over a variety of events, and hasten to the year 1838, to Beverley Gaol, where we find our Vagrant safely lodged, simply because he was a Vagrant. The interest of the history may now be said to have reached a climax; for here a power descended upon him whereby he was made a new creature. His own account of the matter is so touching and so beautiful, that we cannot withhold it:

The name of BEVERLEY awakens in my mind lively sensations of thankfulness and joy. After the day's work was over, and supper ended, the inmates of the prison were locked up in separate cells from six o'clock in the evening until six o'clock in the morning. At that time of the year, the days being long, there was, for an hour or two, sufficient light to read by after we were shut up for the night. A Testament lay at the head of my bed. I opened and read. The passage to which my attention was directed contained these solemn words of Jesus Christ:—"What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" These words were applied to my mind with great power. I thought, if a man should gain the *world*, and then after death be sent to endless woe, how foolish am I to risk my eternal happiness for *trifles*. I have found the way of transgression hard in this life, how shall I endure the everlasting burnings? O what a wicked life have I led! At this moment the sins of my past life came into my mind. My unkindness to good parents. My frequent acts of uncleanness—the lies I had told—the mercies of God I had abused; and the good resolutions I had made and broken. The burden of my guilt now felt intolerable. The terrors of the law made me afraid. I gave vent to my feelings in a flood of tears. After some time sleep came to my agitated heart. My imprisonment gave me no concern. The salvation of my soul was the subject that filled my thoughts. I began to cry to God for mercy, and felt myself to be a poor miserable sinner. After a few days, a passage that I had learnt at Flint-street School gave me great encouragement. "All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." This seemed just applicable to my case. I saw my own character described as a poor, silly, wandering sheep, straying far from God, holiness, happiness, and peace, in my own way of folly, sin, and misery. Looking at the work of Jesus in bearing the load of my sins, I seemed to have a new view of Christ crucified. Did he die for me? Yes; I am the very character He came to save. I am a sinner, a great sinner; but Jesus died for me. Ought I not to stay till I have mended my life, and then come to Christ? O no, my soul, no more delays; I will go to Jesus just as I am. While confined in my cell, I poured out my soul to Jesus. I felt a sweet and happy liberty, as if Jesus had said to me, "Son, be of good cheer, thy sins are forgiven thee." My darkness was turned to light; my sorrow to joy. I now looked upon Christ with new eyes, as the chiefest among ten thousand, and the altogether lovely; and while I thought on his agonies, and sufferings, and death, my tears would again flow to think that my sins had helped thus to serve the Prince of Peace.

As the Saviour grew every day more precious and lovely to my soul, so sin grew every day more odious, and holiness of heart more and more to be desired. But when I thought of the high standard of piety, holiness, and usefulness, to which believers in Christ are taught in the Holy Scriptures to aspire, my soul trembled at the thoughts of my own weakness and insufficiency to do any good. A poor, despised, wandering beggar, whose mind has been long enslaved with lusts and sin; whose life has been useless, and a burden on society; while confined here I am not exposed to temptation. Food, good clothes and a bed, are here found me, without any care or concern of my own, only to conform to the rules of the prison, while the strict silence enjoined among the prisoners keeps me from hearing anything sinful. I could wish to abide here for ever, out of the way of temptation, care, and strife; but the time will soon come when I shall again be tossed on the billows. During the whole of the month I was there, the turnkeys found no fault with me; and, as the time drew near that I should be discharged, I was sore afraid lest my religion should not stand the test of trials, but in the hour of temptation fall away. I had also some fears how I should subsist, as I had in my heart renounced all sin (the sin of lying among the rest), and as I had not been brought up to any trade, nor accustomed to any kind of labour, and my strength undermined by my evil habits, I saw no remedy but that I must again beg my bread, until God in his providence should be pleased to open a way for me to obtain the necessaries of life by honest industry. I said to myself, if I tell the truth I shall not be likely to excite compassion; I shall neither obtain food nor lodgings; but I am determined, in God's grace, should I be ever so pinched with hunger, not to obtain relief by lying, which is a sin against heaven. But why should I harbour these fears and cares? Dost thou not know, Josiah, that when thou art living in the fear of God, thou art an object of his special care? All creatures wait upon God, and he giveth them their food in due season. Not a sparrow falls to the ground without the notice of your Heavenly Father. 'Tis God who gives the wise men their wisdom, the strong men their strength, and rich men their riches. The same Infinite Wisdom and Power that called into existence, and still upholds the universe, is there to defend thee, and provide for thy daily bread. When thou wert living in sin, God supplied thy needs, and will he not supply them when thou livest in his fear? The hearts of all men are in the hands of God. He can dispose them to administer to thy wants.

The morning that I was set at liberty I rose earlier than usual, and spent some time in earnest prayer to God for his protection. I besought Him rather to take away my life than to suffer me again to return to the paths of sin. After reading a portion of God's Word, I went to my usual work till breakfast; and being liberated from prison, I proceeded to Market Weighton. I called at several farm-houses on the road, but met with a poor reception, on account of my poor, simple tale. It being Saturday, I stayed at Weighton till Monday. Having no shoes, nor shirt, and the clothes on my back all falling to pieces, I did not go to a place of worship. I lodged with a quiet and retired family. There were no travellers at the house, and the Sabbath was spent in secret prayer, and reading the Scriptures and some good books the mistress of the house lent me. My old besetting sin seemed as if it were slain.

The next day I proceeded to Selby. I found it a difficult matter to keep from lying. When going along the road in the morning, I would offer up a secret prayer to God for his protection to my soul against those temptations to

which I was exposed. At night I examined myself, and found, that though I had not yielded to temptation in telling lies, yet I had sinned against God by putting on pitiful looks, when I did not feel distress. Of this I heartily repented before God, resolving in God's grace to renounce that also.

For several days I met with nothing but discouragement, but my mind was supported by faith in God's providence.

I came to Pontefract. The people of Pontefract and its neighbourhood were very kind to me, so that I obtained more by telling the truth than I had formerly done by telling lies. I spent my next Sunday in this ancient town. It was not so comfortable as the Sunday before. A number of travellers were there, who spent the day in wicked conversation, which now was grievous to my soul. I also had great longings in my spirit to go to the house of the Lord. "As the hart panteth for the water-brooks, so panteth my soul after thee, O God." "When shall I come and appear before God?" I had not as yet learnt to confess Christ before men. I strove to conceal religion within my own breast from the notice of others. Yet I could not keep it altogether secret. My care over my words, in refraining from lying in common conversation, and the dislike I showed to all sinful discourse, told me that a great change had taken place in my soul.

From Selby I went to Leeds. I came near to some men that were sitting outside of a public-house. They asked me my trade. I said, "I am no trade, and have been brought up to no occupation. I lived in a workhouse till I was seventeen years of age, when I ran away, and have been travelling ever since." They laughed at me, saying, "You tell a very lame story; you must tell a better tale than that, if you want to get anything." Others said, "I will give you something, for you tell the truth." I stayed three weeks at Leeds, during which time I bought a new shirt and a pair of trousers.

I next went to Bradford, stayed a month, and then proceeded to Halifax. A person gave me a coat and waistcoat. The next Sunday I went to chapel, being the first time since I left Beverley. I was glad to go to the house of God. The minister preached a funeral sermon on the death of the Rev. Dr. M'All, of Manchester. Before sermon they sang a hymn of praise:

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

The preacher took his text from the 12th chapter of Hebrews, the latter clause of the 23rd verse, "The spirits of just men made perfect." He dwelt in glowing terms on the perfection of joy, of love, of knowledge, and of glory, to which the souls of believers attain in heaven. My mind was sweetly refreshed under this sermon. It was the very gate of heaven to my soul.

From this time he became a new creature. His own description of the revolution of which he was the subject is such as will commend it to the hearts of all who have experienced the like teaching from on high. From this time the narrative increases in beauty, instruction, and interest. Never man was found in a condition more at variance with the requirements of the Gospel. Heretofore his right arm, that by which he had excited public compassion, was an arm of falsehood: by this he everywhere opened hearts and homes. The very principle of this vice was now obliterated from his constitution. He had now power over that and every other sin. He now loved the truth, and, at all hazards, spoke it, although he fully apprehended the consequences, as it respected the excitation of public compassion. But the poor fellow wished and hoped to have done with this system. What he now desired was, not charity, but labour, that he might honestly earn his own bread. The difficulty was, till he got such labour to subsist on, how to tell only the truth, and at the same time command sympathy. For to affirm, as he said, that he had been reared up in St. George's Workhouse till he was seventeen years of age, and had no trade, no home, no friends, was a tale soon told, but was little fitted to move the multitude, unless to spurn him. He had, however, now learned to trust in Providence, and he found such trust was not in vain. His path was opened up in a manner that surprised him, and rebuked his temporary fears. The subject of a new nature, he became anxious for the society of the people of God, and to make a public profession of his faith. Circumstances brought him into contact with the ministry of the late Rev. John Arundel, of Union-street Chapel, Borough, Southwark, London. The history of this matter is worth recital:

The day at length arrived when I came to meet Mr. Arundel. I sat in a pew, my heart fluctuating between hope and fear, until it came to my turn to go into the vestry. Mr. Arundel received me with great kindness, and asked me to sit beside him. I told him that I had a great desire to partake of the Lord's Supper, and to join the people of God, but for a long time had been hindered by shame and fear, being such a poor, unworthy character. Mr. Arundel asked me where I lived, and whether I was acquainted with any of the members of the church. I told him that I was quite unknown to any of them. He asked me if any of the neighbours knew me. I told him I was quite unknown to all the neighbours, except the chandler-shopkeeper and the persons with whom I lodged. After some further conversation, he said, "You cannot be admitted to the Lord's table in less than a month, until the necessary inquiries are made. Will that do, Josiah?" I answered, "I wish to be admitted as soon as I can, consistent with

your rules." He said, "You had better write a letter to me, stating your views and experience in religion:" then, taking me by the hand, said, "Good night, Josiah." The next day I wrote a letter, but so badly wrote and blotted that I was ashamed to send it, so I got a fellow-lodger to copy it, and forwarded it to the minister.

I had great difficulty at this time in getting a living, but one thing after another turned up. One day, while looking about the City for a job, I saw some coloured bills on a hoarding, printed:—"Do, Papa, buy me a Holyday Present at Valentine and Crosby's, 172, Leadenhall-street." A thought came into my head that I would go there and ask for a job. They employed me for five days carrying boards. I then sold a little cotton, and for four days found work in turning a wheel. After this, I found employment at the Warm-baths in New Broad-street. I received a shilling a day, and contrived, out of this sum, to help my poor fellow-lodgers. I tried many experiments of living; at last I settled into one, to live upon sixpence a day. My food was—for breakfast, a half-pennyworth of oatmeal made into gruel, a half-pound of bread; for dinner, a pennyworth of potatoes; a halfpennyworth of pot-herbs for supper; four days a week, twopennyworth of butcher's meat, one half of which I gave away to those who had none of their own. I kept twopence for soap and shaving on Sunday; paid threepence per day for lodging, and so saved sevenpence a week for clothes. Three weeks passed away since I wrote to the minister, and, as I heard nothing about it, I thought I was rejected, until one Wednesday evening I was invited by two gentlemen to stay after the service was over. When the people were gone home, one of them told me to sit down, and open my mind freely to them as I would do to a familiar friend. I told them in few words my experience when under convictions; my joy and peace when I was enabled to look to Christ as the Saviour of sinners; the love that I felt to my Redeemer, and growing hatred to all sin, and that God had been very merciful to me. One of them said, that God, in exercising his mercy, had respect to all his other attributes. I replied, that God can and does show mercy to sinners through Christ in unison with all his other great and glorious perfections, holiness, justice, wisdom, and truth. They asked me my thoughts on the Lord's Supper—"Did I think that there was any merit in receiving it?" I replied, "None at all; but I esteem it a duty and a privilege; a duty, because Christ commanded his followers to do it in remembrance of Him; a privilege, because the death of Christ upon the cross, and all the benefits which true believers receive therefrom, are set forth in the symbols of bread and wine, so as to put our faith and love to Christ and his people into lively exercise." After conferring between themselves, they took me by the hand, and said, "We will recommend you to the Church with the greatest confidence." I said, "I hope I shall not do anything that may bring disgrace upon the Church." One of them said, "Trust not in your own strength, but look up to God for the grace of his Holy Spirit, to keep you from falling. You should endeavour to bring others to Christ." We all three knelt down; one of them offered fervent prayer to God for his blessing to rest upon me, preserving me from all sin, and enable me to adorn the doctrines of God my Saviour in all things, and make me an instrument in bringing others to Jesus. I felt my spirits sweetly refreshed by this interview, and looked forward to the coming Sunday with feelings of delightful expectation. The Sunday came, and I went to chapel. Having rose early for self-examination, meditation, and secret prayer, I entered upon the duty of public worship with feelings of sacred joy. I expected one of the persons that visited me to have come to let me know the decision of the Church; but, after the morning service was over, finding that nobody came to me, I concluded that I was rejected after all. I went home quite cast down. At three o'clock preaching commenced in the lodging-house as usual. I went in, and sat down. While the first hymn was being sung, the landlord came to me and called me out, saying, "A gentleman is waiting for you." I went up, and found Mr. Beal waiting for me. He said, "Did you think that you were rejected?" I said, "I thought I was." He replied, "O no; we never reject any, however poor, if they love Christ." I went with him to chapel, and was shown into a pew with others that were received as members at the same time. On taking my seat among the members, words cannot express the mingled feelings of joy, contrition, and gratitude, which filled my mind. Never shall I forget the kind and affectionate address of the pastor to me. Taking my hand, he said, "Josiah Basset, I give you the right-hand of fellowship, and welcome you to this Christian Church. Your path has been through the vale of poverty, wanting many of the comforts, and, sometimes, some of the necessaries of life. May God grant you the true riches." While partaking of the Lord's Supper, I thought within myself, Who am I, O blessed Redeemer, that thou shouldest thus look upon me—one who has lived such a life of rebellion against Thee—who has wallowed in uncleanness: that Thou shouldest shed thy precious blood for me—that Thou shouldest look upon me in my lost estate? O, my dearest Saviour, what hast Thou done for my soul! Thou hast redeemed me to God by thy blood. Thou hast opened the way to God and heaven, and given me a place among thy children. Thy love, gracious Saviour, is more refreshing than wine. Thou hast loosed my bonds. Thou hast set my heart at happy liberty. O, my blessed Saviour, keep me from anything that might bring reproach upon thy cause. Shed thy love more and more in my soul.

From this time the Vagrant went on his way rejoicing. For a time, as is not unusual, he thought all sin was gone, as he felt none of its risings; and notwithstanding his still pressing poverty, he was one of the happiest of human beings, being filled with the peace of God, that passeth understanding. Times of spiritual trial, however, as well as other trial, came; but as his day was, so was his strength. He soon threw himself into the ranks of the workmen of the church. Let us hear a tale of tuition:

It being determined at a meeting of Sunday-school teachers to open a school for ragged chil-

dren on Sunday evenings, in Redcross-street, I was asked to take a part in teaching. With a deep feeling of my unfitness, I agreed to take the alphabet class. As I sat teaching, one of the boys made signs to the rest, and they capsized me off the form. I thought my presence in the school tended to increase the disorder. Often we were assailed with a shower of peas. After the school was over, the teachers assembled for social prayer. I went home much discouraged. As I came out of the school, a number of big lads knocked my hat over my eyes. I stayed away a few weeks, and then returned, and soon felt a growing delight in the work. As I had received spiritual benefit from Sunday-school instruction, I laboured in the pleasing anticipation that some of my infant charge would become devoted servants of Christ, and labour to extend His kingdom, and so, in a spiritual sense, I should see my children's children, and peace upon Israel. I was much pleased with the unity, love, and devotedness of the teachers, and felt the meeting for prayer a little Bethel. A number of the children stayed with us at the service. In the course of time a great change was seen in the appearance of the children. Some were very intelligent, and I had the satisfaction of seeing some, who were in my alphabet class, read the Bible. I was called upon to address the school, and endeavoured, by the help of God, to bring before their minds the great truths of the Gospel, and especially the love of Christ. The teachers had a meeting on Wednesday evenings for mutual religious improvement. We opened the school two evenings a week, for instructing the youths in reading, writing, and arithmetic, and gave them familiar lectures, in turn, upon natural history, astronomy, anatomy, music, and singing. Being invited to become a visitor of the Christian Instruction Society, I was appointed to visit a part of Harrow-street, Duke-street, Mary-Ann-place and court. I found the neighbourhood abounding in vice. I have endured some opposition and ill-treatment on various occasions; but, on the other hand, I had much to encourage me, by seeing several attend chapel, and many children sent to school; the tracts were generally well received, and I was often invited to come in and sit down, and so had frequent opportunities of talking with the most abandoned and depraved on the importance of seeking the salvation of their souls.

A pious, devoted servant of God, at Union-street, asked me if I would undertake to stand with a placard, warning people against Sabbath-breaking, and distribute handbills on the subject. I had much opposition, but gave away sixteen thousand papers, and hope that some fruit will redound to the glory of God. I was often called to visit the sick, and have written an account of several very interesting cases, but I must not give them here.

In this way, and picking up a bit of bread as he best could, by various kinds of honest labour, the Vagrant held on his course, and, by the help of God, continues up to this present time to walk in the truth, and to adorn the Gospel. During nine years he has professed the faith in the church assembling in Union-street, now under the care of the Rev. John Waddington, and having for one of its deacons the well-known and much-respected Benjamin Hanbury, Editor of the "Nonconformist Memorials." His pastor has done excellent service by giving to the public the Narrative, and in the many other kind acts by which the deed has been accompanied, with a view to give it effect for the personal benefit of the poor but interesting and highly-deserving Author. The printers, Messrs. Borwick and Priestley, have acted a part full of generous humanity, which brings to the writer the undivided profits; and two gentlemen have consented to act as trustees on his behalf, to take care of any fund which may flow from the sale of this book, in order to allow him, supported by it, to devote his time to the work of a Scripture Reader. We have doubts as to the success of this part of the business. It contains so much matter, and is sold so cheaply, that unless sold by tens of thousands and by hundreds of thousands, it can realize but little.

Is it not possible that some few hundreds of our readers might be disposed each to contribute a trifle, more or less, from 5*s.* to £5, to be put in the said trust, for the benefit of the Vagrant? We have no doubt, if this matter were set about in good earnest, that Mr. Waddington could accomplish it; or failing this, could not a few individuals be got to subscribe a small sum annually, to support him in his own humble way, in the capacity of a Scripture Reader? We speak, of course, self-moved in these suggestions; but we are satisfied they are both perfectly practicable. The name of the Vagrant, as already stated, is Josiah Basset; and the address of the Rev. John Waddington is 9, Surrey-square, London, where any communications upon the subject, we doubt not, will be gratefully received and carefully attended to.

The Ministry.

A WORD FOR THOSE, THE BEST ADVOCATES OF EVERY CAUSE EXCEPT THEIR OWN—THE CHRISTIAN MINISTRY.

Nothing is more certain than that there is an intimate connection between the state of the Ministry—mental, moral, and spiritual—and the state of the Churches; and that whatever makes for the improvement of the former will always redound, in a measure, to that of the latter. Now, among the many admirable things which characterize the Religious Press of the United States, is the attention which is being paid to the claims as well as the duties of the Christian ministry. In the *New York Independent* we have the following on the subject of

MINISTERIAL VACATIONS.

It is the custom of ministers, especially the pastors of city churches, to absent themselves from their fields of labour at this season for health. There is an obvious propriety in this practice; indeed there is commonly a necessity for it. No class of men need the weekly rest of the Sabbath so much as those who are devoted to constant intellectual labour. Wilberforce attributed his own mental and physical vigour during a laborious public life to his regular repose on the Sabbath; and he has chronicled the melancholy fate of several of his compeers at the bar and in Parliament—who died prematurely, or sank into mental imbecility—through the neglect of that weekly repose. But the minister cannot rest on the Sabbath as other men. To him, both physically and mentally—especially if he is a man of strong emotions — the Sabbath is a labourious day. And if he applies himself faithfully to his studies during the week, in addition to the fatigue of visiting and lecturing, how and where is he to obtain that compensation for the drain on the vitality of his system which is necessary to keep up a healthy and vigorous circulation? Most ministers endeavour to make Monday a leisure day—a day of rest from mental labour. But for a city minister who has a large congregation, and who is actively concerned in the benevolent societies, this is well nigh impossible. With calls, committee meetings, and the odds and ends of a whole week crowded into it under the delusion that it is a leisure day, Monday has often proved to us one of the most fatiguing days of the week.

But there must be compensation somewhere. A man may live for years on this high-pressure scale, and his constitution seem to be unimpaired; but by and by an explosion comes and he is left a miserable wreck. It is like straining a cord constantly to its utmost tension; it holds the weight till we cease to apprehend danger; the most practised eye cannot detect a sign of breaking; but of a sudden it snaps. Perhaps we grow presumptuous, and add to it grain by grain, till it is broken by a feather's weight. Or if it should not break, we may find on removing the weight that the cord has lost its elasticity and strength so that it cannot be trusted for further use. It is like one more strain after the watch is wound up; the chain breaks, the spring snaps, and it runs swiftly down.

To compensate for the want of a Sabbath, a rest day, ministers seek recreation and rest at intervals for several days or weeks in succession. They enjoy "a month of Sundays" for the year. This is perhaps the best substitute that the case admits of, and the change of scene and occupation with the relief from pressure thus secured, has commonly a marked benefit. On the same principle, a man of habits of close mental application, by resting in middle life for six months or a year, and journeying among new scenes, may, humanly speaking, add ten years to his life.

The late David Hale, when in full vigour, used to say that some city ministers seemed to care more for their own health and comfort than for the welfare of their congregations; that he worked as hard as they, and never wanted a vacation; and that there was no place preferable to New York in the summer season. But what was the consequence of his unremitted toil? Though blessed with a vigorous constitution, and capable of extraordinary and protracted mental labour, a single blow prostrated him beyond recovery. Had he yielded to the solicitations of his friends a few months previous to the fatal attack, and taken a voyage to Europe, his valuable life might have been prolonged for years. He died at fifty-seven, though all who knew him supposed he would live to eighty. His disease was without doubt the result of mental labour and excitement too continuous and protracted. This he fully realized in his last sickness. He then remarked to the writer who was setting out on a summer's journey, "I am glad that you are going away from care. It is right. *Take warning by me.* Don't work too hard. Take rest; ministers need it."

But repose is not the only thing, nor the principal, which is requisite to an efficient ministry. The question of support is one never to be lost sight of; and we regret to say that, across the Atlantic, as well as among ourselves, the subject of pastoral support is very imperfectly understood, or, at least, very imperfectly attended to. The *New York Observer* thus writes:

INADEQUACY OF MINISTERIAL SUPPORT.

It is not going beyond the distressing realities of the case to say, that a great portion of the ministry settled in country congregations, are very far from being in the receipt of *competent* support. Referring to this subject the editor of the *Presbyterian Treasury* in his number for October, gives the following extract from a letter which he had received "from one of the ablest and wisest ministers" in that section of our beloved Zion, and pastor of an

important church, and placed beyond the reach of the evil of which he complains.

"I wish the Board would direct their thoughts to a subject of incalculable importance in furthering or retarding the grand object of their contemplation—I mean ministerial support. I do not see how young men can be expected to turn their attention to the ministry, while the vast majority of our congregations make such inadequate provisions for the relief of the Ministry from secular cares. What string to touch to correct the evil I cannot tell; but unless corrected, it will be a miracle if, in the process of twenty or thirty years, a large proportion of the American ministry shall not have become secularized."

Secularized!! Can it be wondered at when a great part of our ministry are actually receiving less for their labours than many classes of mechanics do for theirs, and that too paid more irregularly, and more in the light of a *charity* than as a just due. The truth is that many of our country pastors and their families suffer more real inconveniences and hardships in the way of support, than our Foreign Missionaries in general do, a statement which I doubt not, would be amply verified, if accurate returns were made of the salaries received by the ministers of the two great sections of the Presbyterian Church.

If Presbyteries would make it an order for every pastor and stated supply to send in annually to the clerk a statement of the amount of their salaries, and let the whole be collected and the result be shown to the church at large, then we should know the real state of the case. Frequent and loud alarms are sounded from almost all sections of the church, of the great falling off in the number of candidates for the ministry. But is there not a cause for this? And whatever may be said of other things as producing this falling off, is it not likely that this may have an important influence in producing not only this, but also the deterioration in point of ministerial talent and efficiency of which some complain? The best interests of the church, I feel persuaded, are deeply involved in this matter, and it requires far more attention than has yet been paid to it.

Again; if ministers are to be dealt with justly, consideration must be had for their families, as well as for themselves: they must either have the means of making some provision for those dependent upon them, or that provision must be made through special measures. The *New York Evangelist* speaks to that point in the following paragraphs:

LIFE INSURANCE FOR MINISTERS.

The fact was noticed in the last *Evangelist*, that an insurance had been effected on the life of Rev. N. W. Fisher of Sandusky, by his congregation, before his death. This is proof, not less of their wisdom, than of their attachment. It might remind other congregations of an act of duty, and it may not be inappropriate to suggest some reasons why they should go and do likewise.

Ministers generally have only a support from their salaries, and if a portion of that is used in making provision for those whom the minister loves as his own soul, it must ordinarily be at the sacrifice of comforts which he cannot well spare. If no other provision is made for the support of those who are made dependent on him, it may be his duty to make the sacrifice; but this is a necessity which might be easily obviated by procuring for the minister a life insurance policy.

Such a provision for his family would relieve a minister of much anxiety, which is a great hindrance to his usefulness. Borne down by such solicitude, much of the sympathy that should contribute to his efficiency in his work, is diverted into this channel, opened by the affections, and is lost to the cause of Christ.

It would be greatly for the interest of the churches to relieve their ministers of such a burden and hindrance. Most of the churches can afford to do this. It is not said that every church ought to do it, but most of them can very well raise the small sum necessary to place the family of a minister beyond the reach of want, or of entire dependence on the kindness of friends. Or if it is not expedient for the whole congregation to do this, a few friends may make up an annual subscription that shall meet the case.

Most ministers are too poor to procure this benefit for themselves; much more are they too poor to do without it. It is one which they will almost certainly need, if they have families. They must die at some time, and it is to be expected that some of their families will survive them, to receive the benefit of the insurance. And what would more effectually attach a minister to his people, or his people to him, than such an act of kindness that affords protection to his dearest interests?

The calamity of leaving a helpless family unprovided for is one of the sorest that can afflict the dying bed of the self-denying minister. His profession closes to him the avenues to wealth, as it does the paths of political ambition. There is scarcely any other method, except that of life assurance, in which he can possibly lay up a competency for his family, after his disease, and often his circumstances almost forbid this. It should be borne in mind that such generosity on the part of their people would remove one of the great temptations to ministers to leave their profession, and seek in remunerating pursuits a satisfactory support, and adequate provision for the future comfort of those most dear to them.

Deacons of the Church of Christ!—this is a matter which especially belongs to you. For the most part, you are men of some social position in the Church,—taken in the average of the most opulent class, with all the weight attaching to means; and, independently of this, it belongs to you officially to attend to such matters. Whether financial affairs shall be conducted well or ill, will rest with you; and consequently, whether you shall have the means wherewith properly to provide for the necessities of your pastors, will wholly turn upon your administrative capabilities, and the zeal you possess for the interests of the

Church of Christ. The people will never be behind-hand. We believe there is no case upon record, of a body of deacons, thoroughly competent men, being left unsustained by the people; while, on the other hand, the cases are numerous of deacons who have proved themselves incompetent, and whose negligence has been fraught with the most serious consequences to the Church, in relation to its pastorate. We may cite a curious example: it is that of a minister of great ability, zeal, and efficiency, with a congregation of eight or nine hundred people, having a considerable endowment to boot, comprising a number of farmers and persons in good circumstances.

Now, notwithstanding the endowment, the numerous congregation, and the wealthy farmers; and notwithstanding that the minister's family was very small, and his habits singularly simple and economic, yet the support provided for him was actually short of what was required to meet his necessities. Under these circumstances, he happened to visit a vacant Church, where his labours were highly prized; and it was conceived it might promote the general cause to effect a change. He accordingly received a cordial invitation, with a measure of support far exceeding that which was then given him. He was, of course, in a strait betwixt two; he had no desire to leave a people to whom he was much attached, and deemed it proper to confer with the deacons, intimating that defective support alone could induce him to entertain the application. The deacons met, heard the statement, were very solemn, shook their heads, gave assurance of love, and expressed deep regret that they should lose his services, and were remarkably sorry they could do no more for his support, and therefore must submit to the painful necessity. Now these worthy men ought not to have pursued such a course. Their business was, at once, not to decide, but to convene the Church, and take their opinion upon the subject. But this they did not. However, the minister, faithful to his flock, could not see his path clear to accept an invitation till they had been consulted; he therefore convened them himself, and laid the case before them, when a scene occurred that did the utmost credit to the people, and supplies a lesson to all others like circumstanced. For many years there had been no account rendered to the Church. The deacons were respectable, trustworthy men; they had always wherewith to meet their small outgoings; and so, farmer-like, they jogged on comfortably, taking no thought for the minister or for to-morrow. At this meeting one and another arose to ask how the Church books stood, and were surprised to learn the insignificant and insufficient sum which had been paid to the pastor; one stating, he would at once make his subscription of 6*l.*, 12*l.*; another, his of 5*l.*, 10*l.*; another, his of 3*l.*, 6*l.*; and nine of 1*l.*, 2*l.* Even poor industrious men stood up, and intimated their preparedness to contribute their full quota of what might be necessary. But even this did not satisfy them. Considering their pastor had been wronged, they instructed the deacons to go backward some year or two, so that the rise of salary was antedated, and provision made for the past, the present, and the future. In this way an excellent minister was retained, and is retained, and his efficient ministry enjoyed up to this present hour. Had the minister, however, left the matter with the deacons, he had been gone many years ago, and the Church might have been plunged into the deepest affliction, and the cause of God deeply wounded. We cannot doubt that there have been scores, nay, upon a run of years, hundreds of pastors who have been compelled to remove, who might all, with proper deaconal management, have been retained, and all the evils which have ensued, in many cases, averted.

Essays, Extracts, and Correspondence.

THE GREAT RENOVATOR OF THE NATIONS.

The elder portion of the present generation remember the variety of sentiment which obtained in the world of literature, as well as of religion, so called, as to the best methods of educating the home population, and enlightening distant lands. Amidst the lesser varieties of difference which obtained, there was a line by which all were severed into two classes:—it was found everywhere, that those at home who were opponents of education, or who would give only a smattering of

it, were adversaries of all endeavours to elevate the heathen; they contended, that, to instruct the multitude at home, would be to rupture society, incapacitating persons either for domestic service, general business, or political subordination; and that before you can Christianize the heathen, you must first civilize them. The other class contended, on the contrary, that if education were of a right stamp, it could not be too extensive; that so far from being the parent of domestic, social, and general insubordination, it would prove the well-spring of universal submission to just laws, the source of intelligent obedience to all proper order, whether parental, magisterial, or political. They contended also, that the only real illuminator of the nations was the Missionary; the only medicine to heal the wounds of heathen nature, the Gospel he carried with him: and that so far from his having to wait till the heathen were civilized that he might Christianize them, the Gospel would bring along with it all the blessings of civilized life. On this point there was much contention; but by little and little the din was diminished, and now, the controversy is altogether at an end. It is now a clear point that the heathen must be civilized through the Gospel, or they will not be civilized at all. The late Dr. Chalmers, in the year 1812, speaking on this subject, thus expressed himself concerning the Missionary:

"Nor are the labours of these illustrious men confined to the business of Christianizing. They are this moment giving the arts, and industry, and civilization, to the natives; — they are raising a beautiful spectacle to the moral eye amid the wilderness around them;—they are giving piety, and virtue, and intelligence, to the prowling savages of Africa; and extending among the wildest of Nature's children the comforts and the decencies of humanized life. O, ye orators and philosophers who make the civilization of the species your dream! look to Christian Missionaries, if you want to see the men who will realize it: you may deck the theme with the praises of your unsubstantial eloquence; but these are the men who are to accomplish the business! They are now risking every earthly comfort of existence in the cause; while you sit in silken security, and pour upon their holy undertaking the cruelty of your scorn."

From that day to this, the words of the Orator have been realized by the labours of the Missionary in every part of the world. One of the last testimonies given, and not the least remarkable, is that from the "Mighty Hunter," Mr. Gordon Cumming, of Altyre, whose work, "A Hunter's Life in South Africa," is just published. That wondrous adventurer—we had almost called him madman—from whose work our Penny Magazine of this month presents a number of marvellous passages—amidst his wilderness roamings, found his way to Kuruman, when he stumbled upon the Missionary settlement of the Rev. Robert Moffat. We confess to no inconsiderable pride and pleasure in having such a testimony from such a man—a man of whom we can scarcely give any adequate picture. To know his character, the public must read his book. Assuredly he is no soft sentimentalist, no drivelling puritan. He seemed less a man—a civilized man—than a lion, a tiger, or a bear, or some other ferocious animal, in human form. We have read nothing in the history of romantic adventure so extraordinary. That he was not devoured a hundred times, can only be accounted for by the superintendence of a special Providence. He slaughtered lions, rhinoceroses, and elephants, like sheep, and many a time was he himself in the very jaws of destruction. It would seem as if Heaven had preserved this wildest of hunters, that he might return to his native land and testify to the power of the Gospel, and the glory of Missions.

Let us hear the Mighty Hunter:

On the following day we reached Kuruman, or New Litakoo, a lovely green spot in the wilderness, strongly contrasting with the sterile and inhospitable regions by which it is surrounded. I was here kindly welcomed and hospitably entertained by Mr. Moffat and Mr. Hamilton, both missionaries of the London Society, and also by Mr. Hume, an old trader, long resident at Kuruman. The gardens at Kuruman are extensive, and extremely fertile. Besides corn and vegetables, they contained a great variety of fruits, amongst which were vines, peach-trees, nectarines, apple, orange, and lemon trees, all of which, in their seasons, bear a profusion of most delicious fruits. These gardens are irrigated with the most liberal supply of water from a powerful fountain, which gushes forth, at once forming a little river, from a subterraneous cave, which has several low, narrow mouths, but within is lofty and extensive. This cave is stated by the natives to extend to a very great distance under ground. The natives about Kuruman and the surrounding districts generally embrace the Christian religion. Mr. Moffat kindly showed me through his printing establishment, church, and school-rooms, which were lofty and well built, and altogether on a scale which would not have disgraced one of the towns of the more enlightened colony. It was Mr. Moffat who reduced the Bechuana language to writing and printing; since which he has printed thousands of Sechuana Testaments, as also tracts and hymns, which were now eagerly purchased by the converted natives. Mr. Moffat is a person admirably calculated to excel in his important calling. Together with a noble and

athletic frame, he possesses a face on which forbearance and Christian charity are very plainly written, and his mental and bodily attainments are great. Minister, gardener, blacksmith, gunsmith, mason, carpenter, glazier, every hour of the day finds this worthy pastor engaged in some useful employment; setting, by his own exemplary piety and industrious habits, a good example to others to go and do likewise.

Now we ask our readers to compare the averment of Dr. Chalmers with the recorded doings of Mr. Moffat, and say whether the Orator is not borne out by the Missionary to the very letter, and whether anything be wanted to turn the whole wilderness of this vast world into a garden of God, but the sufficient multiplication of such men as Robert Moffat?

It is now more than eight and twenty years since Mr. Douglas, of Cavers, published his once celebrated "Hints on Missions"—a book somewhat resembling his work on Prophecy just issued, since it is characterized by the same generality, the same profundity, and the same comprehensiveness. According to Mr. Douglas, "the first success of Christianity seems to be owing, exclusive of miracles, to the general diffusion of a Missionary spirit; the second, to the superiority in arts and knowledge; the third, to colonization:—these seem to be the three great sources of conversion with which the history of Christianity acquaints us." These positions he elaborates into a volume. He considered that the Missionary enterprize should be conducted upon the principle of war,—seizing the strong points to form central spots whence light, once kindled, might irradiate from nation to nation with reflected and multiplied brightness. According to Mr. Douglas, to renovate, not a nation, but the human family; to place the moral world upon a new foundation, and to commence an era in the history of mankind, may be the destiny of England, at a small expense compared with the expenditure of keeping nations in subjection by terror alone. For this purpose, he holds that England has triple the resources of all the rest put together. His speculations upon Africa, in connection with Missions, are beautiful and important, as also with reference to Hindustan. He has no desire for the return of miracles, considering that the only miracle necessary is, that Christians should have some concern for the souls of their fellow-creatures.

Things have taken a mighty stride since the publication of the Hints of Mr. Douglas, who, were he now to write, would no longer have occasion to express himself as follows:

Two great, though indirect, means have been mentioned for spreading Christianity—Colonizing, and the introduction of the Arts. It is surprising how little missionaries have availed themselves of the last. With the exception of some Moravian settlements, no instances, till very lately, could be pointed out to an infidel, of what missions had done for the temporal good of mankind. Can we be surprised, then, if men of thought, but whose thoughts are confined to the present world, should despise missionaries, who, instead of reclaiming barbarians to civilized habits, have sunk down to the outward condition of the people to whom they are preaching. And certainly the accusation of indolence is naturally brought forward against missionaries, who will not make the moderate exertions requisite to procure the comforts of life for themselves and those around them. This reproach, however, is gradually wearing off; and missions, though not with any very enlightened and enlarged plan, are gradually introducing the simpler productions and arts among their converts.

This passage is not exactly correct. The genuine Missionaries of the Protestant Church were never chargeable with the course here described. We can point to a Williams and his brethren in the South Seas, and to a Moffat and his brethren in Africa. Mr. Douglas goes on:

Till more exertion of this kind takes place, it is almost hopeless to expect that missionaries, or the directors of missions, will do much to procure such information as would attract the attention of men, who, without being Christians, are well-informed, and benevolent too, as far as kind wishes and kind speeches go, and who take an interest in whatever furthers the temporal welfare of humanity, without impairing their own. Between Christians and those who are called philosophers, a great and impassable gulf seems fixed; while the first are interested in nothing but what concerns the next world, and the second neither care for nor believe in anything but "the world of to-day," as the Mahometans speak. It is rather singular, however, that those who are looking to the future and the invisible are the men of action; and that those, whose only world is the present, have never advanced one step beyond professions of philanthropy, nor made the least effort to introduce the improvements of philosophy into the greatest and uncivilized portion of the world. Still it is to be regretted that Christians will not show them what Christian benevolence can do for the comforts and embellishments even of this transitory life, and thus there might be some common feeling between two parties, who might gain much by mutual intercourse. The missionaries, instead of filling their journals with the experiences of particular converts, which have often more connection with the state of the body than the soul, might be gaining experience themselves of the climate and the country, the modes of thinking, and the preva-

lent superstitious notions of the people by whom they are surrounded.

We doubt not our readers go cordially along with us in our triumph at the success of the enterprize, wherever the principle has been fairly applied. But the work is only begun; the first-fruits only of the harvest of the world have been presented. The great work is still to perform, and for this purpose instrumentality is wanted. The state of British commerce, for some years past, has been such as materially to affect the interests of all Charitable Institutions, and not least those connected with Missions. Now that times are improving, and that money is becoming more plentiful, does it not become the Church to review her position, and to inquire what can be done, not only to advance, but to compensate the Great Cause of human salvation for past deficiencies? We cannot withhold from our readers, in connection with this, the close of the celebrated sermon of Dr. Chalmers, from which the foregoing passage has been extracted. The Orator applied his great argument as follows:

"I stand here as the advocate for the Missionary Society—for the men who are now going to and fro and increasing knowledge, and are preparing ground in so many different quarters of the world for the good seed of the word of God. I have already urged upon you the plea of their usefulness: I have now to urge upon you the plea of their necessities. They have exerted themselves not only according to their power, but beyond their power. They are in debt to their treasurer. Their embarrassments are their glory; and it is your part to save them from these embarrassments, lest they should become your disgrace. It is not for me to sit in judgment upon the circumstances of any individual amongst you. Are you poor?—I ask you to give no more than you can spare; nor will I keep back from you what the Bible says, 'That he who provideth not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.' But the same Bible gives examples of the exercise of charity and almsgiving among the poor: The widow who threw her mite into the treasury was very poor: The members of the Church in Corinth were in general poor;—at least we are told that there were not many mighty, and not many noble, not many rich, among them;—and yet this does not restrain the apostle from soliciting, nor does it restrain them from contributing to the necessities of the poor saints which were in Jerusalem. Throw the little you can spare into the treasury of Christian beneficence. It may be small; but if you give with cheerfulness, it will be counted more than many splendid donations. And as we are among scriptural examples and scriptural authorities, let us offer to your notice another advice of the apostle:—'Once a-week, let every one of you lay by him in store as God hath prospered him.' This brings down the practice of charity to the level of the poor and labouring classes of society. Let me suppose that God enables you to lay by a single penny a-week to the cause I am pleading for,—a small offering, you will allow; but mark the power and the productiveness of littles. If each householder of this town were to come forward with his penny a-week, it would raise for the Missionary Society upwards of a thousand pounds a year. I know that in point of fact they will not all come forward,—that a few are really not able, and that more are not willing. Let me suppose, then, the trumpet sounded, by which all the destitute, all the faint-hearted, all the mockers at piety, are warned away from the cause; and that the number is reduced to one out of ten: There is nothing very sanguine, surely, in the calculation that one-tenth would stand by this glorious cause,—a small proportion, no doubt; but if carried in the same proportion over the face of the country, it would produce for our Society an annual sixty thousand pounds,—a sum exceeding by six times any yearly income which they have yet realized. I wish to exalt the poor to the consequence which belongs to them. There is a weight and an influence in numbers; and they have it. The individual offering may be small, but the produce of these weekly associations would give a mighty energy to the benevolent enterprises that are now afloat in the country. You have it in your power to form such an association; you can hold forth the example of a vigorous and well-conducted system; you can lead the way; you can spread abroad the statement of your success. Be assured that others would soon follow; and the combined efforts of our poor men and our labourers would do more for the cause of the gospel, than all the splendid offerings which the rich have yet thrown into the treasury.

"Let me now turn to the rich, and entreat from them a liberality and an aid worthy of the situation in which Providence has placed them: They have already signalized themselves; and one of the most animating signs of our day is the opening and extending sympathy of the great for the spiritual necessities of their brethren. I call upon them to open their hearts, and pour out the flood of their benevolence on this purest and worthiest of causes,—a cause on which the civilization of the globe and the eternity of millions are suspended. I hope better things of you, my wealthier hearers, than that you will do anything but spurn at the paltry calculations which prey upon the fancies of the unfeeling and the sordid. 'I give so much already!—I am so beset with applications!—I give to the Bible Society; I give to the charitable institutions of the town; I give to the vagrant who stands at my door; I give to the subscription-paper that is unfolded in my parlour; I am assailed with beggary in all its forms; and, from the clamourous beggary of the streets to the no less clamourous beggary of the pulpit, there is an extorting process going on, which, I have reason to fear, will in the end impoverish and exhaust me!' Pardon me, my brethren; I am in possession of no ground whatever for imputing this pathetic lamentation to you; nor do I know that I am now personifying a single individual amongst you. I am merely bringing forward a specimen of that kind of eloquence which is sometimes

uttered upon an occasion like the present; and I do it for the purpose of bringing forward the effectual refutation of which it admits. We do not ask any to impoverish or exhaust themselves. We assail the rich with no more urgency than the poor; for we say to both alike—Give only what you can spare. We hold the question of alms-giving to depend not on what has been already given, but on what superfluity of wealth you are still in possession of. We know that to this question very different answers will be given, according to the principles and views and temper of the individual to whom it is applied; nor are we eager to pursue the question into all its applications. We do not want the offerings of an extorted charity; we barely state the merits of the case, and leave the impression with your own hearts, my friends and fellow Christians. But when I take a view of society, and see the profusion and the splendour that surround me,—when I see magnificence in every room that I enter, and luxury on every table that is set before me,—when I see the many thousand articles where retrenchment is possible, and any one of which would purchase for its owner the credit of unexampled liberality,—when I see the sons and the daughters of fortune swimming down the full tide of enjoyment; and am told, that out of all this extravagance there is not a fragment to spare for sending the light of Christianity into the negro's hut, or pouring it abroad over the wide and dreary wilderness of Paganism—Surely, surely, you will agree with me in thinking, that we have now sunk down into the age of frivolity and of little men. Think of this, my brethren,—that upon what a single individual has withheld out of that which he ought to have given, the sublime march of a human soul from time to eternity may have been arrested! Seize upon this conception in all its magnitude; and tell me, if, when put by the side of the sordid plea and the proud or angry refusal, all the gaieties of wealth and all its painted insignificance do not wither into nothing."

GEOLOGY.

To the Editor of the Christian Witness.

Dear Sir,—To write in a way which involves the appearance of self-commendation is an irksome task. I have gone through ten days of reluctance, but at last I presume to submit a line to your equitable consideration, supporting myself by the Apostle's apology, "Ye have compelled me," 2 Cor. xii. 11.

In the last Number of the Witness you very justly commend Dr. King's recent Work, "The Principles of Geology Explained and Viewed in their Relations to Revealed and Natural Religion." With those righteous encomiums you combine sentiments of great truth and importance, built upon the sentence, "Infidelity has, in a great measure, heretofore, had the whole domain of Geology—a fact which redounds but little to the honour of the Christian scholarship of our land, which ought to be at all times prepared and ready to enter the lists with Infidelity, whatever the field it may choose to occupy," Page 391.

In view of the style of exclusiveness which distinguishes the Article, one cannot help asking, Is the Reviewer ignorant of such authors as Silliman and Hitchcock, in the United States; or of Fleming, Miller, Whyte, Wight, and others in Scotland; or of Sedgwick, Buckland, and Pattison, in England; or of Cuvier, in France; or of Agassiz and Guyot, removed from Switzerland to Professorships in New England? Though only some of these have written explicit treatises on the connection of geological and religious truth, they have all given powerful utterances on the right side.

But the liberty which I reluctantly take is to offer a pleading on behalf of what I venture to call *our own* literature. The Congregational Lecture of 1839 was upon "The Relation between the Holy Scripture and some Parts of Geological Science." This Work endeavours to search out the whole of this extensive and multitudinous subject, with a comprehension which Dr. King's excellent little work does not profess. It has gone through four editions, besides one in America. It has been honoured with the approbation of the most eminent Geologists of our day, in various ways conveyed to me: Sir Roderick Murchison, Sir Charles Lyell, Sir John Herschel, Dr. Whewell, Dr. Buckland, Dr. Mantell, Professor John Phillips, Professor Sedgwick, Professor Baden Powell, Mr. Gray, and Mr. Rennie.

But more gratifying have been the assurances which I have received of services accruing from these Congregational Lectures to the "defence and confirmation" of Divine truth; ignorance obviated, prejudices dispelled, the language of Scripture elucidated, and a right direction pointed out for the study of Nature and the Sacred Word. For one instance I am especially called to be grateful: a person writing to me that not only had his convictions been established of the Divine authority of the Bible, but that he had, by this book, been led to see the glory of the Gospel, and to receive its transcendent blessings.

I am persuaded that Dr. King, who has more than once referred to my book, will not be displeased with you for doing me the act of kindness and justice, by

inserting this letter in the next Number of the CHRISTIAN WITNESS.

Also, permit the insertion of two paragraphs of a testimonial kind. A letter upon "Geology and Revelation," in the *Glasgow Courier* of Oct. 15, 1846, (with the signature "S.," perfectly unknown to me,) combines

"Dr. Chalmers and Dr. Pye Smith, . . . as distinguished writers of the present day, who have treated of the subject. . . . Dr. Pye Smith . . . has studied the science; and his work on the subject of its bearing upon the truth of Scripture shows how well he has mastered it. Both he and Dr. Chalmers admit, to the fullest extent, all that geologists assert respecting the age of the earth; and if the one writer finds that there is no contradiction to the evidences of revelation, the other finds a strong confirmation in its discoveries. No one acquainted with these eminent men but must be aware that, to their other great attainments, they unite the firmest conviction of the truths of revelation, and the warmest devotional feelings."

"Dr. Pye Smith's . . . volume is written in a strain at once pious and philosophical. He has employed much diligence in consulting authorities, and in applying the resources of criticism to the elucidation of Scripture; and to these requisites he has superadded an element which is often wanting in the writings of those who have attempted this subject—a complete practical knowledge of the details of geological science. Devoted to the truths of revelation no less than to those of science, and regarding them both as proceeding from the same Divine source, he will allow of no compromise, distortion, or subterfuge, with respect to either."—*Annals of Natural History, conducted by Sir William Jardine, Mr. Richard Taylor, &c.*, vol. vii, 1841, p. 430.

J. PYE SMITH.

Homerton, Aug. 12, 1850.

P.S. I solicit the further favour of your mentioning a very mortifying error in the book on behalf of which I have been giving you this trouble. It is at page 268 of the Fourth Edition, in a Table from F. Struve's *Astronomie Stellaire*, the last line; where the unit figure has been dropped, and, instead of 3,541, is absurdly read 354.

*** We most readily admit the communication of our much-loved friend and brother, although, as usual, he bears somewhat hard upon us. He will surely allow, that it is no part of a Reviewer's business, in every article, upon any given subject, to rehearse the names of all that may have written upon it. In the present case we had simply to do with Dr. King; and are quite at a loss to understand what our friend means by the "exclusiveness" of the article. For our purpose it was enough, that it included the author in hand. It was, however, very far from our minds to hold forth Dr. King as the first Christian Geologist who had done justice to the subject in its relation to Scripture. We spoke of him only as one of the class; and, for the moment, the representative of it. Had the book of Dr. Smith, instead of the book of Dr. King, been the subject, we should have proceeded exactly in the same way, with quite as much "exclusiveness." We should have conceived that Dr. King would have had no reason to suppose that he and all his fellow-labourers were lost sight of and merged in Dr. Smith. Assuredly, we had not forgotten Dr. Smith—very far from it. Perhaps no man was more alive to his claims and services on the score of geology than ourselves. We may be permitted modestly to doubt whether any portion of the British Ministry paid to it a higher—certainly none a more sincere and unmistakeable—tribute, on its appearance, than ourselves. How many of them have done what we did? How many of them collected a large weekly meeting, for the express purpose of reading and expounding, lecture by lecture, Dr. Smith's own Geology? It may, perhaps, have escaped the memory even of our forget-nothing-friend, that we wrote to him on the occasion, expressing our delight in the book, and stating the means we had adopted to bring it, and the subject of which it so ably treats, before our flock. He may also have forgotten, that he responded to our communication with characteristic promptitude, and generosity, transmitting at the same time a presentation copy of the second edition. Has our friend forgotten this? Reminded of it, is he now satisfied, that no slight was, or could be intended? We are nevertheless much gratified by the interesting letter which his misapprehension has elicited, and hope he may long live to receive many acknowledgments of his usefulness in this and in many other ways, similar to those he has cited.

One word more: Now that our friend is released from pastoral and academic labour, how does he mean to use his leisure and exercise his energies? Are we not to have his entire System of Theology in some three or four volumes? Should he not, without delay, issue a Syllabus, and accept names of subscribers, of whom, without fail, he would speedily receive the goodly number of 2,000? Is not this due to the cause Dr. Smith so much loves, and has so long and so ably served? It is expected by many—it will be hailed by more. Will he not think of it?—EDITOR.

THE DEAF AND DUMB.

No. V.

MIRACLES OF CHRIST.

NONE of the miracles wrought by the Divine Redeemer, in the days of his humiliation, more strikingly display his benevolence, beneficence

and omnipotence, than the cures which he performed on the Deaf and Dumb. In such acts of mercy our Lord seems greatly to have delighted. Indeed, there was no species of miracle which he appears so frequently to have performed as that of making the Deaf to hear and the Dumb to speak:—and the evangelists have recorded some of these cures, not only that men might believe that Jesus is the Christ, and that the people of God might have their faith confirmed in the truth of Revelation, but also, that in after ages Christians might imitate their Lord's compassionate regards and active goodness in affording relief to like instances of distress. For though they have no miraculous powers at command, yet they may cherish the same feelings of commiseration for the Deaf and Dumb, which he so remarkably displayed:—"He has left us an example that we should follow his steps."

I. MARK vii. 32—37. "And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha; that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak."

What a manifestation of the Saviour's mercy and power was this! Who but the Omnipotent Author of our being could have given such effectual relief? "He put his fingers into the man's ears, and he spit, and touched his tongue." His design in this might have been to show that his healing power came from himself alone, and that he who by one word "Ephphatha" had cured the man, must be Divine.

The manner in which the Saviour performed the cure bespoke both the devotion of his mind and the compassion of his heart. Assuming an attitude expressive of his reliance on his Father, and denoting that he acted in perfect unison with Him, "looking up to heaven, he sighed"—a sigh of commiseration for the miseries of human life—and with a dignity and an authority becoming him he said, "Ephphatha," (that is, let thine ears) "be opened; and straightway his ears were opened, and the string of his tongue was loosed, and he spake plain." How passing wonderful, that without the delay of education, or the toil attending learning, the mind of a deaf mute is made to understand a language, which to him previously was entirely unknown; but still more astonishing that he, who was before incapable of utterance, should be enabled at the same instant to put in practice that which the labour of many years can scarcely effect—that in the beautifully simple and sublime words of the evangelist, "the string of his tongue was loosed, and he spake plain." It is added, "and he charged them that they should tell no man." This prohibition was perhaps intended to show that he altogether avoided ostentation, and sought not popularity; that the saying of the prophet might be fulfilled, "He shall not strive nor cry, neither shall any man hear his voice in the streets," and also that he might not needlessly excite the opposition of his enemies, and thereby have his labours of mercy interrupted.

The unbounded astonishment of the people at what they had seen and heard induced them to make known what they were charged to conceal! "The more he charged them so much the more a great deal they published it; and were beyond measure astonished."

Their astonishment, however, was not that of those who saw a thing done which they thought altogether unaccountable. They knew how to account for it, and were persuaded that God himself was the efficient cause of what they saw:—"He hath done all things well."—He hath done everything in the most perfect manner, as they had been given to expect that he should do, who should come assuming the character of the Messiah; for they knew that it had been prophesied regarding him, that when he should come to save those who were of a fearful heart, "the ears of the deaf should be unstopped, and the tongue of the dumb should sing." Accordingly he stretched out the hand of deliverance for the Deaf and Dumb; and so great was the glory of such a work in the eyes of the people, that the inspired writer has paused in his narrative to express in words the burst of admiration which issued from the multitude—"He hath done all things well: he maketh the deaf to hear and the dumb to speak."

II. MATT. ix. 32—34. "As they went out, behold they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake; and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, He hath cast out devils through the prince of the devils."

What an affliction!—A man dumb and possessed with a devil! But what amazing compassion and kindness and power are displayed in his cure! Such instances of mercy, to the miserable and helpless, cannot fail to impart confidence and unspeakable joy to all who entertain right conceptions of the Redeemer's character. Perhaps this man was dumb, not from any natural defect, but from the influence of an evil spirit; for when the demon was expelled, the man was immediately capable of speaking.

The spectators of this stupendous miracle were so astonished that they exclaimed,—"It was never so seen in Israel." Prophets had frequently wrought miracles in confirmation of their testimony, but none of them had ever performed such unparalleled wonders as He had done: and by rejecting such evidence of his divinity they were altogether without excuse. "If I had not done among them," said Jesus, "the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father."

In such cases as this, Christ gave incontestible proofs (not only to men, but also to an order of beings who were arrayed in unceasing and malignant hostility against him and his church) of his Divine mission, which was to issue in the destruction of his enemies, and the final salvation of his people. "Devils were permitted," says a writer, "to possess men, to illustrate the power of Christ in his triumph over them, and to give a convincing specimen of his future complete victory."

The Pharisees not being able to deny facts

that were so notorious, and being alarmed at the language used by the people, in order to stifle further inquiry, said, "He casteth out devils through the prince of the devils." The Saviour seems on the present occasion not to have made any answer to this malicious and blasphemous charge, but shortly afterwards we find him very fully confuting and exposing it. See chap. xii. 24—28.

We frequently find our Lord appealing to his miracles as being sufficient to authenticate his claims to the office of Messiah. Hence when the Jews said unto him, "If thou be the Christ, tell us plainly; he answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me." His appeals were short, simple, and decisive; barely pointing to his works as plain and indubitable facts, which spoke their own meaning, and carried with them their own authority. But while they present incontrovertible evidence of his being the Messiah, they at the same time show forth his glory, and exhibit the perfections of his character, and point him out as one who came not to condemn the world but to save it; for all his miracles (so far as man was concerned) were deeds of mercy and acts of compassion to the helpless and the wretched; and they are recorded that we may learn from them to seek to alleviate the miseries of human life.

III. Mark ix. 17. "One of the multitude said, Master, I have brought unto thee my son, which hath a dumb spirit. And wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away:" or, according to Matt. xvii., "Lord, have mercy on my son, for he is lunatic and sore vexed; for ofttimes he falleth into the fire, and oft into the water." Luke says, chap. ix., "A man of the company cried out, saying, Master, I beseech thee look upon my son; for he is mine only child. And, lo, a spirit taketh him, and he suddenly crieth out, and it teareth him that he foameth again; and bruising him, hardly departeth from him." Mark tells us that "Jesus rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him." Matthew says, "Jesus rebuked the devil, and he departed out of him; and the child was cured from that very hour." And Luke adds, "Jesus delivered him again to his father. And they were all amazed at the mighty power of God."

How complicated the malady of this child! —deaf, dumb, lunatic, and possessed with a malignant spirit, which subjected him to most severe distress! His disease was either produced or taken advantage of, by a demon: "Lo, a spirit taketh him—it teareth him so that he foameth again, and bruising him, hardly departeth from him:" but, at the all powerful word of Christ the demon departs—the child is cured, and the father receives him safe and sound. O ye parents, who regard your children with the tenderness of paternal fondness, what an affliction was this to a father! What painful emotions must have existed in his breast, while witnessing the unusually severe sufferings of his only child! But what transports of joy would he experience, when his son was delivered to him by the compassionate Redeemer, in the possession of all his mental faculties and bodily organs of hearing and of speech! and how grateful would he feel towards his Divine benefactor, when he saw his boy free of disease. Or as one, herself a fellow sufferer, pleading the cause of the deaf and dumb, says, "Let parents, whose children are free from that most desperate of human calamities, give thanks, and as a thank-offering give relief. Parents! little do you know the anxiety of those who have such children; and I entreat you to consider how much you would have had to suffer, had Providence entrusted you with such a charge; but being free from it, let that consideration prompt you to gratitude,—pity and relieve them."

IV. Matt. xii. 22—24. "Then was brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw: and all the people were amazed, and said, Is not this the son of David?"

What a calamity! a human being demoniac blind and dumb. Such misery was never exceeded,—its extent cannot be measured,—it greatly surpasses the most calamitous affliction that can be conceived, and as one remarks, "It may be considered the very wreck of our humanity."

Are any disposed to say, "Who did sin, this man or his parents, that he was demoniac, blind and dumb?" The answer is ready, "Neither hath this man sinned, nor his parents: but that the works of God should be manifested in him." While we remember that all affliction is the consequence of sin, let us not rashly and foolishly imagine, when we see any of our fellow-creatures suffering uncommon privations, that they are sinners above all others: but rather let us consider such dispensations as special appointments of the All-wise Jehovah, to accomplish important purposes of mercy to men.

Once only in the Scriptures do we find dumbness inflicted as a punishment. It was said to Zacharias, "Behold thou shalt be dumb and not able to speak until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season."

Doubtless the wretched condition of the demoniac, blind and dumb man, would draw forth the sympathies of many who beheld his misery; but they could afford him no relief. There was one, however, who not only looked with an eye of pity, but showed himself mighty to save; for it is said, "he healed him, insomuch that the blind and dumb both spoke and saw."

The multitude perceiving what he had done, were astonished in an uncommon degree, and said, "Is not this the son of David?" Bishop Horsley, on this passage, says, "Of these people we may assert, that they were not far from the Kingdom of God. They looked for the redemption of Israel by a son of David; they believed therefore in God's promises by his prophets; and they entertained a suspicion, though it appears not that they went further, that this might probably be the expected son of David."

At the display of Divine power given in this miracle the Pharisees were greatly exasperated, and being afraid lest Jesus should finally prevail, they privately circulated a report, that Jesus cast out demons by a secret combination with the prince of demons. "But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub, the prince of the devils." Nothing can be more conclusive than the argument used by the Saviour, (verses 25—28) showing that if Satan

aided him in casting out devils, the infernal kingdom was divided against itself, and could not stand.

The instances of our Lord's goodness to the Deaf and Dumb, which have been noticed, are but a specimen of what he did, when he was on earth, for such children of calamity; for we read in Matt. xv. "And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: insomuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel."

If the same mind be in us that was in Christ, we will, according to the ability and opportunity which he has given us, afford assistance to cases similar to those he relieved,—delighting like Him to do good, and to communicate happiness.

Edinburgh, July. R. K.

BUILDING SOCIETIES.

Sir,—As one of the solicitors to the Isle of Wight Perpetual Benefit Building Association, my attention has been drawn to an article contained in your last Number, in relation to the beneficial results of these societies. Being directly and professionally connected with the Association to which I refer, and having been a reader of your periodical, I may, perhaps, venture to say a few words in the Christian Witness relative to the subject in question; and which, taken as they are intended, by way of advice, your contributors are welcome to without professional fee—a piece of Christian benevolence which *even lawyers* sometimes confer.

The time, Sir, has long ago passed by when individuals might have been heard disparaging Building Societies, as institutions calculated to injure rather than benefit our fellow-men. Their principles have been too long tested, and their advantageous ends too infallibly secured, for thinking men and men of business not to aid forward their laudable objects. And I doubt not that many a Christian person who may read this communication will not only give credence to such views and opinions, but will corroborate the assertions I have made by considering the temporal advantages he himself may have secured by being identified with the operations and tendencies of these associations. When the Christian, Sir, tells us that he relies upon Providence, and that his prayer to God is that he may have neither poverty nor riches,—desirous as he doubtless is of being decently attired, sufficiently protected beneath the roof of a comfortable abode, and somewhat independent of his fellow-men, he knows also that the providence of Jehovah works and operates simultaneously, with every legitimate endeavour to secure what of this world's goods may be necessary for the comfort of himself and his family. It is a desirable thing that every man, *and every Christian man too*, should, if possible, become the owner of the house in which he resides, and, if he act prudently and with caution, he may do so. I may be permitted, Sir, to give your readers the following extract from the prospectus of the society to which I professionally belong; which is a second association, the first having flourished so much that a second became necessary. The prospectus says:

"Among the numerous cases, all of a favourable character, which the Directors have already acquired a knowledge of, they are desirous of giving publicity to two, 'facts being stubborn things,' as tending clearly to exhibit the great advantages, and certain beneficial results, of the prudent employment and investment of small sums with a well-conducted building association, and which they are also anxious to see operate as an impulse with the middling, working, and humbler classes of society.

"A. (now a shareholder in the original Isle of Wight Building Association) was the tenant of a house under a repairing lease for 14 years, at £35 per year; he had an opportunity of purchasing it, and has, in fact, bought it, at a sum he has borrowed of such association on nine shares.

"The following is the result:

	£	s.	d.
His subscriptions on 9 shares amount to £2 14*s.* per month, and per year to	32	8	0
And as the association will terminate in 12 years, the total cost to him will be	388	16	0

	£	s.	
He saves in rent per year .	35	0	
But now being the owner he has to pay the ground-rent of £7 per year . .	7	0	
Reducing his saving per year to	28	0	
Which, multiplied by 12, makes .	336	0	0
	£52	16	0

"So that at the end of twelve years, the house (the term of which he can perpetually renew, on the dropping of a life, at the small sum of £14,) worth three hundred guineas, will be absolutely his own for £52 16*s.* only; a saving being effected of more than £250; and should the Society, as is probable, wind up in eleven years, the house will cost this shareholder no more than £24 16*s.*

"B. (another shareholder in the Isle of Wight Association) is the tenant of a miserable mud-wall unwholesome hovel, at 3*s.* per week; he is a labouring man, with a family, but has taken two shares, on which he is now borrowing of the Association. The proceeds will enable him to build a house far superior to his mud-wall cottage. This will shortly be his improved position:

	£	s.	d.
He will save in rent 3*s.* per week, and per year	7	16	0
In 12 years he will have saved in rent	93	12	0

	£	s.	
His two shares will cost him 12*s.* per month, per year .	7	4	
His ground-rent will be 10*s.* per year for a 1000 years' term	0	10	
Making together per year . .	7	14	
In 12 years	92	8	0
By which he will effect a saving of .	1	4	0

"Or, if the Society should wind-up in eleven years, eight guineas; and, independent of the increased comforts he will enjoy for such period, in a good cottage with garden-ground attached,

in a good and healthy situation, the property will, at the end of that time, *be his own, free,* at the nominal rent of only 10*s*.

"These are illustrations in truth and in fact, and are put for the purpose of showing the tradesman and the working-man, however humble, that the fault is with *him,* if he does not indeed become his own landlord, and that without delay."

I shall not trouble you, Sir, with further citations, but leave the above facts to speak for themselves. And, in conclusion, I would say to your readers, be cautious as to what Society you belong to, as there are, alas, too many associations, whose constitution and rules bespeak ignorance in their originators, and whose promises are never likely to be realized. Should this letter meet the observation of any Christian men in this island who may be subscribers to your periodical, and who should feel it necessary for their own benefit and for that of their families, to get into possession of their own domiciles, I shall be most happy to put them in the way of acquiring every information in relation to the prosperous Society with which I am connected. I am, Sir, yours faithfully,

GEORGE PRINCE JOYCE.

Newport, Isle of Wight,
5th August, 1850.

INDEPENDENCY IN KETTERING.

SIR,—Your notice of the Year-Book in the CHRISTIAN WITNESS has induced me to send you the following particulars, hoping it may be inserted in your valuable periodical; and then, it appears to me, it is probable that it may, from that source, find its way into that valuable organ of Congregational Independency that is issued by the Union yearly, and which, I think, grows better and better as years increase.

I am, dear Sir,

Your obliged servant,

Kettering, Feb. 4, 1850. JOHN SPENCE.

The Independent Chapel, Kettering, Northamptonshire, was built in the year 1723, and capable of seating 800 persons. The first pastor of this church was the rector of the parish, Mr. Maidwell, who was ejected at the time of the passing of the Act of Uniformity, 1662. The church and congregation prospered greatly under his ministry. The accommodation in the chapel in which he laboured becoming inadequate to contain the persons who were desirous of attending a Nonconformist place of worship, and Mr. Maidwell's successor, Mr. Saunders, being a minister greatly beloved, it was found to be necessary to build another place of worship, which was done at the time before stated, 1723. This place has been the scene of the labours of some of the most devoted servants of Christ who ever lived—they were ornaments in his church, and an honour to our denomination. The pastorate of this church was held by the late Rev. T. N. Toller for the protracted period of forty-five years, and his eldest son, the Rev. Thomas Toller, has, from the death of his beloved father to the present time, held the pastorate, which is fast approaching thirty years—the father and son's united ministry, in one place, extending over *three-quarters of a century,* during the whole of which period the most unbroken harmony has existed between the pastors, church, and congregation.

During the past year the present congregation have effected extensive alterations in their place of worship: it has been entirely renewed, and other comfortable accommodations have been secured, without destroying the standing mementos of its antiquity. They have also erected very spacious school-rooms, with suitable Bible class-rooms, capable of holding 500 children, and fresh arrangements have greatly increased our accommodation for the children during Divine service; while we have secured 150 additional sittings, and also some first-rate *free* sittings, in addition to what there was before. The front of the chapel has been paved with Yorkshire stones, and about 90 feet of pallisading erected.

The cost of the alterations has been near £1,500, and the balance that has to be provided for is now about £250. The place was re-opened October 3, 1849, when Rev. G. Smith, Poplar, preached a most eloquent sermon in the morning, and Dr. Reed preached in the evening. The attendance in the evening was about 1,400 persons.

Everything in connection with the alterations has gone on harmoniously, and all persons seemed with delight, from the most wealthy to the very poorest, to do their part in the good cause; "yea, the people had a mind to work." O Lord, send now prosperity!

It is with great pleasure now that we look upon the beautified state of the old Independent Meeting-house, and cannot but rejoice that though it is from this place that the three other dissenting interests in the same town took their rise (and in this we rejoice), that the parent stock is not deserted, nay, but is still crowded with a most attentive auditory, and enjoying the ministry of a faithful and talented servant of Christ.

IMPROVIDENT MARRIAGES.

No. I.

SIR,—Your number for August contains an excellent article on improvident marriages, which are undoubtedly a cause of great misery; as is well seen, on a large scale, in Ireland, as compared with Scotland; and respecting which I send you two or three *facts,* coming within my own personal observation. I well remember a woman, in circumstances of great destitution, whom I attended (gratuitously, of course,) in her first confinement. On inquiry she confessed that, on the day of marriage, they had not money enough to buy a supper. A few weeks ago a young woman applied to a medical charity, on account of a sick husband, who had been out of work *four months,* and to whom she had been married *three weeks.* They were living, for the present, on their parents; when the latter were tired, they must go to the Union. In due time, no doubt,—should it be with the husband in months to come as in months that are past,—the parish would have to pay a surgeon for helping into the world an additional little mouth; and all three must be supplied with food in health, and physic in sickness, at the expense of "their friends and the public in general."

Another woman, a short time since, made application for "the box," with a view to her approaching confinement. On being questioned as to her husband's circumstances, at the time of marriage, she candidly replied, "It 's no use telling stories—we hadn't half-a-crown between us!"

There is a great deal of "amiable weakness" and sentimental silliness abroad on this subject; but the path of prudence is the path of duty; and that path is sufficiently clear—*Let no one plunge into the expenses of a family, without a fair prospect of paying his way.*

Malton. N. R.

No. II.

Sir,—I was glad to hear you say that you intended to direct your attention to the subject of improvident marriages. I can bear testimony to the truthfulness of your Correspondent, a Registrar of Marriages. I have been in the same official capacity for thirteen years; and have well known the circumstances under which many marriages have taken place. It is very often the case that part of the fee is wanting, and in some cases no fee at all. And in one that occurred lately, I was told that the parties married knew not where to obtain food for breakfast; of course, I had no fee.

But what shall be said of members of Christian Churches who thus act? I have known many respectable sabbath-school teachers, male and female, exerting a beneficial influence, rising fast in the scale of moral excellence before marriage; but soon after, their usefulness is at an end, and these same parties, when affliction or disaster has come upon them, are looking to the Church to help them. So that the Church, in one case, is made to suffer for the folly (shall I say, wickedness?) of such members; and in the other, the more provident have to pay for the folly of the improvident, in the shape of poor-rates.

I hesitate not to say, that an amount of mischief, of the most alarming kind, is constantly arising from this prolific source.

Dear Sir, lift up your voice against this growing evil, and you will have the thanks of many.

I am, dear Sir,

Your's respectfully,

J. Fellows,

Registrar of Marriages.

Bilston, Aug. 4, 1850.

Review and Criticism.

The State and Prospects of Jamaica; with Appended Remarks on its Advantages for the Cure of Pulmonary Diseases, and Suggestions to Invalids and others going to that Colony. By the Rev. David King, LL.D., of Glasgow. Johnstone and Hunter.

The subject of this volume divides itself into two parts, the secular and the religious; but, of course, on many points these parts are so blended, that they cannot be classified under either; so that all a Reviewer can attempt is, to give a general glance at the chief divisions.

Dr. King deals very sparingly in illustration. His thinking, although almost stenographic, requires it not. Nor is this all. Although Dr. King is a man of superior eloquence, he is, to an extraordinary degree, endowed with the gift of rhetorical abstinence. There are but two or three passages, and these very brief, in the whole volume, in which this power appears—occasions on which the writer's wrath is somewhat aroused by the evil and the misery which come before him. Dr. King felt the theme was not one for rhetoric, but for logic; and on this ground the book will commend itself to every man of sense to whose hands it may come.

On the present occasion we shall confine ourselves to the religious view, having already discussed matter of a more secular character in another and more suitable medium of communication. The subjects of chief importance fall under three heads: the negro character; the causes of religious declension; and general reflections on the whole, as to the West Indies.

NEGRO CHARACTER.

The effects of slavery are burned, as with a red-hot iron, into the negro character. Time, truth, and death, will doubtless, in the end, succeed to eradicate them; but it will be the work of generations. On the subject of social purity, Dr. King has thus expressed himself:

SOCIAL PURITY.

Unless where the influence of missionaries predominates, little respect is paid by the blacks to the marriage relation. And this absence of domestic ties explains much of the iniquity and degradation which are prevalent. Illegitimate children are readily abandoned by fathers, and poorly provided for and superintended by mothers. The consequent neglect of offspring, especially in times of sickness, is so exterminating in the colony, as to cause some diminution of the population, where we should naturally expect its constant and rapid increase.

But how can we expect the negro to esteem the nuptial compact, when we remember that in the time of slavery it was almost unknown? Where scriptural instruction caused it to be understood and desired, it was not unfrequently prohibited; nay, the expression of a wish for it

was relentlessly punished. A missionary, in whose word I can thoroughly confide, informed me that four negroes, who had attended for some time on his instructions, intimated to him their earnest desire to marry the women with whom they were living in concubinage, and expressed to him their hope that he would intercede for them with their masters to have the measure sanctioned. He wrote a respectful letter to the proper authorities, soliciting their acquiescence, and despatched it to its destination on a Saturday forenoon. No notice of the communication was taken till Monday, when the four negroes were called out, stripped, and lashed, and then told to show their bleeding backs to their parson, and acquaint him that this was the answer to his letter!

The prohibition against marriage extended to whites as well as to blacks. A book-keeper or overseer perilled his situation by marrying without the consent of the attorney or proprietor; and usually it was vain to solicit any such concurrence. To the present day difficulties are occasionally interposed by the same parties to the formation of the nuptial union; and I was requested, in one case, to use my influence in obviating this kind of opposition. An attorney agreed to wave further resistance to his book-keeper's wedding, on the whimsical condition that I should accomplish a considerable journey to perform the marriage ceremony!

When such was the state of the whole colony, when fornication and adultery were everywhere practised by the lords of the soil, and the imperious agents of their pleasure, who could expect the seventh commandment to be regarded by the negro, or what could be looked for from systematic and penal suppression of its observance but the desertion of females, the neglect of progeny, and the general dissolution of morals by which Jamaica is now afflicted?

Speaking of the negroes as a race, Dr. King considers them destitute of the capacity for authority and rule; although the negro admits of very considerable culture, and there are among them some splendid men; but, as a whole, they seem born to serve, rather than to govern. The conclusions the author has reached are thus recorded:

CAPACITY FOR RULE.

If they are elevated to superintendence, and have a discretionary charge assigned them, then they become vain, irascible, capricious, or they fail in the more important province of moral principle. The reader must here, however, be reminded of the distinction already made between coloured people and the pure African race. The people of colour are mostly the offspring of planters by their black housekeepers, or other females on the estates. "Every white man on an estate was allowed to have his concubine from among the slaves, commonly under the term 'housekeeper,' and thus added to the property a family of coloured children. But here the evil did not end. The great bulk of such fathers had neither property nor natural feeling enough to purchase the freedom of their children, but, when they removed from the estate, left their offspring in bondage behind them; when they knew that their daughters, being generally considered unequal to the hard field-labour of the negroes, would be reserved as the more suitable, for the same connexion with future overseers and book-keepers as that in which their mother had been placed with themselves. Thus, through one generation after another, each shade removed from black would the more certainly render these unprotected, and comparatively innocent females, victims of this iniquitous system.'* Even planters who could not plead poverty in excuse for their unkindness, did not always liberate their coloured children: and it is dreadful to think, that rich and boastful nabobs had, in many instances, an enslaved progeny. The slaves who were brown, were not, however, placed on the identical footing with the negroes; they served in the house, and not in the field, and they were frequently made of some consequence in domestic establishments. Now that freedom is the law of the island, many of them are a most inefficient section of the population; they will scarcely stoop to shake hands with the blacks, whom they regard with disdain. Still less will they toil with them side by side in the out-of-door husbandry of sugar and coffee plantations. They are gentlemen and ladies, allied to the aristocracy of skin; and they will rather pass their time in dignified indigence, or pine away and die, than live comfortably on the fruits of diligence.

PRIDE OF COLOUR.

As regards the superciliousness of the brown people, it is no marvel, since so many privileges attached to a fair complexion, that even the illegitimate descendants of the privileged parties should claim a participation in their honours, and should deem their half Saxon descent and partial whiteness reasonable grounds for treating haughtily their Ethiopian fellow-subjects. The intermediate position held by this class accounts also for their dissimilar lots in life—explains why some of them, having notions of dignity, and nothing to support it, exclude themselves from industrious callings, and waste their time in lounging indigence; while others of them, being well educated, and related to genteel families, and brought within the ambition-stirring influences of the upper orders, rise to the first rank of West Indian colonists.

As regards the negroes, it is obvious that a state of absolute subjection was a wretched seminary for learning the principles and acquiring the habits of superintendence; and that when intelligence, and morals, and hopes, were all perverted and debased, it must require a concurrence of very favourable circumstances to rescue even genius itself from such crushing adversities. To this day the negroes are, in a great measure, a race by themselves. A mulatto despises them, and will not accompany them to the field of labour. They enter the families of white people to perform menial offices for them, and then retire to their own huts, to maintain their old intercourse, prejudices, and usages. If any lift them up and show them deference, a change so great is trying to human weakness. The *protegé* is liable to have his head turned, and to show the giddiness and instability of unproved, unexpected, unprepared-for elevation.

It is alike curious and pitiful to see

* Jamaica: Enslaved and Free, p. 122.

pride of colour so quickly creeping in, where it might least be expected, and not a little remarkable that a state of things should naturally arise in the West Indies, under British influence, so exactly analogous to that of the Slave States of America, so reprobated by British benevolence. The spirit of our Author kindling within him as he perused these humbling facts, it finds relief in the following brief burst of beautiful eloquence:

EFFECTS OF SLAVERY.

If these observations be just, they give us appalling impressions of the lasting mischiefs of bondage. Like the serpent, it leaves its poison in its wounds; and when you have relaxed its bite, and extracted its fangs, you have still to contend with its deadly venom. Nor is the body the sole subject of its injuries; it vitiates man in his whole being, and harms him most in his highest nature. They see a small part of slavery who look only on its chains; they know little of its miseries who think only of its lash. Its worst irons are those which enter into the soul, and its direst scourge is its mental destructiveness. The man who made may break its external yoke, but he cannot rekindle the lights of reason which he has extinguished,—he cannot cement the spring of action which he has broken. A vast machinery of benevolence, and a long course of ages may be indispensable, unless a miraculous power shall interpose, to repair this moral damage, and enable us to recognise, in the abused prey of tyranny, the members of that co-angelic order of beings whom God crowned with glory and honour, and set over the work of his hands.

Dr. King, in taking a rapid glance throughout the various missionary communities, states facts of a most painful character respecting all, but especially the Methodists and Baptists: concerning the former body, he states, that while the Jamaica Mission last year raised only £990 12*s.* 11*d.*, the sum necessary to sustain them was £5,496 18*s.* 3*d.*; intimating, at the same time, that there has been a decrease of missionaries, and that the mission has been affected so seriously that no fewer than nineteen schools have been discontinued.

Dr. King specifies a very curious fact in the negro character, which would appear to be the gift of Providence, to prepare him for his hard lot. The black seems much less than the white man, dependent upon circumstances for felicity; his happiness, or whatever it may be called, has its foundation within him, and seems to arise from a sort of asinine element in his constitution, rendering him insensible to the calamity of his lot. Let us hear Dr. King:

A reflective slave would be a miserable being. With no small show of reason, it might be urged that the negroes, in their time of bondage, excluded reflection, in order to mitigate their miseries; and were thus led to foster that easy, unthinking temperament by which they are now distinguished. I have no wish, however, to push even a just principle beyond its proper limits. The profounder sentiments, where they exist, may be called into exercise by afflictive as well as by propitious circumstances; and I am disposed to think, making ample allowance for numerous exceptions, that the negro is constitutionally defective in depth of feeling and all mental qualities which are denoted by such words as *gravity* and *seriousness*. It is so far an advantage to them, that they are not very sensitive or impressible. This mental mood is akin to contentment; and I observed in Jamaica, that while the countenances of the whites were sombre, and imprinted with the troubles of the island, the negroes had generally an air of happiness, evincing a willingness to make the most of their lot, and, so far as was possible, to go through life merrily. Sometimes their thoughtless cheerfulness is useful to others. I was told by an American captain, that although he had much to say against the blacks, he always liked to have some of them in his ship, because they seldom were panic-struck by a tempest, and their sustained gaiety kept the rest of the crew in good spirits.

But though the attribute of *levity* may please us under some of its manifestations, it pains us when we view it under others; and it is especially unfavourable to that moral greatness which genuine religion demands and cherishes.

I shall best illustrate my meaning by specifying instances. I have commended the absence of strong vindictiveness in the temperament of the Africans. But while they are comparatively void of a vengeful sense of wrong, they also disappoint benefactors by an imperfect sense of gratitude. A curious example of this occurs to my recollection. When I was going out to Jamaica, the first canoe which approached us from the land was upset within a few yards of us, by the indiscretion of its pilot. The shrieks of peril from the deep, and of sympathy from our bark, the turned-up keel of the canoe, and the sight of human beings clinging to it, or tossed among the waves, and struggling for life —all these formed sufficiently exciting elements of such a catastrophe. Our captain exerted himself to the utmost to save all the imperilled crew, who were ten in number, and he happily succeeded. A black man, who had narrowly escaped from perishing, as he was unable to swim, no sooner found himself on the deck of our vessel, than, still drenched with sea-water and panting for breath, he spoke to our captain, not to thank him for his preservation, but to demand a shilling, which he alleged to be a debt of a year's standing! This fact, odd as it seems, is only one of a class by which the negroes too often evince their inconsideration and unthankfulness.

This is certainly a very extraordinary circumstance, but it must not be carried too far. The trait may, in this case, have received an unusual development, and be descriptive of an individual rather than of a race, since negro history sup-

plies abundant facts illustrative of the most chivalric devotion to benefactors; but here again, these facts, too, may have been rather things of the individual than of the race. The presumption, therefore, is, that the matter stands just where Dr. King has placed it. We think, indeed, it admits of no question; the fact is everywhere attested by observation and experience; even true religion, or what appears to be such, does not eradicate it. The negro, from the colour of his skin, cannot blush, and it would seem that he is not much endowed with the attribute of shame. Dr. King supplies the following mortifying illustration:

He can take very plain rebukes from his minister, and even very pointed remonstrances from the pulpit, and not be at all disconcerted by them. One evidence of this struck me from its novelty. The British churches naturally and properly expect that the missionary churches in Jamaica should become as soon as possible self-sustaining. The missionaries themselves are very eager for this result, and they have tried in various ways to stimulate the Christian liberality of their people. One of the expedients adopted by a number of them, with this end in view, is to announce annually to the congregation the sums contributed by its members for the maintenance of its worship. This is all right, as many of the people cannot read, and can therefore have no other than a *viva voce* acknowledgment of their offerings. But the minister, on these occasions, publishes also the *non*-contributors. He states that such a family —naming them—have given nothing; and such another family—naming them—have given nothing; and the members of these families are at the time before him—looking in his face, and encountering the gaze of the congregation, without the least symptom of being molested by the exposure.

Dr. King specifies a given case, which speaks very strongly against the negro character.

A meeting of the congregation was convened, and as I was then in the island, and residing not far off, I accepted an invitation to be present. Mr. Anderson addressed his people in language which might have moved stones. He reminded them how long he and they had been united as pastor and flock. He appealed to their knowledge of his multiplied and unremitting labours. He told them that he would never leave them with his own consent, if they gave him evidence that he was doing good among them. But where was his usefulness, where the proof that he was not labouring in vain, nor spending his strength for nought, and in vain, if they would make no effort for the maintenance of the ordinances which he dispensed to them, and if, while they complained of poverty, they had means for securing everything but the institutions of the Gospel? He was not soliciting a larger income. He was contented with his present salary, limited as it was, and large as was his family, if it were paid by them, or half paid by them, and the Synod at home were relieved to this extent, or in other words, the hundreds of poor Scottish Christians, who are the main strength of our missionary undertakings, were set free, to select another channel for their beneficence. While insisting that they might do more than they did for the cause of God, Mr. Anderson delineated in general terms the circumstances of a number of their families, and at last becoming more particular in his allusions, he named an individual then sitting before him, who used to subscribe a sum, and could do it still, but who had withheld for some time the payment of his subscription. I was afraid that a charge so personal might give deep offence to the defaulter, and might disturb the good feeling of the audience generally. Mr. Anderson assured me afterwards that I was totally mistaken if I thought the negroes so sensitive. The individual who was the object of rebuke, would occupy his seat as formerly, and nobody would think that anything strange or unpleasant had occurred.

Now this is certainly very bad, but it may somewhat conduce to regulate our contempt, if we reflect a little, before we give full vent to it, on the state of matters among the white men of England, not a few of whom will supply like baseness without a like apology, and who, if visited with equal fidelity on the part of ministers, would add tenfold to the culpability of their cupidity by the overflowings of their pride. If the negro deals in dirty deeds, he will at least meekly bear to be upbraided for them. Let all the white men who are equally defaulters be so dealt with, and mark the issue. We conceive, therefore, when the balance is struck, it will be decidedly in favour of the sons of Ham.

Dr. King, after rapidly glancing at the denominations, proceeds with the following painful deduction from all he heard and saw:

PRESENT DISCOURAGEMENTS.

In delineating the character of the negroes, I had occasion to speak of some of them as very disinclined to make liberal contributions for religious purposes. The cursory sketch I have just given of the various missionary agencies in the island sufficiently indicates that the complaint is extensively applicable. Most of the missionaries are discouraged in the extreme by their continued dependence on the mother country for pecuniary succours, which they hoped to have derived ere now from the people of their charge.

I am sorry to say that there are other symptoms of waning interest in the truth and ordinances of God, besides the reluctance of those who are taught to communicate to their teachers in all good things. Connexion with the Church is less valued than it was, and many members of congregations would be pleased to have their names quietly dropped from the roll of communicants, if they were to be exempted in consequence from all demands on their pocket, and

all reproofs for their misconduct. They are willing or desirous to be let alone.

The exercise of discipline is more called for than formerly; and though, in the more exemplary churches, no persons living in gross sin are retained in communion, it is found almost impossible to restrain professing Christians from maintaining a friendly intimacy with persons of dissolute character. In general, devotional meetings are not so much frequented as they were. The relish for reading has also diminished, and the congregational or circulating library has lost much of its fascinations. Volumes which were once in great request now lie undisturbed on their dusty shelves. I was disappointed to learn, that even the great events of the day do not concern the negro sufficiently to make him read about them, and that a single newspaper is scarcely ever to be met with in their largest villages. The attendance of pupils in the schools is, in many places, falling off, and parents grudge or positively refuse to pay the smallest fee for the instruction of their offspring.

These statements have many exceptions—noble and cheering exceptions—but they hold extensively true; and their truth, as we shall afterwards see more fully, has been attested by ministers and private Christians belonging to various evangelical denominations, and distributed over the whole extent of the island of Jamaica.

This is a state of things truly lamentable, and yet it is not very difficult to account for it. The case seems very fairly put by Dr. King, in the following passage:

As the epoch of emancipation retires into the past, missionaries, though equally faithful, are not equally influential. Though missionaries have the same style of preaching, and prosecute domiciliary visitation and other pastoral duties just as sedulously as before, they have not the same hold on the negro population. During the time of slavery, a planter or magistrate was usually regarded with suspicion or aversion by the slaves, while they looked to the missionary as their friend and benefactor, and were therefore anxious, in every particular, to follow his counsel and maintain his good opinion. When the Act of Emancipation was passed, they gave the credit of it to their teachers, who had so energetically represented their grievances and demanded their rights. The joys of the occasion being thus traced to spiritual instructors, were consequently invested with a character of sacredness, and the torrent of grateful emotion appropriately flowed in religious channels. The multitudes on whom the 1st of August, 1838, shed the first light of a perfected liberty, did not justify the predictions of their adversaries by rioting in their newly-acquired freedom. They did not defile their jubilee by private debauchery or by public tumult. Under the guidance apparently of heavenly impulse, they flocked to the chapels, where their first hopes of rescue had been inspired, gazed with delight on the messengers of mercy, in whom they recognised their deliverers, and uplifted their accents of praise in the songs of Zion. It was a noble spectacle to see an enslaved country set free, and occupying the first hours of freedom, not in revellings and banquetings, not in any frenzied abuse of newly-acquired privilege, but in listening to the voice of scriptural instruction, and praising the God of all goodness in grave, sweet melody.

Was not this ardour devout? Was not the eagerness of the people to be enrolled as members of churches, and to frequent prayer-meetings, and to do all such things, confirmatory of its devotional character? and might not the missionaries, with confidence and satisfaction, extend to such applicants the seals of the covenant? So the most discreet teachers thought; and the reports they sent home were swelled with tidings of conversions and baptisms. But that period has passed away; so have its conventional impulses; and the spiritual-mindedness with which it was believed to have been allied, has proved itself to have been, in too many instances, an ephemeral excitement. The present defection is little more than a development of former delusion—I do not say imposture, because there was no intention to impose: the parties deceiving were themselves deceived. Teachers and taught believed the Church to have been extended, where the testing ordeal of time has demonstrated that the world was admitted.

The present negroes were not slaves, or they have been so long free that they have grown familiar with emancipation, and are not easily stirred by the consideration of it to any special thankfulness or activity. Their existing condition has come in their eyes to be a thing of course, and a missionary must take them as he finds them, and draw but sparingly on the past in his endeavours to amend them.

To this Dr. King adds the lack of men to supply the places of those who have either fallen in the Mission-field, or, from sickness or other causes, been compelled to leave, and return to Europe. Many of our readers will remember the account we some time ago published of the state of the Churches in the West Indies, and the clamour which it raised in some quarters against our correspondents. Dr. King has re-stated, from the *Jamaica Messenger*, passages to the same effect:

A most painful reaction has taken place; what was founded on feeling has been dissipated, and the number of consistent Christians that remains is comparatively small. We speak not of one denomination, but of all, when we express our sorrowful conviction, founded as it is on close and lengthened observation, that were the Scriptural tests of holy obedience, growth in grace, and self-denial, applied to no small proportion of their members, they would be found to be awfully deficient. We would not exact from them so high a standard of Christian excellence, enlightenment, or piety, as English Christians exhibit. This would be unreasonable. But there should be progressive knowledge, and advancing piety, and satisfactory evidences that such is the case. Is it so? Does not the heart of every faithful missionary grieve over the little impression the truth seems to make? Religious indifference among all classes of the people is rapidly on the increase. A wide-spread carelessness is everywhere ap-

parent. The means of grace are more generally neglected, and the hold of the missionaries on the affections of the people is fast giving way before a spirit of worldliness and selfishness. This spirit is too manifestly seen in the limited support that is yielded to the Gospel. We freely make allowance for altered times, but we cannot account for it from that circumstance alone. There is an altered disposition, which does not harmonise with the inspired injunction, "Give as God prospers." The bright hopes which appeared to be so well and so justly founded have been blasted. The statement, that the Gospel had but to be preached here, and the people would savingly embrace the truths which it reveals, has proved a delusion, and the faithful and conscientious missionary in Jamaica has to encounter difficulties and discouragements little, if at all, less than those experienced in the more distant fields of missionary labour.

We now reflect with some satisfaction, that, although we stand alone, in our branch of the British Press, we gave publicity to the truth, and nothing but the truth, in this matter; and not only so, but pleaded for the Editor of the *Messenger*, under the cruel wrongs and persecution he was called to endure. The misfortune of that gentleman seems to have been, that, like some other people, he was the subject of an incurable habit of speaking the truth, although by no means in a position sufficiently fortified against the consequences to enable him to do it with safety. The *Messenger* boldly, patriotically, spoke the truth; but—we regret to say—perished in the act. The following extract from Dr. King is mournfully affecting:

The picture which it presents of the colony is far from flattering; yet the periodical in which it appeared, and which has been subsequently discontinued for want of adequate support, was more immediately under the direction of the Baptists, and was vehemently censured by many of other denominations as partial to the blacks, and as comparatively censorious towards the white population. I called the attention of several missionaries and private Christians to the article, and they all agreed in attesting its accuracy.

All denominations united in "vehemently censuring" the *Messenger;* and yet good men, missionaries and others, now agree in attesting its accuracy! In the eye of criminals, the greatest of crimes is their own apprehension, and safe committal to custody; but surely it ought not so to be with the Churches of the living God, or with any portion of them. We deeply regret that the *Messenger* fell; it deserved a better fate, and a very different return for its labours of love.

Having given so large a portion of our space to this subject, on the ground of its importance, we must now have done, and shall close with Dr. King's

GENERAL REFLECTIONS.

Before I proceed further, I think it may be well to pause, and offer these general reflections:

1. We ought to be pained by the discovery, that so much irreligion still prevails in Jamaica. It would be a poor account of our Christian philanthropy, if we could hear such tidings and not be distressed by them. There are some, indeed, who seem to think themselves bound to view all facts and all events cheerfully, and who therefore conduct their inquiries, if they venture to inquire at all, on the single-sided principle of finding only what is agreeable. And it is true that religion brightens everything—*except sin.* It makes joys more joyful; it subordinates weakness to strength, poverty to riches, solitude to society, tribulation to glorying. But it relieves not the malignity of transgression; rather it deepens into midnight darkness the gloom of iniquity, and makes it, by a hundredfold, a more evil and bitter thing to sin against God. The Psalmist understood this when he said, "Rivers of tears run down mine eyes, because they kept not thy law," Ps. cxix. 136. Paul showed his sense of it in exclaiming, "Brethren, be followers together of us, and mark them which walk so, as ye have us for an example: for many walk of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ," Phil. iii. 18.

Sin has a special sadness and awfulness when it enters Christian societies, when it blights promising appearances and glowing anticipations, and replaces goodly progress in well-doing by backsliding or apostacy. Nehemiah was sore grieved when he heard of the desolations of a material Jerusalem, when he learned that the remnant there left of the captivity were in great affliction and reproach, that the wall of Jerusalem also was broken down, and that the gates thereof were burned with fire. He said unto the king, who asked him why he was sad, when he was not sick, "Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?" But a place of sepulchres lying waste is not, after all, so terrible as a place of sanctuaries lying waste; nor are the worst vicissitudes of temporal wars to be compared in dreadfulness with the discomfitures of the church, and a renewed subjection of its privileged realms to the god of this world. Alas, that Jamaica, our joy, should become our grief, and that, when we expected to see the completion of its happiness, we should find its thorough evangelisation almost needing to be commenced!

But, when the cause of sorrow exists, it is good to be sorrowful. To lament iniquity is an evidence of piety; and blessed are they who so mourn, for they shall be comforted. They who deplore the reverses of Zion ally themselves in their grief with its citizens and children, and show that their heart resides within its precincts; and the great Messias has an appointment "unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of

righteousness, the planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations," Isa. lxi. 3, 4. A leading principle of these beautiful verses, viewed in their mutual dependence, is, that they who lament spiritual calamities shall be made instrumental in removing them, and in restoring that prosperity of which they deplore the departure.

2. There is some hazard of interpreting adverse appearances too unfavourably. We have seen that in former years the missionaries overestimated their success, and, in relation to the prospects of the missionary cause, allowed themselves to indulge hopes which facts have not justified. But humanity is prone to extremes; and when we have been causelessly elated, we are apt, in descending from this elevation, to become as unduly depressed. In such cases, these words of Paul are appropriate and seasonable: "Hath God cast away his people? God forbid. . . . Wot ye not what the scripture saith of Elias? how he maketh intercession against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace," Rom. xi. 1, etc. It was my own impression, from what I saw, that the strong complaints of failure which I have cited were stronger than the truth; and that they did injustice to important grounds of congratulation and elements of hope. To see that missionaries have done, and are doing much good in Jamaica, we have only to look to their congregations, and then to the neglected, uninstructed portions of the community. The contrast then observed is not less decided than what is found at home, when we compare the church-going and church-deserting sections of our population. The Christianity of Jamaica may be inferior to that of Britain, but the heathenism of the colony is also more ignorant, profligate, and appalling, than that of the mother country. I trust it will be made apparent, in a succeeding portion of this Treatise, that the friends of Jamaica need not want the stimulus of expectancy in seeking its improvement.

3. Success is not the reason or measure of duty.

It is pleasant to see the fruit of our labours; and our comfort cannot be otherwise than greatly affected by the fulfilment or frustration of our plans. But these changeful constituents of action do not weaken the fixity of obligation. If all our schemes, exploits, conquests, were annihilated, the Divine command would remain, and it would be just as entire and authoritative as ever. You are chagrined, perhaps, (if I may be allowed the language of direct address) that your contributions to the work of God in Jamaica have not been more productive. You expected to hear of additional thousands being converted, and of these converts developing their discipleship in their liberality, and more especially in supporting the ordinances of which they experienced the value. It was your anticipation that these negro churches would not only be self-supporting, but generous and beneficent, and that they would soon be leagued with you in imparting to others the means of grace. For such things you were looking, and had Providence run in the path excavated and decorated by your fancy, you would have followed joyously, and would have luxuriated in the enterprise. But when God has destroyed the hopes of man, and the missionary cause is bereft of fascination and romance, and the shout of victory is exchanged for protracted and weary conflict, you are dispirited,—if you would confess it, you are *dissatisfied*. Your regret has the nature of discontent, and disposes you to seek relief from the pain which it gives you, not in prayer or in renewed and redoubled effort, but in desertion and apathy. The mission is no longer an interesting mission, and you would like to be out of it, and the sooner the better.

If it be so with any, then I ask wherein their conduct differs from that by which they are offended and alienated? Is it not equally true of them and of the recreant negroes, that they are going back from Christ to walk no more with him? There and here, interest was in the first instance upheld, and has been subsequently repressed, by conventional influences.

The state of Jamaica is commending the faithful worshippers there. The true convert in that island is he who vindicates his conversion now: who is guileless amid duplicity, self-denying amid covetousness, zealous and active amid insipidity and sloth. And if the present state of Jamaica shows who there is the believer, it may show not less decisively who here is the benefactor,—who has that love for poor expatriated Africans which many waters cannot quench, nor floods drown—love such, and so cherished, that if another man should offer all the substance of his house for it, he would find the bribe utterly contemned. We have professed charity towards Jamaica. Let us see to the stability of our profession; for the rains are descending, and the floods are coming, and the winds are blowing, and they are beating against that house; and happy will it be for ourselves, and happy for our churches, happy for Jamaica, and happy for the world, if our benevolence stand, because it is founded upon a rock.

Our sense of the importance of this thoroughly compacted book may be gathered from the unusual attention we have bestowed upon it. We shall be disappointed if it does not obtain a wide circulation among all who are interested in the affairs of the West Indies. In Scotland, from the name of the author, it cannot fail of this; but that is a very secondary consideration compared with its diffusion in the South; while there Dr. King is yet but little known, and consequently his fame is by no means commensurate with his merits, he will, in due time, take his place among the sons of the Saxon—a result to which the present volume will materially contribute.

Every-day Things; or, Useful Knowledge respecting the principal Animal, Vegetable, and Mineral Substances in common use. By A Lady. Grant and Griffith.

This pretty volume is written expressly for young persons; and, in its own way, it is a little Encyclopædia upon useful subjects. Of the writer we know nothing, but she does her work well, and it is to be hoped her encouragement will be such as to lead her to persevere; for books of this description are remarkably adapted to facilitate the path of the youthful student. Vegetables, spices, fruits, trees, gums, dyes, animal substances, manufactures, metals, earths, precious stones, and jewels,—all are discussed here. As a specimen, we cite the article Tobacco:

"Tobacco is said to have been introduced into this country by Sir Walter Raleigh, in the reign of Queen Elizabeth. He brought it from Tobago, one of the West Indian islands, where, however, very little, if any, is now grown. By far the greatest part of what we receive is brought from Maryland and Virginia, in the United States. Tobacco is an annual plant of a delicate appearance, bearing rose-coloured blossoms, which grow in clusters at the top of a stately stem, adorned with large dark green leaves. The latter are gathered when they begin to turn yellow, and scent the air with their perfume; they are then carefully dried in the shade, and preserved for use. A great quantity is now imported into this country in the form of cigars, and in rolls to be smoked in pipes. The moderate use of tobacco has been recommended by physicians in particular cases; but the continued practice of smoking has a most deleterious effect, producing a kind of excitement which needs as constant renewing as in the case of persons addicted to spirituous liquors; and the brain of those who have been habitual smokers, has often been found to be materially affected by the fumes of the tobacco. Snuff is made of tobacco-leaves reduced to a fine powder; it has also been recommended for medicinal purposes, particularly in diseases of the eye, when it has often proved an efficacious remedy. To those who are in health, however, the habit of taking snuff is both a dirty and a noxious one: a hard mass caused by the accumulation of snuff having been found in the head of some who had been in the practice of taking a great quantity of snuff. A great quantity of tobacco is used by all the nations of Europe, particularly Germany, Holland, and England, where the practice of smoking has become quite universal even among the poorest classes. An infusion of tobacco-leaves is sometimes efficacious in medicine, but it should be used with caution, being very inflammatory: it has been found to counteract the poisonous effects of arsenic when taken accidentally. The quantity annually imported into this country is quite surprising, amounting to more than 34,000,000 lbs. of unmanufactured tobacco, and rather more than 1,000,000 lbs. of manufactured tobacco and snuff."

Letter to Sir Robert Inglis, Bart., M.P., in Reply to his Speech on University Reform. By the Rev. C. A. Row, M.A. Ridgway.

Mr. Row is already well and favourably known as author of a Letter to Lord John Russell on the Constitutional defects of the University of Oxford, and therefore, he appears rightly to have felt himself bound to make good his statements. He accordingly returns to the charge, and in this luminous and powerful pamphlet utterly demolishes the foolish, gossiping speech of the worthy Baronet, justifying beyond the possibility of rational dispute, the right, and the necessity of public interference in a matter which appertains to the public, since the Universities exist for the people, and not for the professors. Mr. Row touches upon all the great questions: the Visitorial Power of the Crown—the Founder's Trusts—Subscriptions to the Thirty-nine Articles—the Relations of the University to Reform—the Celibacy imposed on College Fellows—the Questions of Tuition and Sinecures—Theology, Inefficiency of Professors—the Exclusive Character of the Universities—the Shutting Out of the Middle Classes—the Abuses connected with Degrees; concluding that he has established the proposition, that "without Collegiate Reform, University Reform must become a dead letter." A Report is now current, that, notwithstanding the opposition, Lord John is determined to appoint a Commission to inquire; and certainly, if he has read this pamphlet, we do not see that his Lordship could have been led to any other conclusion, than the duty and necessity of such a measure. Addressing the Baronet, the member for Oxford, Mr. Row says, "She is enveloped in the dead cerements of a by-gone generation. Let all those who wish to save her from the fate of being buried while her life is fresh within her, run immediately to her rescue." That is for Lord John. As his Lordship has such an appetite for Bishop work, it is highly proper he should try his hand upon the Universities, the great manufactory of the Episcopal Instruments.

The Father's Legacy to his Children. The Proverbs of Solomon, in Prose and Verse. By the Rev. R. Cobbold, M.A. Painter.

This is one of the most curious of the many forms in which the Book of Proverbs has appeared. The versification is smooth and clear, and possesses the rare merit of embodying to a considerable extent the original. In all such cases, it is impossible that the inspired text should not, to some extent, be watered down into a thin, poor, and flat paraphrase—too generally the case in all translations, especially of a rhythmical character, and, indeed, to a large extent; thus it is with Dr. Watts himself, many of whose Psalms the sweet singer of Israel, were he to revisit our world, would hardly know to have been his own. All modern versions of the Psalms are, in this respect, surpassed by that of the Scottish Church; which, however offensive may be their doggrel to the delicate ear of England, present the full body of the original with as little dilution, perhaps, as is possible. The task of Mr. Cobbold was one of difficulty; to do it full justice would have required a union of the powers of a Milton and a Locke, since the Book of Proverbs comprises

the highest philosophy, and presents materials most difficult to be brought into rhythmical measure. The man who shall attain to complete success in such an undertaking would prove the ninth wonder of the world. The volume is interspersed with addresses to the writer's children, simple, affectionate, and practical; and, to them, of course, in after days, it will be interesting; but we doubt whether, upon the whole, the version will find very extensive favour even in pious circles; for it will be admitted into none other. The manner of execution is loose and without system, both as to the prose and the verse; couplets, triplets, alternate rhymes, sixes, eights, and blank verse are all jumbled together; but whatever may be thought of the work, there will not be two opinions as to the motive and spirit of the Author.

The Law of Kindness. By THOMAS PYNE, M.A. Charles Gilpin.

OUR readers are not to confound this work with an American publication of great worth, entitled, "Illustrations of the Law of Kindness." The two works are entirely different, the British author not even having seen the American publication. The matter is distributed into connected branches—the Law of Kindness in the Family—in the School—in the Church—in the Commonwealth—towards other nations, and the Heathen. Under these various heads, there are many thoughts and facts well deserving of notice. The family and the school comprise much that is tender, beautiful, and calculated to improve the spirit, and mould the character. But when we get on to the church, things are less satisfactory; for, as if it were impossible even for the best, most enlightened, and liberal of Churchmen, to write his thoughts of the great Commonwealth of letters and religion, it would seem that everywhere there must be an injection of some ecclesiastical views. Mr. Pyne must needs lay it down as a doctrine, that "a Liturgy is of immense importance to a church, and especially such a Liturgy as that of the Church of England." Of course, Mr. Pyne believes this, and he has a right to say it; but the propriety of so saying in such a work as this may be doubted. And above all, when he lays it down as the best and only safeguard of sound evidence—for he has actually gone the length of declaring, that when the churches in New England ceased to use the Liturgy, they became heterodox—the only apology for such a declaration is, defective information, or misrepresentation. While he says such a disaster has befallen the New England churches, he contends that those of Old England, "who maintain its use, have a great guarantee for unity of sentiment, and for the preservation of the faith." Is Mr. Pyne really serious? He is Incumbent of Hook, Surrey; does he really know anything of his own church? Is he aware of what is going on in the land? Has he any historical acquaintance with the history of the community to which he belongs? Is he aware the time was when there was scarce a minister in the 12,000 parishes, who, although he read the Liturgy, preached the Gospel? Is he aware that even now, the minority of evangelical preachers is but a handful, and the little becoming yearly less?

But we forbear. This is the chief flaw of the volume. When Mr. Pyne comes to speak of the Commonwealth, there is much to recommend him, and his views of what is due to other nations and to the heathen, are highly creditable to him as a man, an Englishman, and a minister.

National Education not necessarily Governmental, Sectarian, or Religious; shown in a series of Papers read at the Meetings of the Lancashire Public School Association. Charles Gilpin.

THERE is much excellence in this volume, and were it practicable to carry out the views here laid down, the best possible results must flow from its operation. The Essays are various, the production of Richard Gardiner, John Mills, F. Espinasse, Peter Rylands, John Stores Smith, Esqrs.; the Rev. F. Tucker, and Drs. Davidson and Beard. The Essays are condensed and elaborate, presenting much matter in few words. There are statements in them which might be questioned, and arguments which might, perhaps, be shown to be inconclusive. In a country without a clergy, and a state church, we see no difficulty in giving substantial effect to the plan here laid down; but in such a country as ours, with such a church and such a clergy, it is utterly hopeless, and little more than a waste of time and talent, to make any attempts in that direction. The scheme may really be said to be too good for the age and the country.

Extracts for Schools and Families, in aid of Moral and Religious Training. Selected by J. W. MORGAN. Charles Gilpin.

MR. MORGAN has performed a very important service to society in the production of this book, which is assuredly one of the best of the kind that has yet appeared. We know not that we ever saw a better; the matter is the best of its kind. The topics are of general moment, and the arrangement scarcely admits of improvement. We have first a series of Essays on Early Rising, then on the Value of Time—Intellectual Pursuits—Diligence and Perseverance—Anger—Cruelty to Animals—War—Sympathy—Benevolence and Generosity—Charity—Friendship—Family Affection—Moral Education—Scenes of Nature—Presumption—Prejudice—Emulation and Ambition—Contentment—Philosophy—the History of Man—Competition,—and so forth. It is enough to state these various headings to show the importance of the volume, and when we say that the whole commonwealth of literature has been taxed to fill these 480 pages, we have said sufficient to recommend the book.

A Father's Recollections; being about Two Thousand Cautions, Counsels, and Directions in all the Ordinary Affairs of Life. By ARTHUR FREELING. Houlston and Stoneman.

ARTHUR FREELING is a sort of Old Humphrey, roaming among libraries, and he has roamed to good purpose. Upwards of a hundred writers have been rendered contributory to the present volume, and the Editor truly enough says, he is not aware of any work of the same size containing so much practical wisdom, arranged so as to be accessible for immediate reference. The foundation of the work was Fuller's Introduc-

tion to Prudence, to which large additions are made by the Editor's studies. We agree with him in believing, that neither old nor young can rise from the perusal of this little book without having had an opportunity of adding to their wisdom, their experience, and their piety. There is an excellent and copious index to all the principal articles. It is one of the best uninspired pocket companions we are able to name.

The Young Wife; or, Hints to Married Daughters. Tract Society.

THESE hints formed originally the principal part of the Volume entitled, "The Wife and Mother," which we have already introduced to our readers. A new edition of that work being required, it was thought preferable that the two characters should be treated distinctly; hence the present volume is confined to the wife alone, and the original Hints to Mothers, with large additions of new matter, are given in a detached volume, entitled, "THE YOUNG MOTHER." This is a decided improvement on the original publication, which, however, was a very meritorious performance. There is no wife in the realm, whatever her education, that may not be benefited by a study of this book; and should it become the manual, the hand-book of British wives, and were they to rule their little kingdoms according to its principles, England would speedily become the pattern-nation of the wide world. What evil might be escaped by wives familiarising their minds with the principles here set forth! While all is good, the chapter on Domestic Management is particularly so. We recommend it with the utmost cordiality.

The Examination of St. John briefly analyzed and simply expounded. By DELTA. Nisbet.

LIKE our elder expositors, the object of Delta has not been to see how much he could say on his subject, but how little consistently with the object he has in view. As one of the last Apocalyptic writers, he has had the advantage of his predecessors, especially of those who enjoyed later lights — Stuart, Elliott, Davison, Trench, Conder, and others. The work is marked by sobriety; the subject has been deeply studied, and the result is a volume which is eminently calculated to give at least some general idea of this great, mysterious, and yet momentous portion of inspiration. The appendix is valuable, discussing the last form of Antichrist, inquiring into the views of Mr. Bonar, Mr. Isaac Taylor, and the second coming of Christ. The writer, who is no enthusiast, yet believes, supposing his general views to be correct, that "some now living may witness scenes strangely contrasting with that supposed era of tranquillity and peace which so many consider to be dawning upon the world." For our own parts, we believe the bulk of the wiser class of men entertain no such supposition. They believe, that before there can be peace there must be greater confusion. In other words, they entertain much the same views as the intelligent writer himself. They believe that the revolutionary whirlwind which has been raging throughout Europe, to which all the kingdoms of the earth will bow down, will continue to blow, now soft, now strong, till all civilized humanity become one great brotherhood. During this period Romanism, it is considered, will be overthrown by lawless Scepticism, its ministers despised and persecuted, and its spiritual pretensions ridiculed. The writer believes, that towards the close, growing anarchy having engendered a universal and anti-Christian despotism, some striking manifestation of Divine power will fill the earth with terror, and, for a time, compel the acknowledgment of Divine authority. This conclusion he derives from Chapters vi., xiii. of the Apocalypse. He further believes, that a temporary peace will be followed by the persecution of the Church, driving the faithful over the world; and thus realize the spreading of the Gospel as a witness to the nations. He thinks that, for a season, the earth will again fall under the dominion of Antichrist, and that the persecution of true Christians will rage to a terrible extent. This, and such things as this, he considers will usher in the millennium. In support of these reasonings he refers to the Lectures of Archdeacon Harrison, from whom he makes lengthened extracts in the present volume.

The Flower of Spring; A Call to the Young from the Early Grave of his Eldest Daughter. By J. P. PLUMPTRE, Esq., M.P. Nisbet.

THIS is an instructive and affecting narrative, somewhat resembling a corresponding and very excellent volume of the Rev. Mr. Jerram. The tale is such as only a father could tell, and it will find its way to every paternal bosom. The young lady died in her nineteenth year, leaving behind her a memory which, it appears, will long be fragrant in the circle she adorned.

A Compendium of Universal History, from the Creation to the Present Time. By C. T. STAFFORD. Longman.

THIS outline is good; the facts are succinctly and clearly told. The German edition from which Mr. Stafford has translated is the twenty-fourth—a fact which speaks well for the acceptance with which the work has met on the Continent. The volume, in point of depth and originality of thought, and vigour of expression, will not admit of comparison with the History of Bossuet; indeed the object of the volumes is considerably different. The great Archbishop, religiously considered, has mightily the advantage; but the secular narrative before us is better proportioned and more complete. In the one priestism predominates—in the other secularity. The volume is a valuable introduction to the mighty subject, and will be useful in aiding the scholar to revise his acquisitions.

Outlines of Sunday-School Addresses, with Introductory Remarks on Composition and Delivery. By JAMES C. GRAY. Green.

THE notion of this book is exceedingly good. There was need for some such publication, and it is really well executed. The introduction comprises a large amount of good sense, while it is altogether practical and pertinent. As to the outlines themselves, there is no fear of their being abused; they are too brief for that; at the same time that they supply a multitude of excellent suggestions. A young man of talent and industry may use the book to excellent

purpose. If he will take these outlines, modify them, adding to them, illustrating and enforcing them, he may produce very good addresses; and if he will write out his address in each case, so much the better. The topics are very well selected.

MONTHLY SERIES OF THE TRACT SOCIETY.

The Jordan and the Dead Sea will be found a work of great interest, while that on *Good Health* is one of the most useful pieces ever published by this great establishment. We have gone through the volume with great interest, and perceive little to find fault with, except the want of a table of contents—a considerable want, and one which we should not have expected in a book issuing from such a quarter. We know of no sixpennyworth in our language comprising so much instruction on a subject so momentous to the public at large. Health! how much is contained in the word, and how justly said Armstrong of it; it is that

> "Without which all men are poor,
> Let their estate be what it will."

The next in the series is entitled *Iona*, by the Rev. Dr. Alexander. All who are conversant with Johnson's "Tour to the Hebrides," remember his famous passage, from which the writer of the volume before us has taken his motto, "That illustrious island, which was once the luminary of the Caledonian regions, whence savage clans and raving barbarians derived the benefits of knowledge, and the blessings of religion." This number materially differs from most of its predecessors. It refers to times long gone by. It is elaborate and erudite, presenting much instruction, and not a little which is calculated to edify.

Lays of Home, No. II. Woburn Long Past and Present. By GEORGE CASTLEDEN. Partridge and Oakey.

IN his own sphere, Mr. Castleden has been taking a leaf out of the book of Crabbe, the poet of the multitude. There are many passages in the present piece which Crabbe would have read with pleasure, especially "The Town Hall's Opening Day."

Hymns and Meditations. By A. L. N. London: Gilpin.

CLEAR, devout, elegant, and handsomely got-up.

Monthly Review.

THE WESLEYAN CONFERENCE.—In London, the greatest ecclesiastical event of the month is the sitting of the Wesleyan Conference, now brought to a close. This is one of the most important meetings ever held by that body, from the extensively agitated state of the Connexion, the points in controversy, and the parties on both sides maintaining them. Matters substantially the same formed the subject of the contest in 1797; but at that time the Body was comparatively small, and the agitators comparatively few. There was, moreover, on the part of the Reformers, incalculably less talent, experience, and organization, and they were without leaders at all comparable to those now in the field. Moreover, the spirit of the nation was not then what it is now. The knowledge of human rights, both ecclesiastical and civil, are vastly better understood at the present day than in the day of the excellent Mr. Kilham. The spirit which reformed Parliament near twenty years ago, to some extent reformed everything; or, where it did not effect reform, it sowed seed which is germinating, and will bring forth in due time. The Conference has received memorials signed by upwards of a hundred thousand Methodist people, which, nevertheless, have been rejected, while the request for an audience to a representative meeting has likewise been refused. The Conference has displayed a spirit of extraordinary determination to concede nothing, to change nothing, while they have dealt in a very summary way with some of the first men of their own Body who appeared to sympathise with the so-called agitators. Amongst these, the chief is Dr. Beaumont, who has been publicly censured! Good men of all denominations deeply regret this obstinacy, since right feeling, as well as prudence, to say little of principle, would have prompted conciliation, concession, and adjustment.

THE POST-OFFICE.—The gentlemen appointed to report to the Lords Commission of her Majesty's Treasury on the subject of the Post-office, have given in their Report, which, it may be presumed, will form the basis of the future action of the authorities. They report, "That the recent relief afforded to the carriers has been at a great sacrifice of convenience to the public." We cannot do better than suffer the Reporters to speak for themselves:

Among the evils adverted to above the following may be specified, viz., delay and inconvenience in the correspondence, arising out of the transactions of the country markets, when they fall, as they frequently do, on the Saturday; increased risk of theft or loss arising from the detention, during Sunday, of money letters (many of which contain large remittances); obstacles to the insurance of vessels, with delay in the announcement of their arrivals and departures; hindrance to the detection of crime, and to the general administration of the law; delay in the transmission of information and directions respecting legal and other sorts of business; inconvenience to travellers; and delay in procuring medical aid, and in summoning friends and relatives, in case of sudden illness or approaching death.

There can be no doubt that the worst face is put upon the thing, so that the mere assertion of the gentlemen to whom the matter was committed should be taken with due caution, and every representation closely scrutinized. The only thing that may be taken with confidence is their statistics, for, of course, they are incapable of falsifying in that direction. The following, then, is their statement:

Some idea of the extent to which these evils must exist is afforded by the following facts:

1. The number of letters arriving on the Monday morning in London has been reduced, by the recent change, from about 212,000 to 127,000, being a reduction of about 85,000, or 40 per cent.; so that in London alone at least that number of letters must be delayed every week, while the number is made

up by an increase on Tuesday and the following days, though probably not to the full extent.

2. The number of letters leaving London on the Saturday night is about 140,000, the greater part of which, reaching their destination on the Sunday, are not delivered till Monday. Moreover, the number of letters despatched from London on Saturday night has, as was natural, been reduced by their non-delivery on Sunday. The extent of this reduction appears hitherto to have averaged nearly 15,000.

3. Whereas, previous to the recent change, the correspondence between one provincial town and another was not interrupted at all, now all the letters posted on the Sunday, the greater part of those posted on the Saturday, and many posted on the Friday, and even earlier, are delayed (either in despatch or delivery) throughout the United Kingdom.

Taking these circumstances into account, we are of opinion that probably one-seventh of all the general post letters distributed by the Post-office, or more than 700,000 a week, are now delayed, or altogether suppressed, in consequence of the recent change. This is exclusive of a very large number of newspapers.

Such are the real or alleged evils of the recent change. What is the proposed cure? They recommend that the system which was in force on the 23rd of June should be continued with regard to the provincial post-offices, and proposed to resume the delivery of letters on the Sunday, under certain restrictions:—there shall be only one delivery and one collection, and these at hours not interfering with public worship. In Edinburgh, Glasgow, and the other great towns in Scotland, the delivery shall only be, as heretofore, at the window. As far as possible, everywhere post-offices shall be closed at ten o'clock for the remainder of the day—that no money payments for inland letters shall be received on Sunday—that where it is impossible for rural letter-carriers to attend Divine Service, a substitute shall be provided every alternate Sunday—that the delivery or non-delivery of letters in rural districts shall be determined by the prevalent feeling of the locality; and where such feeling is strongly against it, it shall be suspended. It is alleged that this principle has, to a considerable extent, been acted on already. It seems the Postmaster-General, in the years 1848 and 1849, withdrew no less than 404 Sunday rural posts — 320 wholly, and 84 partially. It shall, moreover, be permitted to any householder to interdict the delivery of letters at his house on the Sabbath.

Such is the sum of the change; and we think it will be generally conceded, that Lord Clanricarde and Messrs. Labouchere and Lewis have manifested a laudable desire to harmonise differences, and to meet the case of all parties. It was scarcely to be supposed that anything beyond this could be carried; and, indeed, six months ago, he would have been a sanguine man who would have looked for even this. A complete secession—all things considered—was not to be looked for; and it is not a little creditable to the piety of the country, that the authorities should have been forced into such an arrangement as that which is here announced. The opponents of Sabbath rest have had but a partial triumph; and the friends of Sabbath rest assuredly have not lost their labour. They have been amply compensated for all their anxiety, expense, and effort. They have gained much; and when the nation is prepared for more, a good foundation has been laid for a more extensive reform.

Popery.—In Rome things go on much as heretofore. The report of Dr. Wiseman's election to the Cardinalate is confirmed, with the additional information that it shall be obligatory on him to live at Rome—a demand with which he has complied. This arrangement is matter for regret; for while he has been pre-eminently mischievous in England, he will be greatly more so in the Eternal City. It seems highly probable that he will one day mount the Papal Throne, notwithstanding the immemorial arrangement which interdicted an Englishman from enjoying that honour, or suffering that infamy. It is not improbable that Providence has great ends to accomplish through this most able man; and, for papal purposes, unquestionably the most accomplished subject of the Roman world. A report is abroad that he is intent upon the abolition of the priestly celibate, with a view to remove the obstructions which that institution presents in England, and in America. This is a step in the right direction, and there can be no doubt that Dr. Wiseman possesses a measure of light on the entire question as it affects England, greater than that of any other of the resident cardinals.

In the meanwhile, matters look most hopefully in the New World, where a secession of a peculiar character has taken place. About 1,500 men, women, and children, held a meeting recently in Philadelphia, with a view to a secession from the Roman hierarchy, and the establishment of a Free Catholic Church. The points on which this movement are based are Freedom of Conscience, the use of the Scriptures, the rejection of the Pope, the denial of any power derived through ordination of the priests, the traffic in souls, enslaving the conscience, the rejection of celibacy and auricular confession, with purgatory; the invocation of saints, images, and relics, together with pilgrimages. This is certainly an omen for good, and if the matter be not marred at the outset, it will set an example, the easy adoption of which may more speedily than is anticipated cover the New World; for notwithstanding all that is pretended by the Popish priesthood to the contrary, assuredly Republican Institutions are by no means congenial to the spirit of Popery, which is the very perfection of the worst despotism.

Religion in America.—From intelligence that has recently reached us, we are happy to find that in many parts of America there is a revival of religion, that the Church is awakening as from her long sleep, once more putting forth her strength, and that considerable numbers are being turned to God.

The Gorham Case.—In England, there is but little change, of an ecclesiastical character, beyond the institution of Mr. Gorham, who has, at last, triumphed over Puseyism, after a struggle such as has no parallel in the annals of English churchmen. Sir Herbert Jenner Fust, the official of the Archbishop of Canterbury, who gave the celebrated judgment against Mr. Gorham, strangely enough, in virtue of his office, was compelled to institute him! He nevertheless took care to apprize his auditory, that he did this "*ministerially*," that is, only as the servant of one whom he is *forced* to obey. There has been a very considerable movement among the Puseyites both in town and country, in sympathy with the Bishop of Exeter; and among the

foremost are the under-graduates of Oxford, of whom no fewer than 250, a hundred of whom, being clergymen, have addressed Bishop Wilberforce on the subject, calling forth from the Bishop the following declaration:

Cuddesdon Palace, Aug. 2, 1850.

SIR,—Upon reaching home from my duties in Berks, I have found an address forwarded by you, on your own behalf, and that of a large number of Graduates of the University of Oxford, who are not members of Convocation. I have read the expression of your faith herein with the greatest of pleasure. With you I hold it as an undoubted fact that the Church of England declares, as a matter of revealed truth, that every infant offered by the Church to God in holy baptism, is therein regenerated by his grace, and receives remission of sins through the merits of Christ our Lord; and, God helping me, I will take (as your address prays me to do) all measures in my power to preserve this teaching of the Universal Church pure and incorrupt amongst us. I am, Sir, yours in the common faith,

S. OXON.

George Raymond Portal, Esq.

Such are the sentiments of the man from whom, a few years back, so much was expected. What would the illustrious Member for Yorkshire, the eloquent Liberator of the Slave, have said on reading such a statement as the foregoing from the lips of his son? Meantime, the cry for a Convocation increases, as well as the numbers of those who believe that nothing can set the Church right but its restoration. It is for Dissenters to wish well to it, since nothing can more conduce to hasten the catastrophe than the revival of this body.

But while Bishop Wilberforce of Oxford has been memorialized, the Archbishop of Canterbury has not been forgotten. An Address has been prepared for him by the Metropolitan Church Union, signed by no fewer than 2,700 earnest men, imploring him "not to proceed to the institution of Mr. Gorham," and asking leave for a deputation to present it. The Archbishop, however, has taken counsel with wisdom, throwing himself on the judgment of the Privy Council, who has pronounced to the effect that there was no just impediment to his institution. His Grace tells the addressers that their petition is, in fact, a request that he should assume to himself "the authority of reversing the sentence of the court."

Poetry.

THE COMMON LOT.

ONCE, in the flight of ages past,
There lived a man:—and WHO WAS HE?
—Mortal! howe'er thy lot be cast,
That Man resembled thee.

Unknown the region of his birth,
The land in which he died unknown;
His name is perish'd from the earth,
This truth survives alone:—

That joy, and grief, and hope, and fear,
Alternate triumph'd in his breast;
His bliss and woe,—a smile, a tear!
—Oblivion hides the rest.

The bounding pulse, the languid limb,
The changing spirits' rise and fall;
We know that these were felt by him,
For these are felt by all.

He suffer'd,—but his pangs are o'er;
Enjoy'd,—but his delights are fled;
Had friends,—his friends are now no more;
And foes,—his foes are dead.

He loved,—but whom he loved the grave
Hath lost in its unconscious womb;
O she was fair! but nought could save
Her beauty from the tomb.

He saw whatever thou hast seen;
Encounter'd all that troubles thee;
He was—whatever thou hast been;
He is—what thou shalt be.

The rolling seasons, day and night,
Sun, moon, and stars, the earth and main,
Erewhile his portion, life and light,
To him exist in vain.

The clouds and sunbeams, o'er his eye
That once their shades and glory threw,
Have left in yonder silent sky
No vestige where they flew.

The annals of the human race,
Their ruins, since the world began,
Of HIM afford no other trace
Than this,—THERE LIVED A MAN!

MONTGOMERY.

A GLIMPSE OF HEAVEN.

I HAVE seen the forms that glide
Serene on the golden shore,
By the brink of life's sparkling tide;
I have heard the songs they pour.

My burning cheek was fann'd
By heaven's breath, soft and low;
I fly to that happy land;
Let me go—let me go!

A flashing glory gleam'd
Bright o'er my raptured gaze;
A jewell'd radiance stream'd
As the sun's meridian blaze.

And voices were faintly heard
That I loved in the land below;
They were sweet as the song of a bird;
Let me go—let me go!

Earth once had its fairy flowers,
They are faded now and fled;
And around my wintry bowers
The leaves are sere and dead.

I dwell in a desert land;
Lone, lone is my home below;
Let me join yon holy band;
Let me go—let me go!

O Father! thy wayward child,
Unsubdued and fretful still,
Hath not welcom'd thy chast'ning mild,
Hath not bent to thy holy will!

I would fly from grief and fears;
I would fly from sin and woe;
I would dry my bitter tears;
Let me go—let me go!

The soul that reposes on thee,
In the desert can still be glad;
If thy love were a stranger to me,
Even heaven to my spirit were sad.

Then illumine my darken'd heart
With thy grace while I dwell below;
And when I am meet to depart,
In thy love let me go—let me go!

A CALL TO THE WRETCHED.

SUGGESTED BY MR. HERBERT'S LETTER UPON THE EMIGRATION OF POOR SEMPSTRESSES.

By the Author of "Proverbial Philosophy," &c.

DAUGHTERS of poverty, jaded and ill,
So vainly prolonging the strife,
How, scarce for to-day, the day's task to fulfil,
And, as for to-morrow, despondingly still
In dread of the battle of life—

Toiling in pain for a pittance of bread,
Or starving with nothing to do:
Friendless, and fever'd in heart and in head,
And longing for rest to lie down with the dead,
—A word, my poor sisters, with you!

There is a fair land in a sweet southern clime,
Another young England indeed,
Which God, in His Providence, working sublime,
Has kindly reserv'd till the fulness of time,
To succour his children in need;

A happy new home, which he wills you to seek,
With plenty to have and to spare, [cheek,
And hope in your bosom, and health on your
And human affections all eager to speak
Of tenderness waiting you there!

The valleys are rich, and the mountains are
And the woods in magnificent state [green,
To the distant horizon o'ershadow the scene,
Where never till now Adam's footstep has been,
And Eve is delaying so late.

Then haste for your happiness—joyfully haste
From perils and pains to be free;
For Providence calls you to gladden the waste,
And freedom, and plenty, and pleasure to taste
In homes that are over the sea.

A CALL TO THE RICH.

O CHRISTIAN patriots, men of mighty heart!
One added word to you: the hour is ripe;
Thousands are thronging, eager to depart
From this fierce rivalry in Mammon's mart
To happier shores, where penury's hard gripe
On earth's rich zone is loosen'd: hasten then,
Pour out your offerings with a liberal hand,
Earnest in zeal to help your fellow-men,
And from Old England this reproach to wipe,
That, crowded up in corners of the land,
Virtuous toil can starve in sorrow's den!
Up! use your wealth aright; and prove its worth
By generous aid to yonder homeless band,
Who look to you to find them homes on earth.

Religious Intelligence.

DEPUTATION TO ENGLAND ON BEHALF OF DR. THOMSON.

WE understand that the Committees formed in Edinburgh and Glasgow, for promoting the Thomson Testimonial, have appointed the Rev. Drs. Wardlaw, Anderson, and M'Farlane, of Glasgow; the Rev. Messrs. Peden, of Berwick; and M'Farlane, of Falkirk; with D. M. Makgill Chrichton, Esq., of Rankeilour; as a deputation to appeal to the Churches in England; whose members and Sunday scholars have shared much more largely of the benefit of Dr. Thomson's labours than those in his native country. A portion of the deputation will hold a meeting in London, in the beginning of September, with the friends of cheap Bible circulation there; and the Rev. Alexander Jack, of Dunbar, son of the late Rev. Dr. Jack, of Manchester, is appointed to proceed forthwith to the northern counties, for the purpose of fixing with ministers and superintendents of Sunday-schools for those of the deputation who are to visit the principal towns in Yorkshire, Lancashire, and Cheshire.

It is hoped that the stirring appeals which have often appeared in the BRITISH BANNER, the *Patriot*, and many other English periodicals, will not be forgotten. In the *British Quarterly* for August, 1850, the distinguished editor justly and emphatically remarks: "Two facts are indisputable; first, that the cost of the Holy Scriptures has been reduced to an extent that is really marvellous; and, second, that this result is to be attributed mainly to the indefatigable labours of Dr. Thomson, of Coldstream. We sincerely rejoice in the attempt made in Scotland to express sympathy with him in his generous effort, and hope to see the South follow the example of the North in this matter."

Most cordially do we express a hope that a harvest of carnal things will reward our venerated countryman for the seed-time of spiritual things which he has sown for this kingdom in a cheapened Bible. Most surely do we know that such carnal things neither formed the motive nor the aim of Dr. Thomson; but, having laid hold of the grand idea that the Scriptures of Truth should be made accessible to the poorest, and thus should secure in one sense—and that a most important one—that to the poor the Gospel is preached, he went on step by step, perseveringly, resolutely, successfully, until the struggle became a victory. Had he stopped here, he would have been deemed a wiser, and he would assuredly have been a richer man. Had he succeeded, however, in practically carrying out the measures which he so triumphantly bore forward when he stood up to protest against the unrighteous monopoly, we would have heard little of his want of wisdom. Revolution is treason when unsuccessful; it is patriotism when it thrives. Had the Coldstream Publication Scheme succeeded, or rather had it not been counteracted by means the most disreputable, Dr. Thomson would have been described as a shrewd man of business as well as

a public benefactor. But, because he has only come out of the ordeal as a benefactor, and because the community has got all the benefit, surely his want of success is no reason why that community should not mark its appreciation of of his services; or, rather, is it not the very reason why a response should be given, heartily and unanimously, to the present call?—*Scottish Press.*

*** After all that we have spoken and written, it would, perhaps, be impertinent, if not preposterous, to add a word to the foregoing. Or, if more be needed, it can only be to state that we were the first to suggest the measure; and that having been honoured with a request to give advice as to the time of visiting the South, and the mode of action, the counsel we ventured to submit has been adopted. We are heart and soul with the movement; and most earnestly commend it to every friend of religion and every lover of the Bible throughout the English nation.—EDITOR.

THE CHURCH OF CHRIST IN LAMMAS-STREET, CARMARTHEN.

DURING the last five years, the Church which usually assembles in this place has been to many an object of considerable interest; and doubtless a brief account of Mr. Jones's ministry among them, from January, 1845, to January, 1850, is by them much desired. During this period it has pleased the Lord to add 606 to the number of the Church—of whom 300 were received in the course of last year. On the 7th of October last, from 150 to 160 were received into communion by the right-hand of fellowship. This is the largest number ever known to have been received at the same time in the counties of Cardigan, Pembroke, and Carmarthen. Sixty were dismissed to other Churches with letters of recommendation, and a great number died. The number of communicants at present is 900. In the Sabbath-schools connected with the congregation there are 600 scholars. During the past year (1849) a large and commodious school-room was erected by them in John's Town, and a handsome and convenient chapel at Ffynon-ddrain, where it is intended forthwith to form an Independent Church. Last summer two years the Church expended £300 in repairing the chapel in Lammas-street; and it is believed that, in a short time, the debt remaining on the two new buildings will be entirely defrayed. Three years ago a circulating library was established in the rooms adjoining the chapel; and on January 3rd, 1850, a Reading Society was organized there on the most liberal basis—open alike to all denominations—while, during winter, lectures are delivered there. Amongst other matters, much attention is paid to catechising, singing, and to the prayer-meetings held by the junior members. The students of the Presbyterian College are also very active and faithful among us. During the last two winters, ladies of different denominations have met in the vestry-room adjoining the chapel, to make and distribute clothes among the more indigent poor; and do much good. There is likewise a club of some standing formed by the members, the object of which is to form a fund to assist the sick and the aged. We thus see that this large chapel, with its rooms, are anything but useless. It was thought presumption in the late pious and respected Mr. Peter to erect such spacious and roomy buildings; but his faith was superior to all objections; and at present there is not an inch of either chapel or rooms that could possibly be dispensed with. It should be remembered that Dissent in this town is in a very different position from what it was some years since. Two years ago the Established Church erected a splendid training-school for the education of teachers, to keep schools for them, together with two large and commodious school-rooms for children. We have now three churches in the parish—one of them lately erected—St. David's, St. Peter's, and Llanllwch. In one there are two clergymen; in the other, three; in the other, one; as well as several other clergymen who live in the town, together with candidates for holy orders, and intended schoolmasters; all of whom, in firm phalanx, unite their energies against Dissent—taking the children in their schools with them to Church, and exerting all their influence in every possible manner to attach them to their community. But, in spite of all, the cause of Jesus Christ still lives and flourishes among all the denominations in the town, while the Church in Lammas-street is more numerous than it has ever hitherto been.

N.B. Since the above was written, 108 of the members were formed into an Independent Church, on April 7th, at Ffynon-ddrain, by the assistance of the Rev. H. Jones and the Rev. D. Davies, Pantteg, and the Deacons of Lammas-street. Members of neighbouring Churches have also joined the above Church.

QUEEN-STREET CHAPEL, LEEDS.

A DEEPLY interesting service was held on Thursday evening, August 8, on occasion of the settlement of the Rev. Wm. Guest, as pastor of the Church assembling in that place of worship. At five o'clock very many of the ministers of the West Riding, with the Baptist ministers of the town, and a large number of the deacons of the Leeds Churches, met for tea in the school-room, and for the purpose of conveying the expression of their sympathy in the service of the evening. At six o'clock a large congregation had assembled in the chapel. The reading of the Scriptures and Prayer were conducted by the Rev. Wm. Hudswell, of Salem Chapel. The Rev. Jonathan Glyde, of Bradford, delivered an introductory discourse, conveying, on behalf of the ministers of the West Riding, the assurance of the cordial welcome they gave to the newly-elected pastor; their thankfulness on account of the great encouragement with which his ministry had opened, and their gratitude to God that now the last of the three vacant pulpits in Leeds was filled. The Rev. John Edmonds, of St. Helen's, (Mr. Guest's former pastor), then proposed the usual questions. One of the deacons, Mr. Walker, replied on behalf of the Church, briefly detailing the remarkable manner and time of the mention of their present pastor's name to them by a highly honoured minister in the south, soon after the resignation of their late esteemed and beloved pastor—the powerful impression produced by his ministry and visit

for two weeks — and the almost unexampled unanimity that had marked the Church in their invitation. Mr. Guest also set forth the reasons that had weighed with him in leaving Reading, and then the principles that would guide him in his public ministrations, and his views of the great and essential Christian doctrines. It was most delightful to see the Rev. Thomas Scales ascend the pulpit, at this part of the service, to offer fervent prayers on behalf of his successor and the Church that so lately formed his charge. After this, the Rev. T. R. Barker, Classical Tutor of Spring Hill College, preached from Rom. i. 13 (latter part). The sermon, apart from its own excellence, was admirably adapted as a united charge to the Pastor and the Church. The Rev. H. R. Reynolds, B.A., the Rev. G. W. Conder, and the Rev. J. H. Morgan, also took part in the engagements of the evening. Altogether, the effect of the service, and of this union of the Churches, was most hallowed and gratifying.

HOMERTON COLLEGE.

THE Anniversary of this ancient Institution was held at the College, on Thursday, June the 27th. More than usual interest attached to this meeting, from the fact, that its venerable Theological Tutor, the Rev. Dr. John Pye Smith, retired, on this occasion, from his duties as Tutor,—an office which he had held with distinguished honour and success for a period of fifty years; and also, from the circumstance that it was the last Anniversary of the College as a separate Institution, since it will, for the future, form, in conjunction with Coward and Highbury Colleges, a part of the new Institution, denominated "New College, London." The Chair was taken by Samuel Morley, Esq., Treasurer, and there were a large number of the friends and supporters of the Institution present. The Reports of the Examiners, the Rev. John Kennedy, M.A., and the Rev. Robert Redpath, M.A., bore very satisfactory testimony to the attainments of the Students, and the diligent prosecution of their studies. An Essay on the Parables of our Saviour was read by the Senior Student, Mr. George Palmer Davies, B.A., who has accepted an invitation to become pastor of the Congregational Church at Wandsworth, and the company expressed great gratification at the learning, ability, and good taste evinced in the Essay. The service was concluded by a most interesting address from the Rev. Dr. Pye Smith, in which the Rev. Doctor gave a succinct account of the history of the Homerton College Society from its foundation in the year 1730.

The friends present afterwards dined together in the library of the College. The company was addressed by Mr. Morley, the Chairman; Mr. Rutt, the Treasurer of the Congregational Fund Board; Professor Hitchcock, of the United States; the Revs. Thomas Binney, John Kennedy, Robert Redpath, Samuel S. England, the Tutors, and others.

All the speakers expressed their deep admiration of the varied knowledge, enlarged views, and sincere piety of their venerable friend, the Rev. Dr. Pye Smith, who, we rejoice to say, seemed in good health and excellent spirits. There was a very strong expression of opinion in favour of the New College, and a warm interest shown in its prosperity and success.

ORDINATION.

THE ordination of the Rev. J. Young, late of Newport Pagnell College, as pastor of the Church and Congregation assembling in the Independent Chapel, Orsett, Essex, took place in the morning and evening of Thursday, the 1st of August. The Rev. J. Whiting, of Wareham, read the Scriptures, and prayed. In the absence of the Rev. Mr. Pryce, B.A., of Gravesend, who had engaged to deliver the introductory discourse, but who, through indisposition, could not be present, the Rev. J. Tippetts, of Gravesend, described the nature of a Christian Church. The Rev. A. Brown, of South Ockendon, asked the usual questions; the Rev. J. Tippetts offered the ordination prayer; the Rev. John Watson, President of Hackney College, and Mr. Young's tutor, gave the charge; and the Rev. B. H. Klüht, of Billericay, preached in the evening. The services of the day were distinguished by an earnest, solemn, and devotional feeling; and it is believed they were blessed to the spiritual good of those present.

British Missions.

CHRONICLE OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES: OF THE BOARD FOR GENERAL EDUCATION: AND OF THE THREE SOCIETIES FOR BRITISH MISSIONS IN CONNECTION WITH THE UNION.

TWELFTH AUTUMNAL MEETING OF THE CONGREGATIONAL UNION.

THE Twelfth Autumnal Meeting of the Union is appointed to be held at Southampton, on Monday, Tuesday, Wednesday, and Thursday, the 14th, 15th, 16th, and 17th days of October next: more detailed information of the proceedings and arrangements proposed for this important occasion, will be found on the last page of the cover of our present Number.

Meantime it will be seasonable and useful to call attention to the anticipated meetings at Southampton, as, at the present crisis in the history of the Union, all its friends must greatly desire them to be of such a character as may contribute to the stability and increased prosperity of this extensive federation of the Congregational Churches of our country. Zeal, wisdom, and prayer, must blend their best influences to accomplish this happy result. Not that there is any cause for apprehension or despondency, but that the Union having resolved to part with its Magazines, one considerable branch of its activities and usefulness will thus be transferred to other management, and its future course will now require to be modified

and adjusted to these altered circumstances. It is well that the Union never derived any pecuniary support from those publications: hence, no financial loss or difficulty will be incurred by their transfer: and may they prove, as hereafter conducted, yet more abundantly prosperous and useful than during their first vigorous years in connection with the Union! But the views and circumstances which led the last Annual Assembly to judge it wise not to continue the publication of Magazines by the Union, should be looked at with a wider application than to this one question only, as serving to indicate what line of action generally is most appropriate to its constitution, and will prove most available for its prosperity and usefulness.

It must never be lost sight of, that the very object and nature of our Association is union—that the only bond of that union can be nothing else than agreement and harmony—that mutual love is its sole strength, and spiritual fellowship its only life. Moreover, it is a union of the free, not of the bond; neither was it ever intended to be, or can it be, a union to bind the free. Now, amongst the free and equal associates in this Union there must always be numerous diversities of opinion on various questions, many of them such as to take strong hold of the convictions, and to stir deeply the feelings, of earnest men. Some of these questions will not only produce divergent views and feelings among the members of our Union, but will also require of them different lines of private and public action, which each will pursue, in right of his unsurrendered liberty, with his own measure of energy, zeal, and discretion. On all such matters the Union must act, if at all, with great reserve and caution. Better that it should altogether avoid either utterance or action respecting them, if possible. For although, no doubt, in all human associations, civil, sacred, or even domestic, every member must find it unavoidable that the extreme rights of his personal liberty should be adjusted by the terms and advantages of his fellowship with others, yet, in such a Union as ours, these demands for forbearance must be limited within the narrowest possible bounds. This must be the first principle, and the pervading influence, of the entire policy and action of the Congregational Union.

Influenced by these and other grave considerations, many of the wisest friends of the Union have long judged that its action should be almost exclusively directed to promote the religious and spiritual interests of the denomination. Nor has this opinion resulted in the slightest degree from indifference to the many important objects, social, ecclesiastical, and political, agitating the public mind at this eventful period; and respecting which it is impossible but that enlightened Congregationalists should feel a deep interest, and many of them act an energetic part. But for these objects and activities there seem to be other organizations, in connection with which, members of the Union may most efficiently act their part; in some co-operating with their fellow-citizens at large, in others with Christians of various denominations: while the Union, having the character of, as it were, a domestic institution in the bosom of our own Churches, might bend its attention and energies to the sacred, the delightful work of promoting among them the life and power of spiritual piety, by the love, the counsels, the prayers, and the diffusive influence, for which its assemblies afford such happy opportunity. Nor, surely, can any one who attentively ponders the spirit and tendencies of the present period, as developed, not among our own Churches only, but in all Christian communities, doubt that the maintenance of scriptural and spiritual godliness is the first want of the times, and the first duty of every servant of Christ.

Now if this thought do indeed indicate the right line for the future course of the Union—if the brethren associated in the Union should generally concur in judgment that this is its elevated department of labour—if they should thereupon combine heart and hand to make the Union a happy medium of religious good to our pastors and Churches—then will the hearts of many rejoice, and the assemblies of the Union will be more than ever times of refreshing, seasons of delight, and well springs of wide-spreading benefit to the Churches in these arid and drooping days.

In this view, might it not be a wise arrangement of the anticipated proceedings at Southampton, after the whole series have been, as it were, hallowed by the preliminary devotional services of the Monday evening, to give the morning sessions of the Tuesday and Wednesday to the full consideration of the proposed transfer of the Magazines—the commemoration of our poet and benefactor, Watts—the Education question—the British Missions—and such other appropriate business as may either be previously prepared or arise at the time—and to hold, on the evenings of those two days, the public meetings for Education and British Missions? Then, all the business of the Assembly being thus despatched, to secure Thursday entire for religious benefit—perhaps early in the morning session to celebrate the Lord's Supper, under the presidency of the Chairman, sustained by the pastors of the Southampton Churches, and by such ministers present as have filled the chair of the Union in former years? After the hallowing influence of this solemnity, to devote the remaining hours of the morning session to addresses, counsels, and prayers for the religious good of the Assembly, and, through it, of all the Churches interested or represented in the proceedings? Then the sermon might come in on this last evening of the Assembly; to close the proceedings, as they commenced, with services adapted to elevate the devout and spiritual principles of all present.

It may be most safely concluded that, to all the best ministers and members of our community, no proposal could at this time be more welcome than one directed to this great cause and object. Many mourn over decays already too obvious—many live in fear of the consequences of tendencies thought to be surely working ill to serious and vital religion—many are anxious to witness wise efforts to stay the evil, and restore the good. Nothing extravagant or austere is required—only what sound sense and practical wisdom will decidedly sanction. And of one thing we may be certain—namely, that neither our orthodoxy, nor our liberty, nor our scriptural polity, nor all these combined, will avail for our strength and growth, unless the religion of the heart vitalize and consecrate all for which we witness, and all who bear that testimony.

Theology.

TRUE RELIGION EXEMPLIFIED.

During the last half of the former century the eyes of spiritual men, throughout the whole earth, were continually fixed upon the British Colonies of North America, attracted thither by the wondrous and almost constant outpouring of the Spirit of God which distinguished that much-favoured land. The labours of Whitefield, who crossed the Atlantic thirteen times, in connection with the preaching of the Gospel, contributed much to this result, as did also the immortal writings of Jonathan Edwards, under whom the mightiest of those awakenings, which shook society, took place, and whose own "Narrative" of that marvellous work excited the universal attention of the Christian world.

It is the custom of carnal men, and too much even of the benighted and lukewarm portion of the Church of God, to identify all such movements with enthusiasm, imagination, feminine fancy, and ignorant credulity. As if Providence had intended to furnish a corrective to error, the greatest of mankind then alive, Jonathan Edwards, Author of the Treatise on the "Freedom of the Will," and many other works well known to the learned, was selected as a witness of the working of the finger of God, and employed to record the events which passed before his own eyes. At that time arose David Brainerd, of blessed memory—a wondrous specimen of the power of spiritual illumination, whose Life and Journal Jonathan Edwards gave to mankind, that in him, as an individual, they might see an illustration of the true and deep working of heavenly grace, and have, under his labours in the case of the Indians, one of the most marked exemplifications of spiritual renovation that even that age, fertile in such facts, could furnish. Our object, on the present occasion, is to bring our readers into contact with this extraordinary man. We shall, therefore, now set before them some account of his conversion, as recorded by his own pen:

"Some time in February, 1738-9, I set apart a day for secret fasting and prayer, and spent the day in almost incessant cries to God for mercy, that he would open my eyes to see the evil of sin, and the way of life by Jesus Christ. And God was pleased that day to make considerable discoveries of my heart to me, and to make my endeavours a means to show me my helplessness in some measure. I constantly strove after whatever qualifications I imagined others obtained before the reception of Christ. Sometimes I felt the power of an hard heart, and supposed it must be softened before Christ would accept of me; and when I felt any meltings of heart, I hoped now the work was almost done: and hence, when my distress still remained, I was wont to murmur at God's dealings with me, and thought when others felt their hearts softened, God showed them mercy; but my distress remained still.

"Sometimes I grew remiss and sluggish, without any great convictions of sin, for a considerable time together; but after such a season convictions seized me more violently. One night in particular, when I was walking solitarily abroad, I had such a view of my sin, that I feared the ground would cleave asunder, and send my soul quick into hell. And though I was forced to go to bed, lest my distress should be discovered by others, which I much feared, yet I scarce durst sleep at all, for I thought it would be a great wonder if I should be out of hell in the morning. But though my distress was thus great, yet I dreaded the loss of convictions, and returning back to a state of security, and to my former insensibility of impending wrath, which made me exceeding exact in my behaviour, lest I should stifle the motions of God's Spirit.

"The many disappointments and distresses I met with put me into a most horrible frame of contesting with the Almighty; with an inward vehemence, finding fault with his ways of dealing with mankind. I found great fault with the imputation of Adam's sin to his posterity; and my wicked heart often wished

for some other way of salvation than by Jesus Christ. I wished sometimes there was no God, or that there were some other God that could control him. These thoughts were frequently acted before I was aware; but when I considered this, it distressed me, to think that my heart was so full of enmity against God; and it made me tremble lest God's vengeance should suddenly fall upon me. I used before to imagine my heart was not so bad as the Scriptures represented. Sometimes I used to take much pains to work it into an humble, submissive disposition; but on a sudden, the thoughts of the strictness of the law, or the sovereignty of God, would so irritate the corruptions of my heart, that it would break over all bounds, and burst forth on all sides, like floods of waters when they break down their dam.

"While I was in this distressed state of mind, the corruption of my heart was especially irritated with these things following:

"1. The strictness of the Divine law; for I found it was impossible for me, after my utmost pains, to answer the demands of it. I often made resolutions, and as often broke them. I imputed the whole to want of being more watchful, and used to call myself a fool for my negligence. But when, upon a stronger resolution, and greater endeavours, fasting, and prayer, I found all attempts fail, then I quarrelled with the law of God, as unreasonably rigid. I thought if it extended only to my outward actions, I could bear with it; but I found it condemned me for the sins of my heart, which I could not possibly prevent. I was extremely loath to give out and own my utter helplessness, but after repeated disappointments, thought that, rather than perish, I could do a little more still, especially if such and such circumstances might but attend my endeavours. I hoped that I should strive more earnestly than ever; and this hope of future more favourable circumstances, and of doing something hereafter, kept me from utter despair of myself, and from seeing myself fallen in the hand of God, and dependent on nothing but boundless grace.

"2. Another thing was, that faith alone was the condition of salvation, and that God would not come down to lower terms—that he would not promise life and salvation upon my sincere prayers and endeavours. That word, Mark xvi. 16, 'He that believeth not shall be damned,' cut off all hope there; and I found faith was the gift of God—that I could not get it of myself, and could not oblige God to bestow it upon me by any of my performances, Eph. ii. 1, 8. 'This,' I was ready to say, 'is a hard saying; who can bear it?' I could not bear that all I had done should stand for mere nothing, who had been very conscientious in duty, and had been exceeding religious a great while, and had (as I thought) done much more than many others that had obtained mercy. I confessed indeed the vileness of my duties; but then, what made them at that time seem vile, was my wandering thoughts in them; not because I was all over defiled, and the principle corrupt from whence they flowed, so that I could not possibly do anything that was good. And therefore I called what I did by the name of faithful endeavours; and could not bear it, that God had made no promises of salvation to them.

"3. Another thing was, that I could not find out how to come to Christ. I read the calls of Christ, made to the weary and heavy-laden; but could find no way that he directed them to come in. I thought I would gladly come, if I knew how; though the path of duty directed to was never so difficult. Mr. Stoddard's 'Guide to Christ' did not tell me anything I could do that would bring me to Christ, but left me, as it were, with a great gulph between me and Christ, without any direction to get through; for I was not yet experimentally taught that there could be no way prescribed whereby a natural man could, of his own strength, obtain that which is supernatural, and which the highest angel cannot give.

"All this time the Spirit of God was powerfully at work with me, and I was inwardly pressed to relinquish all self-confidence, all hopes of ever helping myself by any means whatsoever; and the conviction of my lost estate was sometimes so clear, that it was as if it had been declared to me in so many words, 'It is done, it is for ever impossible to deliver yourself.' For about three or four days my soul was thus distressed, especially at some turns, when, for a few moments, I seemed to myself lost and undone, but then would shrink back immediately from the sight, because I dared not venture myself into the hands of God, as wholly helpless. I dared not see that important truth, that I was 'dead in trespasses and sins.' But when I had thrust away these views of myself at any time, I was distressed to have the

same discoveries again; for I greatly feared being given over of God to final stupidity. When I thought of putting it off to a 'more convenient season,' the conviction was so powerful with regard to the present time, that it was the best time, and probably the only time, that I dared not to put it off. Yet my soul shrunk away from it: I could see no safety in throwing myself into the hands of God, and that I could lay no claim to anything better than damnation.

"But after a considerable time spent in such distresses, one morning, while I was walking in a solitary place, as usual, I at once saw that all my contrivances to procure salvation for myself were utterly in vain: I was brought quite to a stand, as finding myself totally lost. I had thought many times that the difficulties were very great; but now I saw, in very different light, that it was for ever impossible for me to do anything towards delivering myself. I then thought of blaming myself that I had not done more while I had an opportunity, for it seemed now as if the season of doing was for ever over and gone; but I instantly saw that, let me have done what I would, it would no more have tended to my helping myself than what I had done; that I had made all the pleas I ever could have made to all eternity; and that all my pleas were vain. The tumult that had been before in my mind was now quieted, and I was something eased of that distress which I felt while struggling against a sight of myself. I had the greatest certainty that my state was for ever miserable, for all that I could do, and was almost astonished that I had never been sensible of it before.

"In the time while I remained in this state my notions respecting my duties were quite different from what I had entertained in times past. Now I saw there was no necessary connection between my prayers and the Divine mercy; that they laid not the least obligation upon God to bestow his grace upon me; and that there was no more goodness in them than there would be in my paddling in the water (which was the comparison I had then in my mind); and this because they were not performed from any love to God. I saw that I had heaped up my devotions before God, fasting, praying, &c., really thinking I was aiming at the glory of God; whereas I never once truly intended it.

"I continued in this state of mind from Friday morning till the Sabbath evening following, July 12, 1739, when I was walking again in the same solitary place, and attempting to pray, but found no heart to engage in that or any other duty. Having been thus endeavouring to pray for near half an hour (and by this time the sun was about half an hour high), as I was walking in a dark thick grove, unspeakable glory seemed to open to the view of my soul: I do not mean any external brightness, nor any imagination of a body of light, or anything of that nature; but it was a new inward apprehension or view that I had of God, such as I never had before. I stood still and admired. I knew that I had never seen before anything comparable to it for excellency and beauty; it was widely different from all the conceptions that ever I had of God or things divine. I had no particular apprehension of any one person in the Trinity, either the Father, the Son, or the Holy Ghost; but it appeared to be Divine glory that I then beheld. And my soul rejoiced with 'joy unspeakable,' to see such a glorious Divine Being; and I was inwardly pleased and satisfied that he should be 'God over all' for ever and ever. My soul was so captivated and delighted with the excellency, loveliness, greatness, and other perfections of God, that I was even swallowed up in him, to that degree that at first I scarce reflected there was such a creature as myself.

"Thus God, I trust, brought me to a hearty disposition to exalt him, and set him upon the throne, and ultimately to aim at his honour and glory, as King of the universe.

"I continued in this state until near dark, without any sensible abatement, and then began to think what I had seen, and was sweetly composed all the evening following. I felt myself in a new world, and everything about me appeared with a different aspect from what it was wont to do.

"At this time the way of salvation opened to me with such infinite wisdom, suitableness, and excellency, that I wondered I should ever think of any other way of salvation; was amazed that I had not dropped my own contrivances, and complied with this blessed and excellent way before. If I could have been saved by my own duties, or any other way that I had formerly contrived, my whole soul would now have refused. I wondered that the whole world did not see and comply with this way of salvation, entirely by the merits of Christ.

"The sweet relish of what I then felt continued with me for several days, in a greater or less degree: I could not but sweetly rejoice in God, lying down and rising up. The next Lord's day I felt something of the same kind, though not so powerful; but not long after was again under great distress, yet not of the same kind with my distress under convictions. I was guilty, afraid, and ashamed to come before God,—was exceedingly pressed with a sense of guilt; but it was not long before I felt (I trust) the true repentance and joy in God."

FAMILY PIETY.*

This book is intended by its Author to be a monument of the Divine mercy towards him, in having "literally snatched him from the jaws of death." Works the product of affliction always, to some extent, bear the stamp of that precious mint, and possess a portion of spiritual merit. Such is the case, in a high degree, in the work before us; copiousness, unity, and completeness, are its characteristics. It is a digest of the entire subject of which it treats, comprising the essence of Dr. Hamilton's "Church in the House," Mr. James's "Christian Father's Present to his Children," Bridges' "Essay on Family Prayer," and Abbott's "Mother at Home."

The volume opens with a very excellent chapter of Introductory Observations. To this succeeds a dissertation on the Advantages of Religious Education, which possesses great value, from the soundness, depth, and spirituality of the Author's views on education, and their special pertinence to the times which are passing over us. As to religion and morals, the Author entertains a horror of public schools little less intense than that of the amiable but morbid Cowper himself. Comparing what he says, nevertheless, with what we know and have seen, we cannot say that there is much exaggeration in it. He has, perhaps, upon the whole, rather under than over-estimated the case. Still there they are: such schools are fast filling the world, and, with all their evils, their very existence, to some extent, proves their necessity, and that, with all the evil, they must be attended with much good, and will, of necessity, continue, with whatever modifications and improvements time, experience, and piety may invest them. It is impossible to dispense with them; the only thing that remains is, to inquire into the best methods of mitigating, or counteracting, as far as possible, the evils.

To this succeeds "Family Worship," which forms nearly a third of the book, and is its most precious portion. The section which sets forth the advantages of it is thought out and written in a manner not unworthy of the great theme. The section entitled "Objections" exhibits a deep knowledge of human nature, and can be properly read by none without special profit, particularly by those it is meant to serve. The same remark applies, with the utmost force, to the next chapter, entitled, "Examples," which contains much close searching of the human heart. The following is most precious, and, unhappily, everywhere, at all times, and among all classes, it has been, is, and, we fear, will long continue to be, opportune and pertinent:

HOW TO RUIN A FAMILY.

The next department in which parents are imperatively called upon to set a pious example, is in the government of their tongues. The tongue is known in Scripture under a variety of appellations. It is sometimes called our "glory," Psa. xxx. 12, sometimes a fire, a world of iniquity, an untameable creature, "an unruly evil full of deadly poison." "Who is a wise man, and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom," Jas. iii. 13.

There is no point, we believe, on which there are more dangerous errors displayed, from which more fatal results ensue, than the species of conversation generally exhibited before children. Ere they are yet removed out of the cradle, it is quite common to impose upon their credulity—to tell them falsehood in jest. At this early period they are unable to distinguish between fancy and reality, and there is less danger; but as they advance in years, they speedily discover the deception. Perceiving their parents act with duplicity, the barrier in their own mind is broken down between truth and falsehood, their moral principle is weakened, their conscience seared; and no wonder that, when discovered in a fault, they resort to a number of ingenious subterfuges to avoid detection or punishment. It is perilous to weaken the moral sense in the very germ—to plant the roots of "dissimulation in youth, which is the forerunner of perfidy in old age; its first appearance is the fatal omen of growing depravity and future shame."

Again, how many children are sedulously trained up to habits of petty scandal—to backbiting—to maliciousness! Every point is minutely detailed that may tell to the disadvantage of an unthinking neighbour. Such persons take liberties which Michael the archangel was not permitted to take, even when Satan was

* "Family Piety; or, The Elements of Domestic Religion Familiarly Illustrated and Practically Enforced. By the Rev. W. Oliver, Dunluce." Nisbet.

his subject; he "durst not bring against him a railing accusation, but said, The Lord rebuke thee," Jude, ver. 9. In the fifteenth Psalm, the individual is fully described who is elevated to abide in God's tabernacle, and to dwell with Him in His holy hill; and the Holy Ghost depicts him as one "that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour." Thousands resemble numerous species of unclean animals, which delight either to swim or move about in pollution. A clear atmosphere they hate. Given up to unwholesome excitement, they glory in an evil story, as proper food to pamper their depraved appetite. Envy, like a poisonous serpent, is always creeping around their heart. They dislike to perceive others better or more applauded than themselves. And the world, ever ready to admire the dark rather than the bright side of the picture, takes their inuendos, their nods, their winks, their half-muttered, charitable silence, for statements too shocking to be detailed, and that must be true, seeing they are even referred to by one of so friendly, so cautious, so considerate a spirit. The enemy of souls, and his associates, have learned the scientific use of the stiletto—the easiest, safest, and surest mode of stabbing in the dark.

David, you perceive, requires that an evil report, whether true or false, should not be taken up and circulated to a neighbour's injury. The law of libel is founded on this charitable basis. To our own Master we stand or fall. It is no way to reclaim an erring brother to trumpet his faults, and to blacken them with irony. "Charity," Peter tells us, "shall cover the multitude of sins," 1 Pet. iv. 8. Charity lays a cloak over them, not indeed to excuse their guilt, but to palliate their aggravations. No class of persons received Paul's fuller reprehension than tattlers and busybodies, gadding about from house to house, proving, by their dangerous statements, in whose service they were enlisted. Satan is aware that mutual love is a heavenly lever, forged to upset the foundations of his kingdom; and his grand object is to render its operations powerless. He scatters, therefore, far and wide, the tares of discord in the field of the world; and he does so by human agency. He employs this one and that one, under the influence of a malicious carnal heart, to go about from house to house, to set the inhabitants about one another's ears—to be stirrers up of strife—to keep a smooth oily face before the public, pretending to be every one's friend, while stating lies supposed to have been said against him, and with pretended difficulty divulging the author; and then carefully treasuring up every incautious word dropped by you in the shape of recrimination, with a view to retail it, in all its length and breadth, to the supposed injured party. Yea, there are houses that may well be styled retail shops of calumny, and parents who might be called slander-mongers; who occupy their time, from morning to night, and from night to morning, not in the comparatively innocent employment of the Athenians, who "spent their time in nothing else but either to tell or to hear some new thing"—these baptized heathens, worse than the unbaptized, spend their time in nothing else but either to tell or to hear some evil thing. Can domestic piety exist in such an establishment? Is religion ever thought upon by its inmates? Is not the very name held in secret detestation? Have not the heads of the house converted it into an earthly Pandemonium, and exclaimed with Apollyon, "Evil, be thou my good!" Over the lintels and doorposts of such an establishment might be hung up a sign-board, with the following advertisement:—

CHARACTERS STABBED IN THE DARK.

Sound ones brought under suspicion. Suspected ones proved guilty. Characters in the first stage of weakness exhibited in the last stage of consumption. And injured reputations painted in dark colours—some worn out, some expiring, some dead for years, that there is no hope of recovery. Any one possessing sufficient courage to enter behind the scenes, may witness the exhibition every day, Sabbath not excepted, from six in the morning till ten at night.

Nor is it to be tolerated that parents should set an example of profane swearing to their children. Under any provocation, or in any circumstances, the utterance of a loose oath is a flagrant crime; in Jewish times it was punishable with death. It is a wanton insult to Deity—a sin peculiarly diabolical, unaccompanied by any advantage or recommendatory feature, except the empty admiration of silly coxcombs, who look upon daring profanity as the height of courage, the climax of good breeding, the finishing stroke of a polished gentleman!

In general, we believe, profane swearing is traceable to the family circle, frequently to the nursery. In some few instances this wicked habit is picked up without, by mingling with reckless companions; and it becomes insensibly engrafted upon the stem of better moral principle. But, in general, home is the foster-ground that forces up this evil weed to maturity; and the outer world only hardens it, to ripen those seeds that may be again sown in an equally congenial and polluted soil.

This awakening chapter closes with a passage alike remarkable for true beauty and terrible solemnity, which exhibits "A Family arising from the dead."

Next follows a chapter on Discipline, not inferior to anything of the sort to be found in our best books on that subject.

Our Author, who seems to improve, rather than flag, as he advances, next comes forth with a very luminous and well-digested lecture on Religious Conversation, which it is painful to read, as it forces a comparison of what is, and what ought to be, in the Church of God. It will be a glorious day when the conversation here depicted shall distinguish society. Did not our limits forbid, there is much here we should like to extract; but we must restrain ourselves. His views of Catechising are such that we could wish them in the hands of all our readers. The loud cry raised against Catechisms, which has been so frequently heard during the last twenty years, we look upon as one of the most absurd and mischievous that has yet distinguished or

disgraced this frivolous age; but adequately to open up this question would require a volume of itself. The effects, however, are everywhere seen; it is very rarely one meets, now a days, with a really well-informed man, even among the middle class, on the great subject of Christian Theology—the only subject on which men cannot safely afford to be ignorant. While Mr. Oliver, at every step, shows himself a studious and intelligent man of God, he displays, at the same time, a very considerable knowledge of the world, which, on many occasions, in this book, stands him in good stead. We shall cite an example:

VIEWS OF THE SEXES.

I have always seen that unequal marriages, even in a worldly respect, have rarely worked well. The habits formed, the manners retained, the cultivation, the knowledge, and the views cherished by each, are so diverse, that the parties can hardly live happily together. But, surely, among persons of the same standing, or nearly approaching it, there must be a difference—all are not alike virtuous or depraved. Will parents, therefore, take in the moral and religious element in making family arrangements? This principle would powerfully check public vice, and place a curb upon licentiousness.

There is a singular discrepancy existing between the views of the male and female sexes in this respect, for which we have always found it difficult to account. A crime, a casual error, or even a suspicion regarding the woman, is seldom overlooked by the most ardent admirer: a whole life of criminality in the man, to the other sex appears but a feather on the ocean; and, in too many instances, is the surest claim to success. It is very hard indeed to divine the cause of this peculiarity. Can it be that men are so generally depraved, that women find it difficult to make a selection? Or has the female department so low an estimate of their own position, that they will freely unite themselves to any party? We would charitably hope that the cause is traceable to accident, not deliberation or design. But look at the result. The female department is infinitely superior to the other in point of virtue. Let libertines say what they will, this fact is transparent to the most superficial observer. I speak without flattery; I conscientiously believe that I could not draw anything like a comparison between the two classes, in regard to virtuous attainment. Immorality among men occurs so frequently, that it is generally forgotten; immorality among women is a rare exception. How is this difference to be accounted for? Chiefly, I would say, from the pressure of public opinion. A depraved woman is shunned, like the Egyptian plague. She is hated and deserted even by her companions in crime, not one of whom would degrade himself by converting her into his wife. Let women make the same wise distinction among admirers, and their smiles or frowns will speedily change the aspect of society, save themselves an infinitude of heart-burnings, elevate the standard of public morality, and fix them in the noble position for which Providence designed them—to civilize and purify the human race.

In Scripture, there is no evil more reprehended, or from which greater judgments are represented as proceeding, than that of unequal or mixed marriages. The apostle ordains that Christians should marry "only in the Lord," 1 Cor. vii. 39. The flood originated in a fatal transgression of this rule. "The sons of God," or the family of Seth, "saw the daughters of men," or the children of Cain, "that they were fair; and they took them wives of all which they chose," Gen. vi. 2. God could not tolerate such foul alliances. He saw that the progeny would copy after the blemishes rather than the perfections of their parents. He knew the result both before and after it occurred; and he resolved to destroy men with the earth they had polluted. Abraham was very punctilious in pointing out the exact family in which he required his son Isaac to procure a companion, and in exacting, from his old faithful steward, a solemn oath that he would not match him among the families of the Canaanites, in whose land he now dwelt. (Gen. xxiv. 3.) When Esau married among the Hittites, it was a subject of great grief to his father and mother. (Gen. xxvi. 35.) Poor Lot! how lamentable was the end of part of his family from this fatal cause! It is currently supposed that the unfortunate patriarch had only two daughters—those that fled with him to the little town of Zoar. But a minute examination of the words of the inspired penman leads to a very different and a melancholy conclusion. These two daughters were virgins (Gen. xix. 8), and the patriarch is represented as exhorting "his sons-in-law, that married his daughters," to leave the accursed city. (Gen. xix. 14.) The same view is corroborated by the address of the angels—"Arise, take thy wife, and thy two daughters, which are here," (Gen. xix. 15)—implying that there were daughters elsewhere, and probably sons, that were united to Sodomites. How many these children were we are not informed. The married daughters, under the control of their infidel husbands, must live and die with them; and the weeping father would, doubtless, repent of his simplicity and sin, in yielding to these unholy alliances, when he saw the heavens opening, and the fire descending to consume his own flesh and blood.

"I called in," writes the late excellent Mrs. Huntington, "by accident, as we say, to-day, at a miserable-looking house, where I found a poor afflicted woman, of twenty or thirty years of age, whose case affected me much. She has one child three months old, and one eighteen months old; is in miserable health herself; and has an intemperate, unkind husband. She appeared broken-hearted, and almost bereft of reason. She was once the subject of serious impressions. But an imprudent marriage has ruined her, at least for this world. She is in a wretched dirty hovel, with her husband's father and mother, and a flock of miserable children; all of them are addicted to drink; quarrels among parents and children, until midnight, are frequent. I saw only the mother-in-law. But the scene I witnessed was an emblem of hell. The poor young woman is in a state little short of despair. She says it is impossible for her to have a moment alone, and that her husband and mother-in-law will not let her read the

Bible. She said to me, 'Oh! if I could go up and stay at your house but one night!' It seemed as if God had directed us to the place; I hope for good. I cannot keep this poor young creature out of my mind. If God sent us there to be the instruments of saving this soul from death, what a mercy it will be! O that the Redeemer would pluck this helpless one out of the jaws of the lion!" No wonder that Paul urges upon all Christians not to be "unequally yoked together with unbelievers."

These are but specimens of much matter of unusual excellence. The next chapter is on "Callings," in which there is much good stuff, although it is the only one in which Mr. Oliver does not seem quite at home. It may be presumed his knowledge and experience are not quite sufficient to enable him to deal with matters so secular, so complicated, and yet so important. Having completed this as he best could, he escapes once more into his own element, and re-appears with a most delightful chapter on "Family Union," which is followed by another on "Motives to its Cultivation," forming the close of a very valuable book. These two chapters are, in a high degree, pleasing and truthful, touching and eloquent.

We presume that what we have done precludes the necessity of a word in further praise of the volume. If we mistake not, the question of its merits, in the minds of our readers, is fully and for ever settled. A work that can supply such citations has nothing to fear from the critics, but stupidity or injustice. If it receive the praise it deserves, that praise will not be small. In our view, the Author has performed a very important service to the Church of Christ; and we doubt not it will be properly appreciated. We have done by it the thing we believe to be fair and right; and if we have spoken strongly on its behalf, Mr. Oliver, we assure our readers, owes nothing whatever to our bounty. We have simply been discharging a duty. To have said less, or to have spoken otherwise, would have been to wrong him: but we frankly confess that we have been somewhat moved, and our notice somewhat modified, by the fact that he is an Irishman. On this ground we have, in addition to a speedy notice, at the expense of other books, by the copiousness of our extracts, given it far more prominence than we should had it been the work of a Briton. This book is really the only thing of the sort that ever reached us from Ireland; for literature, of all sorts, is still at a sad discount in that country, where the printing press is being eaten with rust for want of labour. We, therefore, hail, with feelings of grateful emotion, the appearance of such a volume, considering it an omen for good—a bunch of the grapes of Eschol. We sincerely congratulate the Reverend Author on this, we presume, his first appearance, hoping it may not be his last, and not doubting that the demand for it in England will be such as to supply encouragement to a repetition of his endeavours, by the use of his pen, to serve his race and to honour his Creator.

"ACCEPTED IN THE BELOVED."

EPH. i. 6.

IF we are accepted, then we are not outcasts, not rejected, not condemned. "There is, therefore, now no condemnation to them which are in Christ Jesus." If we are accepted, then we are owned, adopted into God's family; not merely absolved from guilt, and our sin pardoned, but we are restored to the Divine favour. If we are accepted, we are not mere servants, but sons and heirs of God. Acceptance implies pardon, but it is more than pardon. The former is never separated, though it is distinct from the latter. Both are by Christ's atoning blood and righteousness. He "was made under the law." In dying, he obeyed; in obeying, he died. He obeyed until death; he obeyed in death. In him was no sin, but on him were laid the iniquities of us all. He bore mercies in his hands, but he bore the sins of many in his person. He died that we might live; and he lives that we may not die. He shed tears. He shed his blood. He poured out his life. "His blood cleanseth from all sin." This fountain is always open. Happy for us that it is so. We need to wash daily, for we sin daily. As the scarlet thread in the window of Rahab, as the mark put on the forehead of the righteous by an angel having an inkhorn at his side, and as the blood of the lamb on the two side-posts and the upper door-post of Israel in Egypt, so the blood of Christ only and alone can avert the righteous vengeance of God.

It is of the nature of law to be rigorous. Law may be broken, but it will not bend. We must conform to it; it will not conform to us. God's law is holy, just, and good, both in its precept and in its penalty. It is indeed perfect. It could not be changed but for the worse. It is, and ever shall be, the bond of society among

angels and redeemed men in heaven. Its demands are enforced by the principles of eternal justice, which could demand no less than spotless obedience, and be satisfied with no less terrible penalty than death. "Christ hath redeemed us from the curse of the law, being made a curse for us." Thus pardon flows to us through him.

"*Accepted* IN *the Beloved.*"—We must be in him, as the branch is in the vine, as the arm is in the body, as the stone is in the building, as the man-slayer was in the city of refuge. In vain shall we hope for any saving mercy, unless by union with Christ. As all lines terminating in a common centre are one in it, so all believers are one in Christ. And as those lines, the nearer they approach the centre, are nearer to one another, so all believers, the closer their union with Christ, the nearer they are to each other. The author of this union is God himself. None can make a Christian but he that made the world." This union is vital. As the arm, severed from the body, withers and dies, so a saint, severed from Christ, would perish. We can have no solid peace, can bear no good fruit, can do nothing without him. Well did Luther say, "All the prayings, teachings, and actings of men are, out of Christ, idolatry and sin in the sight of God." So Paul says, "I count all things but loss and dung, that I may be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

"*Accepted in* THE BELOVED."—"Beloved" is a title given to Christ more than a dozen times in half as many chapters in one short book. It is given elsewhere in the Scriptures. He well deserves it. But of whom is he the beloved?

He is the loved of *God.*—"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth," says the Father. Christ says, "I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him." Yea, God sent a voice from the excellent glory, saying, "This is my beloved Son, in whom I am well pleased." And Christ, in his last agony, says, "Thou lovedst me before the foundation of the world." Christ is the beloved of God.

He is also the beloved of *angels.*—"When he bringeth the first begotten into the world, he saith, And let all the angels of God worship him." True worship has real love in it. Angelic worship has fervent love in it. Christ is not the Redeemer of angels, but he is their Head and Lord, and as such they love him.

He is also the beloved of *saints in glory.*—They unceasingly cry, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." They are perfected in love. They love him with all the heart.

He is the beloved of *just men on earth.*—"Whom, having not seen, ye love," says Peter. "We love him, because he first loved us," says John. This love of Christ's people is sincere, holy, strong, supreme. They love none more than him. To them "he is altogether lovely." They love to read of him, hear of him, think of him, and speak of him. They love his yoke, his word, his ministers, his Sabbaths, his worship. To them his name is as ointment poured forth. His will is their law; his reproach is their grief; his people are their companions; his success is their joy; his glory is their end. He is their beloved—their "well-beloved."

Oh! that all men loved him! He is worthy of it. Shall we not love—ought we not to love him whom the Father loves? If he can satisfy the Infinite Mind, he can satisfy our minds. If God is well pleased in him, ought not all men to be pleased in him? Our first great duty on earth is to love the Lord Jesus Christ in sincerity. We do not begin to live till we do that. Not to love him is rebellion, ingratitude, wickedness. He must have a bad heart who loves not this blessed Saviour. None can compare with him. You had better be out of house and home, out of money and credit, than out of Christ. You had better be out of existence than die out of Christ, for out of him "our God is a consuming fire."

Oh! that those who love him loved him more, and made him the Alpha and the Omega at all times, and in all places! Live, pray, do, suffer, hope, and walk as in Christ. Think more of your sins, and of Christ's grace; of your ill deserts, and of his merits; of your pride, and of his humility; of your weakness, and of his strength; of your guilt, and of his blood; of your wants, and of his fulness; of your wretchedness, and of his righteousness. Never grow weary of such a theme. No man's heart is so bad as his who has no desires for Christ. No man's heart is so good as his who loves Christ above all

things. "He that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."

If we are "accepted in the Beloved," we shall be saved. "If God be for us, who shall be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again; who is even at the right hand of God, who also maketh intercession for us." "If, when we were enemies, we were reconciled by the death of his Son, much more, being reconciled, we shall be saved by his life." The strongest reasoning I ever saw was in the Bible; but even in that blessed volume I never found any stronger than this. It shuts us up to confidence and hope, unless we are given over to unbelief.

What glorious prospects believers have! "The Christian hath such a harvest of glory and happiness coming as will never be fully got in. It will be always reaping-time in heaven." Every redeemed soul that has got safe to glory has been ready to say, as the queen of Sheba on visiting Solomon, "It was a true report that I heard in mine own land. . . . Howbeit, I believed not the words, until I came and mine eyes had seen it; and behold, the half was not told me."

WORLDLINESS IN THE FAMILY.

BY REV. DR. CHEEVER.

Few persons ever think of the power of worldliness of mind, in persons bearing the Christian name, *as an element in the education of their children.* Baptism, and the ordinances of the Christian Church, the regular worship of God upon the Sabbath, and the duties of the household altar, are all observed, perhaps with a strict punctilious regularity, and in precept the importance of religion is inculcated; but the example of character and life, outside those forms, fixtures, and homiletic teachings, is all the other way. There is so much conformity to the manners, customs, expenses, and amusements of the world, and so much dependence on the laws of fashion, and so much regard to them, whether they be of doubtful propriety, or of religious tendency, or not, that the positive weight of example and influence of life is nearly all earthly and irreligious. For one hour of religious teaching in form, through the course of a week, there are seven times twelve hours of teaching and influence in reality and power, regardless of religion, and therefore expulsive of it, and tending to form a young and growing mind to a neglect and aversion of it. The things of the world, the pleasures of the world, the tastes of the world, the pursuits of the world, the ambitions, the amusements, the opinions, the friendships, the fashions, the respectabilities of worldly circles, both in social and business life, are practically placed and regarded as uppermost and supreme, and everything is made to give way to them, so that even in the detail of education itself, religion is entirely subordinate to fashion and worldly respectability.

Now, even supposing that the children of such families become themselves professors of religion, what is the kind of piety which, from all this practical training, is likely to descend to the next generation? What kind of religious character will probably be developed in those whose religious education has been that of mere ordinance and form, but whose *life*-education, whose education in opinion, feeling, taste, association, and example, has been that of habit and character under a worldly standard, and perpetual worldly influences? The effect of a couple of hours of sermons on the Sabbath, and of the fixtures of a morning and evening family altar, might be to recommend religion, and remind the soul of the supremacy of another world; but the effect of the whole life apart from these fixtures, and of all the hours passed in positive education, and in the formation of life-habits of opinion and of action, is to make this present world supreme, and to put religion aside as a matter of mere theory and profession.

The stamp of the piety of the Church will be just as sure to come out in the education of the children of the Church, as any hereditary features or propensities in person or soul. Our habits in all things are most likely to be the habits of our children; for habit is a second nature, and children inherit this second nature as well as the first. The piety of the generation succeeding this present Church, is likely to be run in the mould of its own piety; it will not probably be any better than that.—The principle may play in different directions, but it is hardly likely to rise any higher, no more than the fountains in our parks will rise higher than the level of the river

at its fountain. Nay, it may be shown from all history and experience, that the piety of the second generation is likely to run lower. If there be a self-indulgent Church, the children of that Church will be *more* self-indulgent. This has always been the case. Piety in this world has been like Nebuchadnezzar's image, the head gold, but the feet iron and clay; divine in its origin, mingling with the world's elements in its progress, and at length becoming bare earth. Then God has to begin anew; then comes a new dispensation, a new people, a new baptism; but these divine experiments last only for a time, and again piety runs down and degenerates. God keeps mending, we keep marring; what God does, we undo; and in our children we present to Him a generation not after His likeness, but our own.

We have been talking much about this present age being the generation of God's people by whom He is to convert the world. If we beheld a Church eminent for godliness, if we saw the hosts in the tents of Jacob distinguished for deadness to the world, self-denial, heavenly zeal, and fervent prayer, then might we conclude this to be the case. But if worldliness of mind is the prevalent characteristic, what becomes of this prospect? If we see a Church over which every breeze of worldly prosperity that blows sweeps it off from the work of God into eager competition with the world in laying up treasures on earth, then we become doubtful. Self-indulgence and worldliness are not good materials out of which to form good soldiers of Jesus Christ. There is more danger, that instead of our being the instrumental generation of Churches by which the work of the world's conversion is to be accomplished, God may find it necessary to break up the mould, and begin anew. Our piety needs not only reviving, but in many respects re-casting. Christians thus injured by worldly conformity are like old stereotype plates, soiled and broken, and no longer giving a true and fair impression of the original. The type is worn, the paper is thin, the ink is pale, and the page is blurred and doubtful.

Lessons by the Way; or, Things to Think On.

WEALTH AND POVERTY IN ENGLAND.

In 1570 the population of Great Britain and Ireland was about 6,000,000; now it is 30,000,000. Some of the items of the growth of trade are astounding.

	1801.	1846.
Import of Cotton,	56,000,000 lbs.	428,000,000 lbs.
„ Wool,	10,000,000 „	65,000,000 „
„ Silk,	2,250,000 „	5,750,000 „
Exports, value,	£24,000,000	£132,000,000

In ten years insurances against fire have increased £156,000,000. Depositors in savings banks have increased since 1831 from 429,503, with £13,000,000, to 1,108,000, with £33,000,000. The property which paid legacy duty between 1797 and 1831 was £742,000,000, and by 1841 it had increased to £1,163,000,000. In 1830 there were 30 miles of railway; in 1848, 4,400. In 1839, 68,000,000 letters; and in 1848, 338,000,000 passed through the Post-office. The above are examples of the progress of wealth to the British nation *as a whole*. The great enterprise and industry of the people stand confessed.

On the reverse, the Bankruptcy Committee prove £50,000,000 of bad debts every year; the Poor-Law Commissioners give a list of 3,650,000 paupers, besides the expense of £8,000,000 to keep the starving Irish from being paupers. In France, with a population of 34,000,000, there were, in the year 1842, 6,953 persons committed for trial. In England, with 17,000,000 people, there were 31,300, which is nine times as much in proportion; and in Ireland the proportion is twice as great as in England. There must be some remedy for this. There must soon be a change at any rate.

WOMAN.

The proud, haughty, and capricious woman delights to show her power over her husband, even at the expense of his reputation, which never fails to affect her own. Men are very frequently the servants and slaves of such women.—There is another kind of woman that rules men too; the cold, calm, unexcitable, and self-possessed; the woman that never forgets herself. We never saw such a one as a wife, but the husband was, more or less, the subject of her will. In both instances an intense selfishness is the predominant principle; in the first combined with vanity; and in the second, with that and a large portion of self-esteem into the bargain. In a true woman—and by a true woman we mean one in whom the nature of the sex is the most completely developed—candour will be the distinctive attribute, inasmuch as it is the distinctive attribute of the intuitive life which in her must prevail; but it is remarkable that these women, the true archetypes of their sex, are exactly those who have the least influence over commonplace men; for, to understand and appreciate such a woman, a man must be as noble and candid as herself. He must have insight, which few men have, for intellect gives it; and in the present stage of civilization it is certain that men are much more governed by the vices and artifices of women than by their virtues.

A DAUGHTER'S LOVE.

THERE is no one so slow to note the follies or sins of a father, as a daughter. The wife of his bosom may fly in horror from his embrace, but his fair-haired child cleaves to him in boundless charity. Quickened by the visitation of pain to the paternal dwelling, her prayers are more brief, but more earnest—her efforts doubled and untiring—and if she can but win a transient smile from that sullen and gloomy face, she is paid—oh, how richly paid! for all her sleepless cares and unceasing labour. The father may sink from deep to deep—from a lower to a yet lower depth. Those who, in a happier hour, received largely of his benefactions, may start when they behold his shadow, and accelerate their pace to get beyond it—all, all may forsake him—God and the world—all but Satan and his daughter. Poor child! if thou canst not save, thy feeble torch, made bright as thy power can make it, throws at least a flickering light upon the path, till the object of thy unquenchable love has for ever left thee, and is shrouded in the thick darkness; and when undone—when gone from thee, and gone for ever—thou mayest wed thy early love, and know in him all that thy young heart pictured, yet, again and again, in the midst of thy placid joy, even with thy smiling infant on thy knee, the lost one will not be forgotten. Seeing the past, as it were only yesterday, forgetful of thy little darling, thou wilt exclaim, from the depths of thy ever-mindful and affectionate spirit, "My father! O my father!"

LUTHER'S CHILDREN.

"THERE were six children of this marriage," says Sir James Stephens, "and it is at once touching and amusing to see with what adroitness Luther contrived to gratify at once his tenderness as a father, and his taste as a theologian and a reformer. When the brightening eye of one of the urchins round his table confessed the allurements of a downy peach, it was the 'image of a soul rejoicing in hope.' Over an infant pressed to his mother's bosom, thus moralized the severe but affectionate reformer; 'That babe, and everything else which belongs to us, is hated by the Pope, by duke George, by their adherents, and by all the devils. Yet, dear little fellow! he troubles himself not a whit for all these powerful enemies; he gaily sucks the breast, looks around with a loud laugh, and lets them storm as they like.' There were darker seasons, when even theology and polemics gave way to the more powerful voice of nature; nor, indeed, has the deepest wisdom anything to add to his lamentation over the bier of his daughter Magdalene. 'Such is the power of the natural affection, that I cannot endure it without tears and groans, or rather an utter deadness of heart. At the bottom of my soul are engraven her looks, her words, her gestures, as I gazed at her, in her lifetime, on her death-bed. My dutiful, my gentle daughter! Even the death of Christ (and what are deaths compared to his?) cannot tear me from this thought as it should. She was playful, lovely, and full of love.'"

EDUCATE YOUR DAUGHTERS.

WHEN residing among the Choctaw Indians, I held a conversation with one of their principal chiefs respecting the successive stages of their progress in the arts and virtues of civilized life; and, among other things, he informed me that at their first start they fell into a great mistake—they only sent their boys to school. They became intelligent men; but they married uneducated and uncivilized wives; one uniform result was, that the children were all like the mother; and soon the father lost his interest in both wife and children. "And now," said he, "if we could only educate one class of our children, we would choose the girls; for when they become mothers they would educate their sons." This is to the point, and it is true. No nation can become fully and permanently civilized and enlightened when the mothers are not, to a good degree, qualified to discharge the duties of "the home-work of education."—*Rev. S. Dyer.*

A PRIZE FOUND BY READING A BIBLE.

THE following was published in French newspapers: A poor shepherd, of the environs of Yvetot, father of a large family, for whose wants he provided with very great difficulty, purchased last summer, from a dealer in old furniture, an old Bible, with a view to occupy his leisure evenings during the present winter. Sunday evening, as he was turning over the leaves, he noticed that several of them were pasted together. He immediately set himself to work to separate those leaves with great care; but one can scarcely form a conception of the surprise of the man, when he found, thus carefully enclosed, a bank-bill of five hundred francs. On the margin of one of the pages were written these words:—"I gathered together this money with very great difficulty; but having none as natural heirs but those who have absolutely need of nothing, I make thee, whoever shall read this Bible, my heir."

SWIFT'S LAST LINES.

SWIFT, in his lunacy, had some intervals of reason. On one occasion his physicians took him with them to enjoy the advantages of fresh air. When they came to the Phœnix Park, Dublin, Swift remarked a new building which he had never before seen, and asked, "What was it designed for?" To which Dr. Kingsbury answered, "That, Mr. Dean, is the magazine for arms and powder, for the security of the city." "Oh, oh!" says the Dean, pulling out his pocket-book, "let me take an item of that. This is worth remarking; 'my tablets'—as Hamlet says—'my tablets; Memory, put down that.'" Which produced the following lines, being the last the Dean ever wrote:

"Behold a proof of Irish sense!
Here Irish wit is seen;
When nothing's left that's worth defence,
We build a magazine."

He then put up his pocket-book, laughing heartily at the conceit, and clinching it with "When the steed's stolen, shut the stable door."

HOW TO MAKE SLEEP REFRESHING.

1. TAKE sufficient exercise in the open air during the day.

2. Eat light suppers, always two or three hours before retiring.

3. Avoid tea and coffee, and unnatural stimulants.

4. Retire early. All animals, except those that prowl all night, retire to rest soon after the sun

goes down. The early hours of sleep are the most sweet and refreshing.

5. Eschew feather beds; sleep on hair or cotton mattresses, with a light covering of bedclothes.

6. *Be sure* and have your room well ventilated. It is well known that the Duke of Wellington, now a hale old man, is accustomed to sleep on a hard narrow pallet; and we believe the couch of her Majesty is also of the simplest possible construction. It is reported that the Duke justifies the narrowness of his resting-place, on the plea that when a man wishes to turn, it is then high time to turn out. We seldom hear the laborious peasant complain of restless nights. The indolent pampered epicure, or the man who overtasks his brain and denies himself bodily exercise, is liable to *sleeplessness*.

THE COMMON WATCH.

THE common watch is in many of its parts a very ill-constructed machine. The train of wheelwork which transmits the motion of the mainspring, for example, is contrived on principles so faulty that they would be scouted by every practised mechanician. Yet there can be no doubt that any attempt to introduce a better machine would utterly fail as a commercial enterprise. Long-used methods and ingenious engines have been specially provided to fashion and cut every one of the minuter parts which go to compose the existing instrument. Mr. Dent, in a lecture delivered at the Royal Institution, stated that every watch consisted of at least 202 pieces, employing probably 215 persons, distributed among forty trades—to say nothing of the toolmakers for all of these. If we were now materially to alter the construction of the watch, all those trades would have to be relearnt, new tools and wheel-cutting engines to be devised, and the majority of the workmen to begin life again. During this interval, the price of the new instrument would be enormously enhanced. We should again hear men speak, like Malvolio, of "winding up their watches," as a token of magnificent wealth. Thus, in our complicated state of society, even machines in process of time come to surround themselves with a circle of "vested interests" which embarrass all our attempts at improvement.—*Edinburgh Review*.

THE DYING DRUNKARD.

STRETCH'D on a heap of straw—his bed!
The dying drunkard lies;
His joyless wife supports his head,
And to console him tries:
His weeping children's love would ease
His spirit—but in vain:—
Their ill-paid love destroys his peace;
He'll never *smile* again.

His boon companions—where are they
Who shared his heart and bowl,
Yet come not nigh, to charm away
The horrors from his soul?
What have *gay* friends to do with those
Who press the couch of pain?
And HE is rack'd with *mortal throes;*—
He'll never *speak* again.

CHATHAM ON DISSENT.

IN the debate in the House of Lords on the Bill for the Relief of Protestant Dissenters, May 19, 1772, the Earl of Chatham spoke very warmly in favour of the Bill. In replying to one of the bishops who had spoken a great deal of the dogmas of foreign colleges, he said, "There was a college of much greater antiquity, as well as veracity, which he was surprised he never heard so much as mentioned by any of his lordship's fraternity; and that was the college of the poor, humble, despised fishermen, who pressed hard upon no man's conscience, yet supported the doctrine of Christianity both by their lives and conversations superior to all; but, my lords, probably I may affront your rank or learning, by applying to such simple, antiquated authorities; for I must confess there is a wide difference between the bishops of those times and the present."

THINGS LOST FOR EVER.

LOST wealth may be regained by a course of industry; the wreck of health repaired by temperance; forgotten knowledge restored by study; alienated friendship soothed into forgiveness; even forfeited reputation won back by penitence and virtue. But who ever again looked upon his vanished hours, recalled his slighted years, and stamped them with wisdom, or effaced from Heaven's record the fearful blot of a wasted life?—*Mrs. Sigourney*.

A HINT RESPECTING THE CHOLERA, AND OTHER INFECTIOUS DISEASES.

A PILGRIM, says the fable, met the plague going into Smyrna. "What are you going for?" "To kill 3,000 people," answered the plague. Some time after they met again. "But you killed 30,000," said the pilgrim. "No!" answered the plague, "I killed but 3,000—it was fear killed the rest."

NOVEL READING.

Opinion of Dr. Hawes.—No habitual reader of novels can love the Bible, or any other book that demands thought, or inculcates the serious duties of life. He dwells in a region of imagination, where he is disgusted with the plainness and simplicity of truth, with the sober realities that demand his attention as a rational and immortal being, and an accountable subject of God's government.

Opinion of Dr. Wayland.—It is manifest that our moral feelings, like our taste, may be excited by the corruption of our imaginations, scarcely less than by the reality. These, therefore, may develope moral character. He who meditates with pleasure upon fictions of pollution and crime, whether originating with himself or with others, renders it evident that nothing but opposing circumstances prevents him from being himself an actor in the crime which he loves. Let the imagination, then, be most carefully guarded, if we wish to escape temptation, or make progress in virtue.

A REPROOF.

A SCOTCH geologist being in the country on the Sabbath, and having his pocket hammer with him, took it out and was chipping the rock by the wayside, for examination. His proceedings did not escape the quick eye and ready tongue of an old Scotch woman.

"What are you doing there, mun?"

"Can't you see? I am breaking a stone."

"Ye're doing mair than that; ye're breaking the Sabbath, mun."

Biography.

ELIOT, THE APOSTLE OF THE INDIANS.

There are few names connected with the New World more frequently pronounced than that of Eliot, the Apostle of the Indians, with whose career, it may be presumed, a large portion of our readers have but little acquaintance. He is, however, a man worth knowing; and we shall, therefore, now treat them to the main facts of his history.

Eliot went to Boston in November, 1631, in the ship "Lyon," with Governor Winthrop's lady and child, and sixty others. There was then no minister at the church in Boston, Rev. Mr. Wilson, their pastor, having gone to England to settle his affairs. Mr. Eliot joined the church at Boston, and preached to them a part of a year, till the return of Mr. Wilson, when the church wished to make him colleague and teacher with that gentleman. But he had engaged with several individuals in England, that if they should remove to America, he would be their minister. They came the year after his arrival, and settled at Roxbury; and having formed a church there, secured the services of Mr. Eliot. He was then twenty-eight years old, and he continued as pastor of the church in Roxbury nearly sixty years. His meeting-house was on the hill where the present meeting-house of the First Church in Roxbury (Unitarian) now stands. Cotton Mather has preserved an anecdote connected with this hill, illustrating the art which Mr. Eliot had at spiritualizing. Going up the hill to his meeting-house, in his old age, with much feebleness and weariness, he said to the one who led him, "This is very like the way to heaven, 'tis up hill; the Lord by his grace fetch us up." Spying a bush near him, he instantly added, "And truly there are thorns and briars in the way too;" "which instance," Mather says, "I would not have singled out from the many thousands of his occasional reflections, but only that I might suggest unto the good people of Roxbury something for them to think upon when they are going up to the house of the Lord."

In February of the year after his arrival, Mr. Eliot is mentioned as one of the company who, with the governor, made an excursion into the vicinity of Boston, and discovered a pond to which they gave its present name of "Spot Pond." This pond has of late been a prominent candidate for the privilege of supplying that city with water.

In 1642, Mr. Eliot was married to the pious young lady to whom he was betrothed in England, and who came to America by appointment the year after Mr. Eliot's arrival. We shall have occasion to speak of her in the sequel of this history.

In the exercise of the Christian ministry, Mr. Eliot was remarkable for a deep sense of the great responsibleness of his work. It made him humble; he seemed to have a peculiar fear of the temptations incident to his profession, and to be deeply impressed with the weight of its duties. His brethren in the ministry were struck with this characteristic of his ministerial deportment.

He bestowed much labour and diligence upon his preparations for the pulpit. It is said that when he listened to a discourse which seemed to have had care and attention bestowed upon it, he was accustomed to express his approbation and thanks to the preacher. But while his discourses showed him to be a student, he placed a higher value on spiritual gifts in preaching than upon the greatest accomplishments of art or labour. He frequently exhorted young preachers to make Christ prominent in their discourses and in all their ministrations.

He had an elevated sense of the meaning and privilege of church-membership. With affection, but also with plain and faithful words, he never ceased to rebuke the inconsistencies of professors of religion. Mather says of him, "He would sound the trumpet of God against all vice with a most penetrating liveliness, and make his pulpit another Mount Sinai, for the flashes of lightning therein displayed against the breaches of the law given from the burning mountain. There was usually a special fervour in the rebukes which he bestowed on carnality. When he was to brand the earthly-mindedness of church-members, and the allowance and indulgence which they often give themselves in sensual delights, he was a right Boanerges. He spoke as many thunderbolts as words."

He paid particular attention to the young people of his charge, and gave them instruction in public and private,

with the help of catechisms composed by him especially for their use. It was his familiar habit, when he visited a family, to call the young around him, and lay his hands on their heads, with works of kindness and prayer.

He showed his love of learning in his zeal for the establishment of common schools. The Grammar-school at Roxbury owed much to his care. At the meeting of a synod in Boston he made the schools of the country a special subject of prayer, beseeching God that he would cause them to be established everywhere, that schools might flourish, that every member of the synod might go home to procure and encourage a good school in his town; and that before they should die, they might be so happy as to see a good school established in every part of the country. One result of his interest in schools was, that many individuals were raised up under his eye who became ministers of the gospel, and some of them were eminently useful.

He was so engrossed in the affairs of his ministry that he hardly paid sufficient attention to his worldly affairs, never being anxious about his support, depending wholly upon the temporary and voluntary offerings of his people, which varied with the times. Dr. Dwight, in his "Travels in New England and New York," relates an anecdote to illustrate his generous and somewhat improvident disposition and habits. "The parish treasurer having paid him his salary, put it into a handkerchief, and tied it into as many hard knots as he could make, to prevent him from giving it away before he reached his own house. On his way he called on a poor family, and told them that he had brought them some relief. He then began to untie the knots, but finding it a work of great difficulty, he gave it to the mistress of the house, saying, 'Here, my dear, take it; I believe the Lord designs it all for you.'"

Like many other ministers, he owed much to the care which his wife took of him and his worldly affairs. She, of course, did not commend him for such reckless acts of charity as the one just named. One day some cattle stood before their door. His wife, to try him, asked him to whom they belonged; and though they were his own, he did not know them.

His influence upon his brethren in the ministry seems to have been eminently spiritual. He once said in a company of them, "The Lord Jesus takes much notice of what is said and done among his ministers when they are together; let us pray before we depart." His advice to some who complained of the conduct of church-members towards them was, "Bear, forbear, forgive." On one occasion he came into a meeting of ministers who had met as referees on some difficulties between two parties. A large bundle of papers lay on the table, containing the correspondence and other documents relating to the quarrel. He put them all into the fire, and said, "You need not be astonished at what I have done, for I did it on my knees before I came here."

He loved to attend upon the ministry of his brethren when they lectured during the week. It used to excite surprise, that, with his many labours and studies, he could find so much time to do this. His appearance in the house of God as a hearer was noticeable, being always wakeful and watchful, turning the pages of a Bible to find the texts referred to by the preacher; and on returning to his home, he would preach the sermon over again to those who walked with him.

He is mentioned as remarkable for the value which he seemed to set on the Sabbath, and for the high spiritual enjoyment which its return brought with it. Of every Sabbath it might almost be said, with regard to his enjoyment of the sacred hours, "That Sabbath was a high day."

He was eminently a man of prayer, setting apart whole days for special supplication and communion with God, to which he frequently added fasting. When he had any special difficulty in his private or in public affairs, he devoted himself to special secret prayer for some time together, on the principle related of another, "that when we would have any great things to be accomplished, the best policy is to work by an engine which the world sees nothing of." When he heard any special news, he would sometimes say, "Brethren, let us turn all this into prayer." When he paid a visit to a family with which he was familiar, he would sometimes say, "Come, let us not have a visit without a prayer; let us pray down the blessing of Heaven on our family before we go."

A pious woman, afflicted with a wicked husband, complained to him that she was greatly troubled by the bad company which her husband brought with him into the house, and asked him what she should do. He said to her, "Take the

Holy Bible into your hands when they come, and you will soon drive them away." The experiment is said to have been successful.

One day, walking in his garden with a friend, he began to pluck up the weeds. His friend pleasantly said to him, "Sir, you tell us we must be heavenly-minded," as though he would draw from Mr. Eliot some remarks on the consistency of heavenly-mindedness with attention to things about us. Mr. Eliot replied, "It is true, and this is no impediment unto that; for were I sure to go to heaven to-morrow, I would do what I do to-day."

He went into a merchant's counting-room, where he saw his mercantile books on the table, and some books of devotion on the shelf: upon which he said, "Sir, here is earth on the table, and heaven on the shelf. Pray don't sit so much at the table as altogether to forget the shelf."

Preaching once on holiness in all manner of conversation, he said, "In the morning, if we ask, Where am I to be to-day? our souls must answer, In heaven. In the evening, if we ask, Where have I been to-day? our souls may answer, In heaven. If thou art a believer, thou art no stranger to heaven while thou livest; and when thou diest, heaven will be no strange place to thee: no, thou hast been there a thousand times before."

He would say to students, "I pray look to it that you be morning birds."

A few years before his death he pressed his people to obtain another pastor, and said, "'T is possible you may think the burden of maintaining two ministers may be too heavy for you; but I deliver you from that fear. I do here give back my salary to the Lord Jesus Christ; and now, brethren, you may fix that upon any man that God shall make a pastor for you." But his church kindly and generously told him that they should count his very presence worth a salary, when he should be so superannuated as to do no further service for them.

He was an abstemious man, and yet far from being morose or censorious; but when invited to a large dinner, it is said that while he eat but very little he would indulge in pleasant and graceful remarks with respect to the plenty with which God had furnished his people in this wilderness. Having been invited at a stranger's house to take some drink, which he was told was wine and water, he replied, "Wine! 't is a noble, generous liquor, and we shall be humbly thankful for it; but, as I remember, water was made before it:" and water was his drink, to a degree which was far from being common even in those days.

The Ministry.

PUBLIC INSTRUCTION.

Having, of late, been treating on the means of reviving the work of God in the Churches, our Essays and observations have borne almost exclusively upon the people,—on what *they* were to be and to do, and on the use of a variety of means for promoting the general object. It may, nevertheless, be permitted us, without offence by the servants of God, "who show unto men the way of salvation," to indulge occasionally in observations which refer to them and their exalted functions. Sure we are, that we shall have their very general concurrence in all we have got to say, and that the best construction will be put upon our motives; for our object is not to weaken, but to strengthen their hands,—to say things which, perhaps, the people would require to know, and which may come with more safety and less suspicion from us than from themselves.

The subject, then, on which, for the present, we would speak, turns upon the two methods of communicating public instruction—free speech and manuscript. Our object is, to persuade all classes of religious teachers to eschew the use of manuscript in public address. In speaking on the subject generally, of course we shall not be understood to refer to any particular case, and also to make allowance for reading discourses under particular circumstances, and by particular individuals. We should have no difficulty in making out an irrefragable, an irresistible argument in defence of these; but we speak of the general rule —we refer to the mass of public speakers. On the present occasion, perhaps, the safer way will be to transfer the sphere of argument and observation to another land, and to introduce an experienced and venerable stranger to testify upon

the subject, since it will be less likely to give offence to those we should be sorry to offend. Let us, then, introduce a distinguished man, who recently gave his opinions to his brethren throughout the United States upon this subject; and when we say that he is now in his seventy-second year, it may, perhaps, add weight to his testimony. He speaks, like all aged men, of the glory of ancient times, —the times when winters were long and severe, more so than now; when Church edifices had no stoves, and people never complained of cold; days when they went to the house of God from principle and love to his service, and not as now, to kill their time, to preserve their character, and to exhibit their jewels. He states that in these days discourses were warm, like live coals from the altar of God, and in consequence warmed the souls and the very bodies of the hearers, superseding all necessity for artificial heat. The lights of that time, he says, burned as well as shone, and there was no strange fire used in the sacrifice. But these lights have all passed from earth to heaven; and, worse than that, the venerable man says that each and every one of them has taken his cloak with him, since he knows not one of the sons of those prophets upon whom the mantle of his father has fallen. His statement, which is an affecting one, follows:

"I know not of a single exception: they are all *readers*, not *preachers* of the Gospel. Whether or not the reading of sermons in public worship is a moral evil, I leave to the decision of a *court of conscience;* but I am certain, if lawful, it is not expedient. And neither is it necessary; because all the faculties in men, in this age of science, are more susceptible to giving and receiving instruction, than at any former period since the world began: because colleges, seminaries, and all the means of instruction, are sevenfold more abundant in this country than they were fifty years ago: because books on every science are one hundred per cent. cheaper than they were fifty years ago: because, according to the laws of phrenology, the bumps on the skulls of the sons of the prophets which denote *memory*, are still more abundant than they were on the heads of their fathers. Then why not make use of your memory? Your fathers could preach sixty-five minutes to the point, without notes, whilst thou canst not even give a common or an ordinary notice of twelve words without the aid of a paper. Memory, like every faculty of the mind, improves by use. If not used, it dies. Fifty years ago, except in the Episcopal Churches, there was not a reader of the Gospel in the city: why is it so now? The minister takes no pride in his profession. Paul was proud of his office. Says he, I magnify mine office. No man should accept an office from the Church except he can preach. The ministers in the devil's church (theatre) never read their sermons. In the senate, a manuscript would be laughed at with scorn. In the court, were a lawyer to read his speech, from that day his briefs would be brief indeed.

"All public speakers have advanced in eloquence and oratory, the messengers of the King of kings only excepted. Read the speeches of Paul before Agrippa, Festus, and Felix. Felix, the judge, trembled,—trembled, before Paul the prisoner in chains. But had Paul *read* his speech, the conviction of the eye would have been lost, and the eloquence of his tongue would have fallen harmless on the rocky heart of Felix.

"A public speaker may arrange his ideas in his library, write down, and commit them to memory if you please; but when he comes before his audience, a thousand attentive faces and inquiring eyes meet his own; his countenance brightens, from the faces of his friends; his heart warms; the thoughts that breathe and words that burn are dropping from his lips, like live coals from off the altar; new ideas flow; and were it expedient, he could preach till midnight, like Paul in his farewell sermon to the church in Ephesus.

"Fifty years ago, it was a standing petition never omitted by our ministers in their prayers before sermon, that God would lay plentifully to their hand of food for souls. A reader of sermons dare not to use these words. He knows that all the food prepared for the hungry souls before him is in his pocket, on a paper scroll, written within and without.

"Many laudable exertions are now in operation by the friends of Zion, to extend her borders beyond the seas, but by looking so much abroad, we are in danger of forgetting the *hurt* of the daughter of our own Zion. Here, within the last forty years, a sore and life-killing evil has crept into the Presbyterian and Dutch Reformed Churches, and the people know it not. The young know nothing better; with them it has always been thus; and the few of their fathers who are left, care

for none of these things. This reading of the Gospel is an engine of hell to banish life from all the churches emphatically termed orthodox. We have no more solemn feasts; no more solemn assemblies. Who ever saw a revival from a read sermon? Look at the orthodox churches in America. They are as dead and dry as the bones in Ezekiel's vision. This reading of sermons, and reading too in a manner as if it were an idle tale, has struck dumb the lips of eloquence, and quenched the fire of inspiration in all our churches.

"Among all the *learned professions*, that of the Minister of the Gospel of Peace is the most honourable, the most important, and the most useful; and having heaven, earth, and hell, life and immortality through Christ, with all the sublime, prophetic, and historical incidents in the Bible, from whence to choose his subject, he ought not to be outdone in eloquence by the ministers in the devil's church."

The subject of the Ministry is occupying an extraordinary measure of attention in the United States, in connection with the existing condition of Religion in that country; and it is just possible that, seeing people are so prone to extremes, and remarkably fond of the tragic, they may carry the matter a great deal further than truth will warrant. From our contemporary, the *New York Congregationalist*, we should suspect that such is the case. This point is briefly argued in that able Journal, in an Article from which we extract the following:

"WHY IS THE MINISTRY UNSUCCESSFUL?

"This question takes it for granted that the ministry *is* unsuccessful. But this, without qualification, would be granting too much. An Evangelical Ministry never has been, and never can be, *wholly* unsuccessful. No other learned profession has done as much for the temporal welfare of our race. No other has done as much to sustain civil government, to promote the interests of education, to maintain good order and good morals in the community. The history of New England—the history of every nation that has been under the influence of an Evangelical Ministry — the history of every missionary field, domestic and foreign, will sustain these affirmations. In promoting such objects the Ministry is still successful.

"It is not *wholly* unsuccessful, inasmuch as to *it*, under God, it must be ascribed that we still have the keeping of the Sabbath-day, the observance of Sabbath institutions and ordinances. To the Christian Ministry, under God, is it owing that individual Church-members are kept from open apostacy, and that the Church itself is not utterly extinct; that the wicked are not a thousand times worse than they are; that many are preserved from those daring sins which, unrestrained, would soon make this earth a hell.

"The Ministry *may* not be wholly unsuccessful, because the prayers they are now offering may yet be answered, and the seed they are now sowing may yet bring forth fruit unto eternal life.

"The most bitter enemies of an Evangelical Ministry bear testimony that it is not *wholly* unsuccessful. The first and the *chief* obstacle in the way of the self-styled reformers of the age—the anti-Sabbath, anti-Church, anti-family, anti-government, anti-everything except Pandemonium—the almost only obstacle in their way, they themselves declare to be the Christian Ministry. This is the fortification, against which they have worked their battering-rams and fired their bomb-shells with a most malignant and persevering hostility. Now this is such ample testimony to the *success* of the Ministry, that we are half inclined to dismiss the question before us as groundless.

"But the question has reference to the *highest*, the *ultimate* success of the Gospel Ministry, viz., *the spiritual conversion* of the dead in sin. Viewed in reference to this end, it must be acknowledged that the Ministry, at the present time, is lamentably unsuccessful. What, then, are the causes?

"*Some* of us, we think, fail of success through *indolence*. If the time *ever* was when an indolent Ministry could be a successful one, the *present* certainly is not that time. Time has been when a Minister had influence over his parish *ex officio*. But now he has no more influence than any other man in the parish, except so far as he is a wiser and better man. Time *was* when the Minister had almost entire control of the schools in his parish; and having under his guidance the *children*, he could more easily influence them when they were men and women. But now an Evangelical Minister has no more influence over the schools of his own parish, than his universalist brother, or infidel neighbour,

who may happen to be on the school-committee, except so far as he is a wiser and better man."

SACRED ELOQUENCE.

Eloquence is less studied at present, in Great Britain, than in former times, more especially for the last half of the previous century. With the solitary exception of Bishop Whateley's Rhetoric, nothing has been produced worthy of mention. This remark applies alike to Scotland, to England, and to Ireland. It is somewhat curious, moreover, that Scotland, the land least remarkable for spoken eloquence, should have produced the largest number of works of a rhetorical character. The "Elements of Criticism," by Lord Kaimes; the "Philosophy of Rhetoric," by Dr. Campbell, with his "Lectures on Pulpit Eloquence;" the disquisitions of Dr. Beattie; the "Lectures on Rhetoric," by Dr. Barrow, of St. Andrew's; and last, the "Lectures" of Dr. Blair,—all these, with a few more productions of a minor character, belong to Scotland; and whatever their defects, they constitute such a body of oratorical and critical literature as is not to be found in any other country, and to which the present century has produced no parallel.

In England not a little was done by a very few hands, and, curious enough, these hands not those of Englishmen. Walker was a Scotchman, and Sheridan an Irishman. Walker was one of the most laborious men of his time, and contributed much to enrich the oratorical literature of the nation. His well-known "Dictionary" is a book of great value, especially the large and elaborate body of principles which are prefixed to it. His "Rhyming Dictionary," too, was a highly-deserving performance. These, however, were but his pioneering productions. His great works were, his "Elements of Elocution," and his "Rhetorical Grammar," to which his "Academic Speaker" may be said to be an introduction. Sheridan, also, did his part, and did it well; as an orator he was as much superior to Walker as he was inferior to him in the capacity of a writer. His "Dictionary" was, nevertheless, a very useful performance, while his "Lectures on Eloquence" were admirable. Burgh's "Art of Speaking" was, in its way, a useful and even respectable performance, but it was wanting in doctrine. The "Lectures" of John Thelwall, and his other minor works, were of little use, unless as a syllabus for the benefit of those who attended his own Lectures on Oratory.

In Ireland itself no rhetorical writers arose besides Lawson; for Austin's "Chirinomia" was a production of the earlier part of the present century. There were some separate disquisitions and portraits of orators drawn by able hands in Ireland, but no critic arose. Such, then, were the rhetorical writers which flourished in the three kingdoms during the last half of the previous century—a century which produced the largest amount of true and great orators of any portion of the history of the Empire in modern times. It is curious to observe that the largest amount of criticism was produced by a country—Scotland—which, up to that time, had given birth to no great orator, continuing within her own realm, although she had produced the first forensic speaker of modern times—Thomas Erskine, the glory of the English Bar. England, on the contrary, the land of most eloquent men, and that age, above all others, the age of English eloquence, produced not a single critic. The genius of England expended itself in spoken and written eloquence; but its tastes did not then, nor do they now, run in the direction of criticism. In Ireland, too, that was the age of eloquence; that sprightly and impassioned people, the children of fire and of fancy, produced all her principal orators at the same time with England,—her Burghs, her Floods, her Grattans, her Currans, her Plunketts, and her Burkes; but, not less remarkable, she produced no critic. Her tongue was mighty and ever active, her pen comparatively impotent and seldom used.

The present century has given birth to several decent productions on subjects connected with Eloquence; but that subject is one which, on the whole, has been neglected. There is, therefore, abundant room for the exercise of genius in that direction. A really good and systematic work on General Eloquence is a great desideratum. The subject will doubtless, by-and-by, receive more attention than has yet been bestowed upon it.

These thoughts have been prompted by the following extracts, with which we have met in the Life of the late excellent Charles Simeon, of Cambridge,—a minister of the Church of England. They will be read with interest by all, and they may with profit by many:

It has long been my habit, and in it, I conceive, a considerable part of my ministerial

usefulness has consisted, to instruct young Ministers how to read easily, naturally, distinctly, impressively. This is, indeed, a kind of instruction which no man gives, and no man desires; but is greatly needed, and of vast importance, as well to the health of the Ministers, as to the edification of their flocks. How often are the prayers of our Church spoiled, and good sermons rendered uninteresting, by bad delivery in Ministers! I thank God I could specify many, some that were in a very hopeless state, who have been exceedingly benefited by my poor endeavours. But a remarkable case occurred last night. Mr. ———, who once read extremely well, and delivered his sermons well, both read and preached in my church; and to my utter astonishment acquitted himself extremely ill in both. He had contracted very bad habits, reading with great rapidity, and with his teeth closed, and with very bad cadences, and no pauses. And in his sermon there was a flippancy and indistinctness that almost entirely destroyed, except to those immediately close to him, its usefulness. After the service I pointed out to him his faults, and prevailed on him to stay till Thursday, and preach again for me. In the meantime he read to me, and I pointed out to him what I wished him to attend to:

1. In composition—Not to have a rhapsodical collection and continuous concatenation of Scriptures; but to make his text his subject, which he was to *explain—confirm —enforce.*
2. In enunciation—Not to form his voice but with the lips and teeth; and to open his teeth as well as his lips; and at the same time to throw out his words, instead of mumbling.
3. In delivery—Not to have any appearance of levity and flippancy, but to show sobriety—reverence—respect.

Well, last night he officiated again; and the difference exceeded my most sanguine expectations. In every part of the service he was admirable; and he himself was as much struck with the difference as I was. He saw an *attention* which might be *felt;* and he had in himself an ease, which rendered his exertion comparatively nothing.

Now I record this, because I think it much to be regretted that Ministers do not get instruction on these points, and that there are none who qualify themselves to instruct others. I could write a book upon the subject; but I could not make any one understand it. I could say,

1. Form your voice not in your chest, nor in your throat, nor in the roof of your mouth, but simply with your lips and teeth. But who could understand me?
2. Deliver your sermons, not pompously, but as a professor *ex cathedra,* and as a father in his family. To get ease, read parts of your sermon to an ideal person (any object, as your inkstand, or candlestick), and then repeat *the same words* in a way of common oral instruction; and repeat this, till you perceive (as it were) that your ideal person clearly understands you.
3. Let there be the same kind of pause, and of emphasis, as a man has in conversation when he is speaking upon some important subject.

But who can understand this? How shall I point out the place where the pause is to be made, and when, and how great the emphasis, and what kind of intonation different words must have?

I am afraid that rules on paper would never be sufficient to perfect a soldier in his exercise, or a courtier in his motions at the levee.

But I earnestly wish that Ministers, who have attained any measure of propriety in speaking, would endeavour to render themselves useful to their brethren and to the Church, in imparting instruction to others. It is the want of a good and impressive delivery that destroys the usefulness of a great proportion of pious Ministers.

The following brief notes, by Mr. Simeon, furnish some further hints of importance on the foregoing subject:

I. *What is to be guarded against?*

Monotony and Isochrony—A continuous solemnity. It should be as *music;* and not like a funeral procession. Guard against speaking in an unnatural and artificial manner.

At the same time levity is even worse. The point for you to notice is this: see how all persons, when in earnest, *converse:* mark their intonations, their *measure* (sometimes slow, and sometimes rapid, *even in the same sentence*), their *pauses.* But especially mark these in good speakers. Delivery, whether of written or extemporaneous discourses, should accord with this, so far as a diversity of subjects will admit of it.

Too great a familiarity does not become the pulpit; but a monotonous, isochronous solemnity is still worse. The former will at least engage the attention; but the latter will put every one to sleep.

II. *What is to be done?*

1. *In the forming the voice*—Not in the throat, or roof of the mouth; but with the lips and teeth. Try this in these different ways consecutively.

Seek particularly to speak always in your *natural* voice. If you have to address two thousand people, you should not rise to a different key, but still preserve your customary pitch. You are generally told to speak *up;* I say rather, speak *down.* The only difference you are to make is, from the *piano* to the *forte* of the same note. It is by strength, and not by the elevation of your voice, that you are to be heard. You will remember that a whole discourse is to be delivered; and if you get into an unnatural key, you will both injure yourself, and weary your audience.

2. *In the utterance*—Read first; then address the same without reading. Let every periphrasis, which stands in the place of an adjective, be read as a single word; *e.g.* "God, that comforteth all them that are cast down:" read it not, "God, who comforteth—all them—that are cast down:" but as though it were, "God, who is merciful."

Further, be not content to express the *sense,* but convey the *spirit* of the passage. Be the thing that you speak—tender or impassioned—be cast as it were into the mould of your sentiment, so as to express in your intonation and action what you mean to convey by your words.

3. *In the delivery.*—As to the mode of delivering your sermons, speak exactly as you

would if you were conversing with an *aged and pious superior*. This will keep you from undue *formality* on the one hand, and from improper *familiarity* on the other.

And then as to the proper mode of conducting the devotional part of the service, do not *read* the prayers, but *pray* them; utter them precisely as you would if you were addressing the Almighty in the same language in your secret chamber; only, of course, you must *strengthen* your tones, as in the former case.

But the whole state of your own soul before God must be the first point to be considered; for if you yourself are not in a truly spiritual state of mind, and actual living upon the truths which you preach or read to others, you will officiate to very little purpose.

Essays, Extracts, and Correspondence.

DRUNKENNESS AND CRIME.

Another witness of great distinction has recently been added to the multitude in high places, on both sides of the Tweed, to the intimate and inseparable connection between virtue and sobriety, intemperance and crime. That witness is no less and none other than the great Historian of Modern Europe—the celebrated Mr. Sheriff Alison, of Scotland. That eminent man, recently addressing a public meeting in Edinburgh, convened to consider the best means of dealing with the great and increasing intemperance of the country, which begins to excite just alarm to all true friends of their race, and especially the ministers of religion, delivered his sentiments on the subject in a manner which deserves to be made as widely known as possible. Sheriff Alison has been long distinguished for the activity of his speculations, the extent of his knowledge, and the depth of his studies in matters appertaining to ethics, politics, and legislation. He is not one of those easy country gentlemen who bless themselves on their abundance, and are satisfied with the knowledge which the use of their eyes in a rural region may happen to bring to them. His philosophic eye sweeps the horizon of Europe; he aspires to be conversant with every subject, and to know something of the affairs of every State. He is especially conversant with the economy of British Society. When such a man, therefore, steps forth to give his testimony, he is entitled to a respectful hearing. Such we give him, and we invite our readers to do the same by the careful perusal of the following closely-packed statistical portion of his speech. With all his wisdom, he appears to us to be by no means acquainted with the sole and only method of curing this stupendous evil. But we have omitted that portion of his speech, and bring him forward not as a counsellor, but as giving evidence. The speech follows:

When we contemplate the aspect which the country has assumed for a long period past, we must be convinced that there is some great cause pressing upon the people of this country, which counteracts, in a way which hitherto has not been detected, all the efforts which have been made for the social, religious, and moral improvement of the people. (Applause.) If we look around us, we shall find no period in the annals of mankind which can be compared with that which has elapsed during the last thirty years, in which such great efforts have been made for the extension of religious instruction,—for the increase of the means of moral education,—and for the improvement of the social condition of the people. Facts known to you all must convince you that that is the case; but, alas! it is not the less true that that period, signalized above all others by the efforts of religious zeal and philanthropic humanity, has been distinguished beyond all others by an unprecedented increase of crime, and an unexampled amount of pauperism. Why, gentlemen, the increase of crime has been such, that while the population of this country has increased during the last thirty years, faster than in any other country in Europe (it has increased 45 per cent. during the last thirty years), serious crime during the same period,—detected crime, has increased seven times as fast as the numbers of the people. This appears a most startling and melancholy fact; but I am sorry to say that the statistical returns of the number of commitments prove that it is the case. I shall take Scotland, as it is the country in which we are more immediately interested; and I find that in 1824, the commitments for serious crime were 1802; in 1830, they were 2329; in 1840, 3872; and in 1848, 4909,—so that you see, during the period in which only a few hundreds of thousands of people have been added to the population of Scotland, the commitments for crime have increased from 1800 to nearly 5000. If we look around us, we shall see another fact, which is still more melancholy, and it is this,—that the returns from Scotland—(more numerous than from any other part of the country)—show that the progress of education has hitherto at least had very little effect indeed in checking this downward tendency. On the contrary, in one of the last years in which returns were made, and which I have examined, I find that the total number of educated criminals committed in 1811 was 2834, and the uneducated only 696,—showing that the educated were to the uneducated as 28 to 7, or as 4 to 1.

Now, gentlemen, these are the facts with

which we have to deal. They are facts perfectly certain,—proved in the most incontestible way,—and they demonstrate that a period which has been unexampled, as I have said, for the efforts made for the moral and religious instruction of the people, has hitherto been marked by the most extraordinary increase of crime in this country,—an increase of crime I believe to be almost without a parallel in any other country in Europe. At the same time, I need not tell you to what an extent the burden of pauperism has come,—increasing, as it has done in Scotland, within the last few years from £150,000 to £574,000 per annum.

Now, to what cause are we to ascribe this melancholy state of things,—that pauperism and crime have been increasing during a period when greater efforts have been made for the religious and moral instruction, and for the social improvement of the people, than in any other period known in our annals. I fear the explanation is to be found in the unfortunate facilities which are now afforded to the people to indulge in the vice of drunkenness. Gentlemen, It has been said by my friend Mr. Pringle that Scotland is the most drunken nation in Europe; but I shall show you immediately that it is not the case, for I shall point out another country in which there is much less excuse for crime, and in which there is a great deal more crime and drunkenness in proportion to the population. But, in the meantime, I think we may safely assume it as a fact beyond all dispute, that the amount of spirits consumed in Scotland is a most enormous and a most prolific cause of evil.

I have been engaged now for above twenty-five years in constant proximity to crime in its different forms, and I am sure that I am within bounds when I say that *two-thirds of the crime at present committed in Scotland, and one-half of the pauperism, may be put down to the direct or indirect agency of spirits.* (Applause.)

I do not say that two-thirds of the persons involved in pauperism are drunkards; nor do I say that two-thirds of the persons committed to prison are habitual drunkards; but what I say is, that it is the habitual drinking of spirits in themselves or in their parents or predecessors, which is the cause of the crime and pauperism that exists; for in this, as in every other thing in human affairs, we shall find that the vices of the father descend upon the children to the third and fourth generations. The town with which I am more familiar,—Glasgow,—is, perhaps, the one to which the vices of intoxication are carried to the greatest degree, and that is owing to two causes,—first, the immense accumulation of the working classes from different parts of the country, (the population of that city now is little short of 400,000); and, second, to the high wages which a great number of them obtain in the different manufactories, mines, and public works which abound there. Great efforts have been made for some years to reduce the number of spirit shops in Glasgow; but this year the number of applications for spirit licenses were 2083, and I believe that about 2000 persons will ultimately be placed on the roll of spirit-dealers in Glasgow. Now, upon the most moderate calculation that can be made, these 2000 spirit shops sell annually to the population of Glasgow (which does not amount to 380,000, or let us say, in round numbers, 400,000), not less than £1,200,000 worth of spirits. Now, consider what this is,—£1,200,000 will purchase 2,400,000 gallons of whiskey for a population of 400,000 persons, which gives six gallons, or thirty-six bottles per annum, to every individual in the community, including infants at the breast. Only conceive what a state of things that is. Why, if you were to cut off half of that amount, it would reduce it to £600,000 laid out in spirits, and would still buy 1,200,000 gallons. You would still have three gallons of spirits, or eighteen bottles for every man, woman, and child; and would, besides, have effected a saving of £600,000 a year. (Applause.)

What is that? It is more than the whole poors' rates of Scotland. If that £600,000 were saved, leaving, after all, eighteen bottles of whiskey for every man, woman, and child, and if it were laid out in savings banks, insurances for life, and other things that would tend to the moral, religious, and social improvement of the people, I say that Glasgow would become one of the most flourishing, the most moral, the most religious, and the happiest communities in the world, and all those terrible scenes of vice and iniquity, now to be seen in that city, would in a great degree disappear. Why, there is regularly 750 and 800 persons in jail in that city. The assessment for the poor in Glasgow in recent years has exceeded £150,000 per annum, this year it is not less than £120,000 upon the whole city. Need we wonder at it? Need we wonder at the constant army of 800 prisoners in that jail, and at the constant assessment upon the citizens of upwards of £100,000 per annum, when we see them annually drinking such an enormous and astonishing quantity of spirits? I say that although it appears almost incredible that such an amount should be drunk, yet we know by the example of other countries, that it is by no means impossible that people should drink that amount. Nay, I shall show you other countries in which a larger amount of spirits is drunk than in Scotland. In Australia—Botany Bay—the consumption of spirits in 1838 (I have not seen any returns since), amounted to 628,000 gallons, in a population of only 127,000 people, giving five gallons per head. In England, in the same year, the quantity drank was 7,930,190 gallons; in Ireland, 12,296,342; and in Scotland, 6,259,711. I am sorry to see from the returns for last year (1849), that while Ireland has greatly decreased in the amount of its consumption (I do not know whether it is from efforts of Father Matthew, or whether, as I rather fear, from the greater poverty of the country), it being 6,973,000 gallons, in Scotland it was 6,935,000, and England upwards of 9,000,000. Certainly it is a most serious matter to think that we have to deal with such an enormous consumption as this; but it is a most striking fact that there is a country in Europe which far exceeds Scotland in drinking, and which, as a necessary consequence, far exceeds it in the amount of its crime. The Scandinavian peninsula,—Norway and Sweden,—is the country in which, of all others, there is the least excuse for crime. It is a country in which the people are entirely agricultural, and pastoral, or mining,—in which manufactures are "few and far between,"—where society exists in that pristine form in which, as imagined by poets, we may realise the fabled days of the age of gold.

Now, it is indeed a most extraordinary fact,

that in these simple, rural, agricultural districts, the amount of crime annually committed is far greater than it is either in England or Scotland. The proportion is such, that while in England in 1841, the number of commitments was one in 573, and in Scotland one in 738, in the rural districts of Sweden the commitments for serious crimes were one in 460; and while the proportion in Glasgow and Manchester is not at this moment more than one in 500, in Stockholm, with a population of only 80,000, and having no manufactures, the number of commitments was one in 78,—and, what is still more extraordinary, not only is the proportion of foundling and natural children in Stockholm greater than it is in Paris itself, being more than one-third of the whole population, but it is easily explicable when you look at the manufacture and consumption of spirits in Sweden, where, by an unhappy law, every man, upon the payment of 5*s.* to the Crown, acquires the right of distilling spirits for himself to any amount. In Sweden, at this moment, with a population of three millions, there are 150,000 stills constantly at work, in which are distilled annually thirty millions of gallons, or ten gallons, or sixty bottles to every man, woman, and child in the country.

Now we think our readers will grant that this is a very extraordinary statement; and surely such a statement, proceeding from so high an authority, will not be lost upon a candid public, some of whom, perhaps, may never have had placed before them, in so brief a space, so ample a view of the mighty question. Were our readers prepared for such a communication as this? Will they not agree that it is infinitely desirable, necessary, and obligatory on every good man to do what in him lies to arrest the progress of drunkenness? We say not here a word on Total Abstinence Societies; the existence and claims of these Institutions are before our readers. If they can devise anything better, let the thing be brought forward; but surely all will agree that these Institutions have strong claims on the consideration of every philanthropist, every patriot, and every enlightened Christian, who is both patriot and philanthropist.

REV. JOHN HUNT.

The Rev. John Hunt, of Brixton, on retiring from the charge he has occupied so long and so worthily, as the first minister of the Church assembling in Union Chapel, has published a Sermon, entitled, "The Close of Ministerial Labour Contemplated; occasioned by Reflections on completing the Fiftieth Year of Ministerial Service." This discourse claims attention on various grounds. As the history of a successful evangelical enterprise, it is valuable, showing what can be done by patient labour, a little system, and a fair portion of zeal on the part of a limited community. After opening up and enforcing his general subject, Mr. Hunt proceeds to detail the progress of the fellowship under his pastoral care, concluding with some excellent counsels to his people as it respects a successor:

I admonish you to seek and pray for the man who shall be to you, as a Church, a faithful pastor, and to the Congregation an acceptable and attractive preacher. Such a man as I trust will become the object of your choice, must unite in himself the following qualifications:

1. *Decided piety.*—A man of doubtful religion, I trust, will never occupy this pulpit.

2. *Ministerial habits.*—A man whose dwelling-place shall be his study; whose mountain of delight shall be his pulpit; whose relaxations shall be among his flock, caring for the sheep, and feeding the lambs.

3. *Attractive pulpit talents.*—Without these, in such a position as this, he will not succeed.

There are minor qualifications which it is desirable should be blended with these, namely—health; comparative youth—at all events, he should be below the middle age; education; gentlemanly deportment; "giving no offence in anything, that the ministry be not blamed."

These words are wise and weighty, and will not be thrown away upon the excellent men on whom it devolves to superintend the affair.

PROTESTANT UNION FOR THE BENEFIT OF THE WIDOWS AND CHILDREN OF PROTESTANT MINISTERS.

Mr. Hunt, as the foregoing Article will show, has withdrawn from the charge of a particular congregation, although he still puts forth occasional labours; and if he is no longer ministering to a flock, he continues, with much efficiency, to minister to pastors, in conducting the affairs of the Protestant Union, which he has done with great success, having given to that valuable Institution an impulse which has extended its range of influence far beyond what it had attained previous to his election to the Secretariat. The Report now before us will be read with interest, especially by those who stand related to the Society. It opens with the intimation of the death of the late Dr. Styles, in the sixty-eighth year of his age, who, it seems, was entitled, as a member of the original constitution of the Society, to an annuity of £25 a year to his widow; but this sum is, from the improved state of the funds, increased to £40, to which Mrs. Styles is now entitled. To Dr. Styles succeeds a notice of the death of Mr. Roome, of Silcoates, who commenced with an annuity to his widow of £16, which has been increased to £35. But Mr. Roome having left no widow,

his surviving children, two sons and two daughters, become entitled to the sum of £200, which has been paid already in equal shares, giving a balance in favour of the family of £69 6*s.* 6*d.* Next comes the late Mr. Knowles, of Linlithgow, a member of the second class, who was originally insured for £20, but whose annuity has been increased to £32. Next in the roll of mortality is Mr. Holroyd, lately of Taunton, whose widow receives £30 a year. Last in the mournful series is the late Mr. Fraser, of Lambeth, who subscribed for an annuity of £50. This is a striking case. Mr. Fraser was only enrolled in 1844, then in the full vigour of health, and with the promise of a long life of useful labour; but his sun went down a little past noon, and now his widow is entitled to an annuity of £50—a fact worthy of the notice of all whom the matter doth or may concern. From the arrangements of the Institution, it is necessary that the amount of four years' annuity be paid in premium, to entitle parties to the full amount subscribed; it therefore became necessary that the sum of £34 17*s.* should be paid in in this case, which has been handsomely done by the Church and Congregation of Mr. Fraser—an act by which the worthy widow, in the midst of her bereavement, has been placed at once in a position to receive the full annuity of £50. Mrs. Greenwood, widow of the Rev. Joseph Greenwood, formerly of Petersfield, died on the 23rd of December, having received in annuity £312 10*s.*; and the Directors voted the amount of one quarter, being £6 5*s.*, to her daughter, making a total of £318 15*s.* in return for £100. Balance in their favour, £218 15*s.*

This is a most instructive fact as to the operation of the Institution. Ten policies, we perceive, have been granted during the year. Six are second policies to brethren who have thus testified their opinion of the advantages of the Society. The Rev. George Christie has received permission to retain his membership on leaving this country for South Africa, on condition of paying £5 extra premium, to cover the risk of the voyage and journey. The decease of five members, and the withdrawment of one, have taken from the annual income £38 3*s.*, while the addition by new policies amounts to £63 11*s.* 8*d.*, and by increase of dividends, £31 10*s.*; altogether the sum of £95 1*s.* 8*d.*; making the increase, under this head, £53 18*s.* 8*d.* The nett income of the year has been £2,108 7*s.* 4*d.*, and the expenditure, including £332 18*s.* 4*d.* to surviving children, is £1,446 15*s.* 6*d.*, and leaving a balance in favour of the receipts above the expenditure of £661 11*s.* 10*d.* From this, and the balance of last year, the Treasurer has purchased £1,050 Consols, at a cost of £997 17*s.* 6*s.*; of this sum £800 is mentioned in the Report of last year, as purchased *after* the audit, so that it comes into the cash account of the present year; which closes with a balance in the hands of the Treasurer of £316 7*s.* 6*d.*

Since the year 1840 the Society has received a great impulse. We do not know that we can do anything more calculated to stimulate and benefit our brethren, than to record the facts of the last ten years. From 1828 to 1840 the admissions were only seven. The following are now the facts:

Dates of Admission.	
1840 Mar. 10	Sutton, Rev. Stephen, Watchett
June 16	Lloyd, Rev. Hugh, Towyn.
Sept. 15	Christie, Rev. G., South Africa.
Dec. 15	Wells, Rev. Algernon, Clapton.
,,	Wilkinson, Rev. W. F., Derby.
1841 Jan. 12	Lewis, Rev. E. C., Rochdale.
,,	Moreland, Rev. John, Duxford.
Feb. 16	Slye, Rev. James, Potterspury.
,,	Shawyer, Rev. A. F.
Mar. 16	Crate, Rev. C. T., Bildestone.
,,	Barker, Rev. T., Bradford, Yorksh.
,,	Gibbs, Rev. S. T., East Grinstead.
April 13	Gilbert, Rev. Charles, Islington.
May 11	Alcock, Rev. Paul, Furley.
,,	Fernie, Rev. John, Farnham.
June 15	Mark, Mr., Chelmsford.
Aug. 10	Webb, Rev. John, Worstead.
Oct. 12	Littler, Rev. Robert, London.
Dec. 14	Jones, Rev. Richard,* Manchester.
,,	Hopkins, Rev. J., Weston-super-Mare.
1842 Jan. 11	Connebee, Mr., Kennington.
May 9	Allen, Rev. John, Port Philip.
June 14	Seaville, Rev. T., Camden Town.
July 12	Bevis, Rev. J. H., Ramsgate.
,,	Greenfield, Rev. T., Salisbury.
Oct. 11	Glanville, Rev. John, Kingswood.
,,	Stonehouse, Rev. G., Australia.
,,	Stephens, Rev. Edward, Thaxted.
,,	Skinner, Rev. Rich., Huddersfield.
Nov. 15	Rogers, Rev. G., Harmer Hill.
,,	Kelly, Rev. John, Liverpool.
Dec. 13	Frost, Rev. John,† Cotton End.
,,	Griffith, Rev. Edw., Wiveliscombe.
,,	Jones, Rev. Hugh, Towyn.
,,	Hamilton, Rev. R., London.
,,	Campbell, Rev. John, D.D., London.
1843 Jan. 10	Parsons, Rev. Benjamin, Ebley.
Feb. 14	Bowhay, Rev. John Hay,‡ Hertford.
,,	Kidgell, Rev. Henry, Mere.
Mar. 14	Davies, Rev. Evan, Newmarket, Flintshire.
April 18	Mirams, Rev. James, Chishill.
,,	Beard, Rev. J. R., D.D., Manchester.
,,	Yates, Rev. William, Stroud.
,,	Smith, Rev. George, Poplar.
,,	Ferguson, Rev. R., LL.D., Ryde.
,,	Davies, Rev. Evan, Richmond.
,,	Campbell, Rev. W., Olney.
May 8	Heal, Rev. Abiathar, Hartland.
,, 23	Jones, Rev. Michael,§ Bala.
,,	Gallsworthy, Rev. T., West Malton.
,,	Timpson, Rev. T., Lewisham.
June 11	Edwards, Rev. John, Hanley.
Aug. 15	Martin, Rev. Samuel, Westminster.
,,	Erlebach, Rev. R. P.,‖ Mere.
,,	Averill, Rev. John, Kingsbridge.
Oct. 10	Ross, Rev. John, Woodbridge.
,,	Thomson, Rev. G.,¶ Hackney.
Nov. 14	Morris, Rev. A. J., Holloway.
1844 Jan. 16	Spence, Rev. Samuel, Kilburnie.
,,	Lord, Rev. A. E., Walton-on-Thames.
Mar. 12	Seaborn, Rev. H. S., Walworth.
April 16	Palmer, Rev. W., Wymondham.
,,	Gammon, Rev. William, Norton.

* Second Policy, Nov. 13, 1849.
† ,, ,, June 16, 1848.
‡ ,, ,, Oct. 23, 1849.
§ ,, ,, May 12, 1845.
‖ ,, ,, Nov. 13, 1849.
¶ ,, ,, Dec. 11, 1849.

Dates of Admission.		
1844	May 6	Hill, Rev. James,* Clapham.
	June 11	Robinson, Rev. Robert, Luton.
	,,	Jones, Rev. Eliezer, Plymouth.
	July 16	Shoebotham, Rev. D. K.,† Dudley.
	Nov. 12	Rowland, Rev. James, Henley.
	,,	Stevens, Rev. George, Totton.
	,,	Whitby, Rev. John, Ipswich.
	,,	Mandeno, Rev. J. F., Creaton.
	Dec. 10	Philps, Rev. A. R , Burwell.
1845	Jan. 14	Griffiths, Rev. Philip, Alltwen.
	Feb. 11	Thomas, Rev. David, Stockwell.
	,,	Kemp, Rev. R., Wissett Vicarage.
	Mar. 11	Chamberlain, Rev. J. A., Westerham.
	July 15	Potter, Rev. J. C., Whitby.
	Sept. 16	Jones, Rev. Evan, Cardiff.
	,,	Blackett, Rev. C. R., Burnham.
	Nov. 11	Orgar, Rev. W., Stubbin Hoyland.
	,,	Eastmead, Rev. J. S., Ilminster.
1846	Jan. 13	Spencer, Rev. William, Devonport.
	,,	Fraser, Rev. A., Glasgow.
	Feb. 10	Ham, Rev. J. P., Bristol.
	,,	Grafftey, Rev. G., Brassington.
	Mar. 10	Madgin, Rev. Henry, Tiverton.
	May 4	Taplin, Rev. James, Jersey.
	,, 11	Freeman, Rev. J. J., London.
	Aug. 7	Orton, Rev. William, Barrowden.
	Oct. 27	O'Neile, Rev. W.,‡ Witheridge.
	Dec. 10	Kluht, Rev. B. H , Billericay.
1847	Jan. 14	Kennedy, Rev. John, Stepney.
	Feb. 19	Williams, Rev. E. G., Sandwith.
	May 4	Hillyard, Rev. Samuel, Bedworth.
	July 7	Milne, Rev. Robert, Tintwistle.
	Sept. 24	Newth, Rev. Samuel, Plymouth.
	Oct. 26	Wolstenholme, Rev. R., Belper.
	Dec. 22	Ball, Rev. W. S., Havant.
	,, 24	M'Millan, Rev. Arch., Gomersal.
1848	Jan. 17	Dyer, Rev. W. H., West Bromwich.
	,, 18	Mann, Rev. Thomas, Trowbridge.
	Feb. 4	Charlton, Rev. J. M., M.A., Tottenridge.
	,, 21	Rutherford, Rev. R , Hensingham.
	,,	Joseph, Rev. Thomas, Upminster.
	,, 29	Smith, Rev. R. H., Brading, Isle of Wight.
	July 4	Aveling, Rev. T. W. B., Kingsland.
	,,	Wilkins, Rev. George, London.
	,, 19	Feaston, Rev. J. T., Wotton-under-Edge.
	Aug. 15	Crisp, Rev. Edmund, Grantham.
	Sept. 28	Macfarlane, Rev. J., Holmforth.
	Oct. 3	Rolls, Rev. J. W., Hawes.
	,, 6	Wilks, Rev. E. D. J ,§ Manchester.
	Nov. 9	Cathcart, Rev. Samuel, Harbottle.
	Dec. 19	Gill, Rev. John, Witham.
1849	Jan. 10	Reynolds, Rev. John, Gloucester.
	,, 19	Angus, Rev. Joseph, A.M., London.
	Feb. 13	Stoughton, Rev. John, Kensington.
	Sept. 14	Palmer, Rev. W., Peterborough.
	,, 21	Woon, Rev. C. W., West Looe.
	Oct. 26	Francis, Rev. John, Westmancote.
1850	April 11	Short, Rev. R. S., Cheltenham.

This is a pleasing record; and we hesitate not to say, that it has mainly resulted from the assiduity of the worthy Secretary, John Hunt, who has unceasingly pressed his brethren to do that which, on various grounds, they are but too apt to postpone. We ascribe it wholly to his persevering zeal and fraternal benevolence, that we ourselves were induced to step forward in 1842—an act for which we most heartily thank him. We hope the worthy Functionary will go on, giving no rest to any brother, south or north, who has not made such provision as his circumstances may enable him, for those whose claims are paramount, and whose all of income will perish on the day they cease to breathe.

* Second Policy, April 16, 1850.
† ,, ,, May 12, 1845.
‡ ,, ,, Nov. 27, 1847.
§ ,, ,, Oct. 23, 1849.

MARRIAGE AND MINISTERS.

To the Editor of the Christian Witness.

SIR,—I do not know what "the manners and customs" of the Scottish people on a wedding-day are, but if they are the same as those of the English, I could venture to say that, when you were married, you did not allow the officiating minister to go without some expression of your gratitude to him for his time and trouble. I remember that when a similar blessing fell to my lot, I put three golden sovereigns into the hand of the minister, right glad to have an opportunity of doing so. In the whole history of Church of England marriages, I never heard of one without the minister's fee. I do not know that I ever felt disposed to complain of this. That fees should have been exacted for burials and baptisms, for prayers and thanksgivings, I have always thought an unseemly and wicked thing; but the performance of the marriage ceremony is a different affair. The parties who are so poor as not to be able to afford to pay the minister, had much better not get married at all; and those who can afford it ought not to object to it, since their's is the benefit and his the labour.

When the right of marrying at chapel was secured to our people, it might have been supposed that those who required the services of their minister in that way would take care and give him some expression of their gratitude for the same. This reasonable expectation has been disappointed. We bury our dead without fees, we baptize our infants without fees, we return thanks for grateful mothers without fees, and now our people are practically compelling us, on the same terms, to perform for them the marriage ceremony. I have before me, at this time, the registry of the last ten marriages at which I officiated, and in not one case out of the ten was any fee offered me, nor, in most of them, was even a grateful expression of obligation uttered.

Now this is too bad. I have gone from my home and study at great inconvenience to myself —I have gone through all weathers—I have had to wait at the chapel a quarter, half, and even three-quarters of an hour, before the parties came—I have set aside other engagements —I have disappointed friends, and lost much precious time—and then, when I have gone through the service for which these sacrifices have been made, I have had the satisfaction to see the parties pay the Registrar his fee, and present the Chapel-keeper with his, and pass me by without the slightest acknowledgment whatever.

Now, Sir, can you account for this? There must be something wrong somewhere. Do the parties think that a Dissenting minister would be dishonoured by the reception of an offering under such circumstances? and that that, in him, would be an undignified thing, which, in a Church Clergyman, is quite consistent with status and propriety? Or do they think that our delicacy is so wondrously sensitive that we should be offended at the grateful offerings of our people? Or is it that they give us credit for being so etherealized that we are not supposed capable of consenting to such a common earthly transaction as being paid for our services? If so, the sooner such mistakes are corrected, the better; and I hereby give notice, for myself, that no parties ever need be afraid of offending either my dignity, my sensitiveness, or my spirituality, by discharging their obligations, and making a return which even justice claims from them, for services rendered at their own request, and for their own benefit.

I have an impression that some people suppose that the part we perform in the marriage ceremony is, on our part, not a matter of option, but of compulsion—not of favour, but of law. I think, moreover, that some imagine that since the law is imperative on the subject of the registrar's payment, and silent with respect to the payment of ministers, we are paid by the Government for marriages, just as the registrars are paid for the registry of births and deaths.

Pray, Sir, let the pages of the WITNESS proclaim it throughout the land, that the part we take in the marriage ceremony is with us purely a thing of choice and favour, and that for our time, trouble, and inconvenience, we have no remuneration beyond what the justice or generosity of the parties obliged may prompt them to give. If this be fully made known, we shall then know better how to deal with the affair, and shall no longer need to attribute to ignorance what properly belongs to injustice and meanness.

The first thought suggested to the reader will doubtless be, that the parties were poor, and after they had paid the registration fees, could not afford anything for the minister. If so, they might have owned their obligations, and might have thanked me for my services. That would have cost them nothing; and had that been all they had to give, I should have been satisfied. But the plea of poverty cannot be urged in justification of the parties, for there were elegancies, equipages, and luxuries in abundance, followed, in most cases, by a wedding trip of greater or less distance. I have no notion of the poverty that can find more than enough for every other kind of expense except the payment of the minister.

But my reader will reply, "Then surely the parties were all your own people." If it had been so, I might have been satisfied, though they might not have been justified. But it was not so. Out of the ten couples, two only were composed of both members of our church, two others were made up of one member and one stranger each, two of one hearer and one stranger and four were made up of strangers with whom I had no connection whatever. Their marriage at our chapel was, I suppose, purely a matter of convenience to themselves, though anything but a matter of convenience or profit to me.

For the sake of others who may have to experience the same ungenerous treatment, as well as for my own sake in future, I think the time has come when these facts should be made public, in order that the parties who may wish us to serve them in this way may be reminded of that simple principle of equity, that "the labourer is worthy of his hire."

August 24, 1850. HYMEN.

P.S. How cruel as well as unprincipled is the conduct of those wealthy Dissenters who go off to Church, that they may bow at the shrine of fashion on their wedding-day! As they do not avail themselves of the services of their own pastor, they would not, of course, insult him by offering him a fee! That (two, five, or ten sovereigns, as the case may be) goes to the Clergyman! He is thus enriched by the spoils which a worldly policy wrings from the Dissenting minister!

REV. C. G. FINNEY.

THE most interesting event in London, during the last month, has been the close of the labours of the Rev. Professor Finney, of Oberlin College, United States, who, for the last four months and a half, has been preaching at the Tabernacle, Moorfields. Viewed spiritually, the visit of that remarkable man to England is an event of no ordinary character; what shall prove its ultimate effects still remains to be ascertained. Of this, for the present, we speak not; our observations will turn mainly on the past. His character, theology, and labours, form a subject of no common interest to the careful observer. The trinity of subjects thus presented is wholly unlike anything else that has yet been imported from the New World. We consider the whole matter in the light of an experiment; and we deem it proper, on various accounts, to record the results so far as they have come within our observation, since something may turn upon it in after times. So far as aught can be inferred from mere external phenomena, the success of the experiment has been great. It is proper, however, to state, that he himself resents the notion of "experiment" in these his evangelical labours; he deems these, and all his toils in that line, mere matters of course. He everywhere counts upon crowds and conversions, and he is never wholly disappointed. After he was fairly started in London, he intimated a wish to preach, as is his general custom, every night.

It was, however, deemed proper, in the shattered state of his health, to urge him to confine himself to three week-night sermons, with the addition of addresses at the public prayer-meetings, and the weekly meetings for inquiries; both of which, however, as he managed matters, involved as much speaking as would have sufficed for two more sermons; so that, in fact, he might be said to preach on five week-night evenings, in addition to the Lord's day. Thus he laboured for eighteen weeks.

When, in the course of discussing these arrangements, a hint was interposed about the "height of summer," the "absence of people," and other obstacles to constant meetings in London, he seemed hardly to appreciate the force of the objections, and signified, that he had no solicitude on that score; that he believed it would be in London as it was in the cities of America; modestly adding, that he always found people ready to hear, and that the longer he preached the attendance became the greater.

Well, to work he went; and sure enough it turned out just as he had said. On every occasion, the attendance at all meetings was large, and it increased to the end, more particularly during the last month.

Such are the facts. How to explain these facts on human principles we cannot tell, since almost all the ordinary attributes of popular British preaching were wanting: there was no appeal to the fancy, none to the feelings; and, to use his own phrase, there "were no spiritual sweetmeats dealt out." He is assuredly no manufacturer of "pillows"—no vender of opiates. The vials he ofttimes pours out might have been labelled, "Vitriol and vengeance." Nothing could exceed the prophet-like severity of his frequent bearing. He often hewed the false professor to pieces, tearing, so to speak, his flesh from his bones with hot pincers, while he ground their very bones to powder. Never had Antinomianism a more potent and relentless foe. Even the sound, and, upon the whole, honest-hearted professor had not seldom to pass through a furnace which threatened to consume him; and, if so to him, we need not say how terrible the Preacher was to men who take things easy, and modify the Gospel to suit their own carnal tastes and habits. His very prayers were not seldom fiery indictments of the assembly. It was no soothing matter to go with him to God; it was like an ascent to Sinai, amid the thunderings and the lightnings, and the trumpet's sound, at which the heart of the hearer sunk within him. Neither in the preaching nor the prayer did Calvary, as a rule, occupy a conspicuous place; a glimpse, sometimes a view, large and glorious, was given; but such was not the predominating character of either exercise. The strain of his ministry was a strong pleading for truth and holiness, for self-denial, and devout consecration.

Such was the ministry of a man, whom people never tired of hearing, and which, the longer they heard, the more they liked it. It is a special ministry, adapted to a special object; it would not do, of course, for a perpetuity, nor is it intended to be so used by its Divine Author, who, when he raises up such men, does not mean them to be located in any one place, since this would be a misappropriating of the powers entrusted to them for the general good. While such a ministry is a meet precursor of the ordinary ministry, every four or five years it would be exceedingly desirable to interpose it even with that, since, powers of a peculiar order and experience apart, a stranger has a mighty advantage over a settled local labourer, whatever his talents, zeal, and general merits. Such efforts are in their own nature so extraordinary, that continuity by any one, and especially by a settled pastor, is wholly out of the question.

It is, perhaps, not saying too much to affirm, that no Protestant minister in Europe has, during the same period, put forth such a measure of intellectual and physical effort. Labour seems to him a luxury; and to benefit his fellow-creatures his chief joy. His motto may truly be, "This one thing I do." For sights—even the sights of London—he cares nothing; and at this moment he knows little more of our mighty Metropolis with its manifold and multiform wonders, than when he arrived in it some nine months ago. His studies are of the same character; for books, whether ancient or modern, he seems to care but little when engaged in these great and continuous efforts to promote the salvation of men. His library is composed, then, of the works of the Prophets and Apostles, which form his peculiar treasures. He very much does what the amiable and admirable James Hervey, on his death-bed, wished he had done,—he makes the Psalms of David, the writings of the Prophets and Apostles, his chief companions, holding everything else in very secondary estimation. In conformity with the same principle of exclusiveness and of consecration, he declines the visits of friendship, and rejects all the invitations of hospitality. "Into whatsoever house he enters he there abides, and goes not from house to house." His devotion to the one pursuit is complete, admirably exemplifying the Apostolic language, "We will give ourselves to prayer and to the ministry of the Word." Those who have seen him most are best able to explain the cause of the extraordinary effects which have attended his efforts, and the wondrous grasp he has taken upon multitudes in this great city, so far as they can be explained, for by much the larger part must be altogether resolved into the presence of an unseen power, the visible cause is so wholly disproportioned to the effect. His preaching is not only void of everything that is meretricious, but for the most part of even legitimate ornament and rhetorical qualities. It is altogether unlike that of any other man we have ever heard. As we stated on a former occasion, at first it is to strangers anything but attractive; nay, it is ofttimes repulsive, exciting in the breasts of the auditors any emotion but that of pleasure, and often ending with the purpose never to hear him again; but on the next occasion, notwithstanding, the parties somehow find themselves there. It is scarcely extravagant to say, that he occasionally offends wherever offence is possible—in language, in figure, and in statement; and is surprisingly successful in clothing genuine orthodoxy in the speckled garb of heresy. Such is the prominence he often gives to some great truth which he considers too much overlooked in popular theology that it assumes a novel and an alarming appearance, so much so that the less intelligent are too ready to pronounce it unsound, and to retire proclaiming their discovery. Two circumstances contribute to the peculiarities of Mr. Finney:—

First, his mind is one of a very metaphysical character, resembling not a little that of the late Dr. M'All, of whom the late venerable Matthew Wilks said, "He was not satisfied with pulling every feather from the wing, but picked every fibre from every feather." His tendency is to push everything far beyond what is common, and, as a rule, beyond what is necessary, or even perhaps desirable. The result is, that he often appears to depart from the common path, when in fact he only travels further on in the same direction, which, however, has all the novelty of a deviation to the eye of those accustomed to stop at a nearer point of the horizon. Of this we could specify some curious examples: one of a highly interesting character occurred a few evenings ago, when after the service a conference casually arose in the vestry between him and a few ministers—men of superior intelligence, who had been led to entertain doubts of his correctness on some momentous points, not from vague report, but from what they themselves had heard from his own lips. After much interesting and pleasant discussion, it was found that he and they were perfectly at one. We had it from good authority that the results were the same at a meeting of ministers who conferred with Mr. Finney at Birmingham. The same remarks apply to his writings, which are in most respects but his recorded preachings; the written having all the peculiarity of the oral expression. Since our last we have looked very carefully into his two volumes of Theology—a very interesting and an original production. On this work, were a clever man disposed to lay aside his candour, and call forth the full resources of his logic, he might find enough to supply materials for two volumes of animadversion, quite as large as the work itself. But on carefully examining every portion of the text in connection with the context, and one portion of the work in connection with the rest, it will be found thoroughly orthodox; that is, in harmony with the system denominated Modern or Moderate Calvinism, although abounding in the most exceptionable, sometimes the most alarming phraseology.

The other peculiarity of Mr. Finney is, that, while trained for law, he took up theology at his own hand; and hence, perhaps, many of his peculiarities of view and of statement, and also most of those things which may be considered excrescences, and which were better away. His case bears very strongly the same marks which, in this country, distinguish all self-taught men of strong and original intellectual powers. They are apt to look upon what is really in their own case a discovery, as something not previously known to mankind, although patent as the path of ocean before the birth of their remotest ancestors. The late Dr. Adam Clarke was a remarkable instance of this. Such men are in danger sometimes of assuming an air of dogmatism, and of over-estimating the importance of points on which they differ from the received standards, and carrying themselves as if *they* were "the people, and wisdom would die" with them. So this admirable man sometimes lets an expression escape him in the pulpit to the effect, that the American Churches were all in the dark till he arose for their illumination; and he seems willing to believe that it is somewhat the same with those of Great Britain. In America it may have been so to a large extent; in England, we contend, it is otherwise. What is wanted here is not light so much as heat—fire from heaven. The certain result of such notions, when expressed or published, is opposition, and, for the most part, controversy, which only tends to enlarge the grounds of the dispute—clothing figures with all the importance of facts, converting words into things, and expressions into principles. The war goes on till the matter is at length settled by the majority branding the innovator with the stamp of heterodoxy, which but too frequently accompanies him to the end of his journey.

There is no point on which Mr. Finney has encountered so much opposition and incurred so much obloquy in his native land as that of Gospel holiness. The periodical press, north and south, sounded the trumpet of alarm against the "Oberlin Professors," Finney and Mahan, whilst their replies were unjustly refused admission to their columns. At length, however, they took the matter in their own hands, and published such replies as silenced, if not convinced, the chief of their opponents, and thus obtained for them rest, but not till the calumnious cry had filled the land, and its echoes been wafted across the Atlantic to Great Britain. Such was the alarm occasioned by Mr. Finney's Lectures, on Sanctification, that one of the great Ecclesiastical bodies deemed it necessary to issue a formal reply, by way of antidote to the "Oberlin Professors," who were accused of inculcating Sinless Perfection—the perfection of mature growth, instead of their real tenet, a full-orbed holiness, admitting of continued increase. To this manifesto Mr. Finney produced a reply. We have carefully weighed both, and have no hesitation in stating, that in our humble judgment, the reply is in all points the most triumphant; while its matter is, if possible, excelled by its sweet and tender spirit. Its logic is irresistible; reasoning from the data of Inspiration, his argument cannot be overthrown. It very strikingly exemplifies what we have already said of travelling in the same path a league or a furlong further; while the course is confounded with heretical and perilous deviation.

We deem it proper to prove and illustrate the chief of these assertions, and we shall confine ourselves to the very essence of the Christian scheme. Speaking of Justification, and its conditions, he says:—

"Repentance is also a condition of Justification."

"Faith in Christ is another condition of Justification."

"Sanctification is another condition of Justification."

Now, every well-taught Theologian will at once see the wholly incongruous character of these statements, and in particular recoil from the last as entirely unscriptural, as involving the great turning-point of the Evangelical system, and as setting forth not the Protestant, but the Papal view of the matter. But before they reach the close of the paragraph, they will see that it is a mere metaphysical refinement by which the subject is generalised into "the will's entire subjection in consecration to God"—"whole-hearted obedience to God," not in opposition to, or exclusive of, "simple faith," but as comprehensive of it. Referring to the general view, he says:—

"If this view of the subject be correct, it

follows that God justifies sinners, not upon condition of their ceasing to sin, but while they *continue to sin*, by virtue of their being regarded by the law as perfectly obedient in Christ, the covenant and mystical head: that is, that although they indulge *in more or less sin continually*, and are never at any moment in this life, entirely obedient to his law, yet God accounts them righteous because Christ obeyed for them." Now, we need not say, that we utterly deny any such conclusion, and stand opposed to the whole representation as in all points most incorrect. Mr. Finney says, "by sanctification being a condition of justification, the following things are intended:

"(1.) That present full, and entire consecration of heart and life to God and His service, is an unalterable condition of present pardon of past sin, and of present acceptance with God.

"(2.) That the penitent soul remains justified no longer than this full-hearted consecration continues."

But Mr. Finney, in his reply to the "Warning against Error," has expressed himself even more fully and more alarmingly; let us hear him:

"With regard to the ground or foundation of justification, I hold and expressly teach, that the following are not grounds of justification:

"1. Not the obedience of Christ for us.

"2. Not our own obedience either to the law or Gospel.

"3. Not the atonement of Christ.

"4. Not anything in the mediatorial work of Christ.

"5. Not the work of the Holy Spirit in us.

"These are all conditions of our justification in the sense that we cannot be justified without them.

"But the ground or fundamental reason of our justification is the disinterested and infinite love of God."—John iii. 16.

It were difficult, we think, within the same space, to utter a larger amount of exceptionable language—difficult more strongly to shock the feelings of the Evangelical Churches, and to alarm the simple, not to say the enlightened; and yet the whole thing turns upon the use of the terms, "condition," and "ground." In the phraseology of English divines and expounders of the Word of God, the terms are used as synonymous, whereas here there is a distinction strong and vital. Here, too, there are five great matters clumped together as if they were homogeneous, and all made "*conditions*" of justification, while none of them, nor all of them united, form a "*ground*" of it; that ground being solely the "Love of God." Now, the theologians and ministers of England, instead of holding "the love of God" to be the "*ground*" of the sinner's justification—that, through which God "can be just and yet the justifier of the ungodly"—that, whereby he can be a "just God and yet a Saviour"—that, through which the broken law is "magnified and made honourable"—view it as the source, the well-spring, the fountain of the whole Scheme of Mercy.

We need not enlarge. These are the worst, as well as the most striking, specimens the Works of Mr. Finney can present of his peculiarities of view and of statement—peculiarities which have brought upon him so much opposition, in one light by no means unmerited, although, in another, altogether so. We cannot but consider it as a misfortune that he should, by the use of language, so extensively, so unnecessarily, and yet almost studiously, upon points so vital, run in the teeth of the established views of the universal Church, since there is nothing gained by it, while the loss is very great.

But, independently of these peculiarities, the power which attends the ministrations of Mr. Finney is an established fact; his strength, however, consists not in his peculiarities; these are his weakness. His holiness, real and apparent, rather than his metaphysics, is the rod of his might; the power of God, beyond all question, is remarkably with him. But what is blessed, is, not his peculiarities, which, after all, are comparatively few, and, practically, insignificant, but the mass of glorious truth which he holds in common with all Evangelical ministers; add to this, his deep and all but matchless power of dealing with the human heart, which distinguishes him from the great bulk of the ministry of modern times, and places him in the front of the most efficient evangelists the world has seen.

We have deemed it a simple act of duty to give this deliberate public expression of opinion to the views and ministry of a man for whom we entertain sincere and deep admiration, and to whom we are inexpressibly grateful for the signal services he has rendered in that portion of the vineyard with which we stand associated. And this we do spontaneously, for Mr. Finney will know of these lines only when the public shall know of them, on their appearance in our columns on this the day of publication. He is deaf to the clamours of prejudice and the protestations of ignorance, and, on personal grounds, wholly indifferent as to what the world's opinion is. With us it is not so; we hold it not unimportant that they should think correctly; and hence, having had means beyond those of any other man in England, of accurately ascertaining his true character as a man, and his real views as a minister, we feel bound to testify to the world our heart-felt convictions. It is an act of simple justice which we owe to the most single-minded, disinterested, and every way devoted man it has ever been our lot to meet.

We have been prompted to this act, not simply on account of Mr. Finney, but as it bears on the cause of Christ for the time to come. What Mr. Finney may deem it his duty to do we cannot tell; for the present, he has retired to the Continent for a time, there to recruit his health, which, after these prolonged exertions, always requires temporary repose. Whether he may thence return to Oberlin, to which he is strongly urged, or whether he may prolong his stay in England, is uncertain. But sure we are, that there is no comparison as to the advantages likely to accrue to the cause of God between his Oberlin labours and such labours as those he has been putting forth in London. We think it greatly to be desired, that those labours should be resumed in the Metropolis; for sure we are, if we may judge by the effects already apparent, the results would be transcendent. We cannot doubt, that there was a Providence in his coming to this country; and we are pleased to think, that the same Providence which regulated the past, will determine the future.

But, while we speak of the Metropolis, we would not confine ourselves to that. There are at least ten or a dozen great towns and cities in England, where he might spend in each three months, with the utmost benefit to the Churches and to the souls of men.

POPISH SUPERSTITION.—VISITS TO A "HOLY WELL" IN IRELAND.

"Holy wells" are very numerous in Ireland. At Doonas, a small hamlet, on the banks of the river Shannon, there is a very celebrated one, under the special patronage of "Saint Sinan." To this far-famed spot multitudes of the deluded votaries of Popery, even at the present day, resort in the hope of obtaining relief for their several maladies. The waters of this well are supposed to be (through the intercession of St. Sinan) peculiarly efficacious in diseases of the eye, whether in the form of weakness or of actual blindness, as also in cases of lameness of the limbs.

One day, last month, I visited the "sacred" locality. The scene was most affectingly interesting. Among the Christians of England perhaps not many would deem it probable, that, so near to them, in this nineteenth century, and under British rule, such scenes could be supplied.

After a delightful walk amidst the beautiful foliage with which the banks of the Shannon, at this place, are enriched, I came to an opening which led into a very narrow lane. At the end of the lane, some twenty or thirty yards from its entrance, I found the "holy well." Most picturesque and novel was the spectacle which then presented itself to the view. The place where the well is situated is nearly circular, and, perhaps, about thirty feet in diameter. The fountain is in the centre: whilst around the extreme limits of the place are several large and lofty trees. Into the very wood of these trees immense holes have been burnt, by the candles which the pilgrims fix there in honour of the saint. Scarcely a Saturday night passes without lighted candles being placed in these cavities. The larger proportion of the water is separated from the actual spring, in a kind of reservoir, in which the poor creatures who frequent the spot bathe the parts diseased, and, sometimes their whole bodies. At the other end the water is kept pure, for the purpose of being drank. Around the head of the well—to which there is a descent of a step or two,—were some dozens of small wooden dishes, shaped like saucers; each pilgrim invariably bringing one, quite new, which is left by him after the visit is accomplished. Beneath the shadowing boughs of the large trees, four small huts, or sheds, had been constructed of branches, leaves, straw, and turf,—so small, indeed, as to seem hardly sufficient for the reception of a human being. Yet these actually were—and for many weeks had been—the habitations of human beings! In one or two of them some sickly half-starved children were asleep.

At the foot of the well, nearest to the narrow lane by which this curious enclosure was approached, I found seven or eight individuals—men, women, and children—on their knees, employed in muttering prayers and counting beads. Other parties were moving in slow procession round the well, performing "the rounds," as the exercise is called, in like manner muttering prayers. These "rounds" are very frequently performed by the pilgrims upon their bare knees. One aged woman was officiating as the proxy of a poor, helpless child, apparently about eight or ten years of age. Kneeling with the little one, at the foot of the well, the venerable dame repeated prayers for a few minutes, with her hands resting upon her youthful charge: and, then, holding the child (whose eyes were bandaged, as a protection from the sun) by the shoulders, she walked behind her, going the rounds and murmuring prayers as the poor little creature's substitute! Crouched here and there, beneath the shade of the trees, or with the head covered with some garment, so as to screen the eyes from the light, were two or three girls whose visual organs were affected. Other children were laving their eyes with the water. Around the well, in different parts, were several women who did not seem at that time to be employed in any particular devotion. Four of these gathered around me, and afforded me the opportunity for a lengthened conversation. In answer to inquiries, I learnt that they were the occupants of the four little huts already mentioned; and, in which they had severally lived during the space of two, four, six, and seven weeks, by day and by night! Two of these females, of middle age, were there, with each a child whose eyes were bad. They had come to beg the "saint" to intercede for a cure! Another woman, far advanced in years, showed me her wrist, which she told me had been for a long time, as it was now, greatly swollen. The fourth was a young woman, supported by a crutch. She had been at the well for upwards of seven weeks, having come a distance of fifty miles. On her arrival at the well, she assured me she was compelled to use *two* crutches in walking; but, exclaimed she, "The great God be praised, I threw away *one* of them a fortnight ago! and, blessed be His holy name, and the holy saints, and angels, I hope to do without the other soon!" The cast-off crutch was suspended, as a memorial, upon the branches of one of the trees over her head.

"To whom are you all praying?" I inquired.

"Sure! to the blessed St. Sinan," was their united reply.

"And what can he do for you?"

"And cannot he intercede with the great God for me, your honour?" one of the women answered.

"Do you ever pray to any one else?"

"Yes! sure, and we pray to the blessed Virgin, and to the blessed St. Peter, and St. James, and *all* the blessed saints and angels, your honour!"

"Do you ever pray to Jesus Christ?" I then asked them.

"Ah!" said one of them, "and wouldn't it be hard for us, your honour, if we didn't pray to Jesus Christ?"

"I suppose," said I, "you know who Jesus Christ is?"

After a pause, the youngest of the women replied, "Sure, your honour, and isn't he the great God?" On hearing the assent which, of course, I gave to this reply, one of her companions looked at her approvingly, and exclaimed, "A good girl she is, then! Bless the name of the Lord!"

To give any further specimens of the conversation would, perhaps, only weary the reader. Suffice it to say, that having brought it to the point just indicated, I embraced the opportunity, without the formality of a sermon or set address, of faithfully preaching the glad tidings of salvation through the precious blood of Christ alone; exhibiting to them the great Physician, and

recommending them to apply to Him for help without the intervention of angels or of saints. Most attentively did these poor Romanists listen to every word that was uttered. One poor woman called aloud, and many wept, as I talked to them of their sins, and told them that "the blood of Jesus Christ cleanseth from all sin!" The number of pilgrims present was upwards of twenty; all of whom (including those even who, as they went the "rounds," mechanically repeated their prayers) appeared to give attention to the entire conversation. Who can tell, but that the seed thus sown may produce fruit to the Divine glory.

The water of this "holy well"—of which, before leaving, I took a draught—is exceedingly delicious and refreshing. It will be readily imagined that, to those who drink it, or who bathe in it, its application may prove of considerable service, even though they should be heretical enough to dispense altogether with the wonder-working interposition of the renowned St. Sinan.

The poor, infatuated creatures who go on pilgrimage to the well, for the healing of their maladies, and who sometimes remain—as in the cases specified—for weeks, and even months, performing, daily, their devotions, are mostly dependent for their subsistence upon the charity of the wealthier pilgrims, or of those individuals who visit the spot from curiosity. Copious, therefore, were the benedictions poured out upon us, when, on leaving, we bestowed upon the wretched objects some relief. "The blessing of the holy St. Joseph, and St. Peter, and the blessed Virgin be upon you," said one of the women. "Sure! and I'll pray to the great God for an indulgence for your honour, to day!" said a second. "And may all the blessed saints, and all the holy angels in heaven pray for you!" was the utterance of another.

Three days afterwards I visited the "holy well" again, and had a most interesting conversation with the pilgrims, and for a longer period even than before. Nothing could exceed the attention with which the poor people listened, or the gratitude which they displayed. Some of them, I believe, were indeed deeply affected, as I told them of the power and love of Jesus, and urged them to repair to Him. One poor woman—who had wept so much at the former visit—appeared most bitterly to feel her sinfulness, and most earnestly to desire salvation. Profoundly touching was it to hear their exclamations of thankfulness for being told such "good news." After I had been narrating to them, in simple language, the story of the prodigal son, and illustrating the readiness of God, our Father, to receive and bless returning sinners, the female alluded to exclaimed, "Oh, sure, your honour! its long since I went to mass; but *that*, that your honour has just told us is *the best mass we ever yet heard!*" And she knelt down, and wept, and prayed for mercy. On bidding them farewell they intreated me to visit them again.

I have visited the "holy well" twice since the interviews above described. I found, of course, some fresh pilgrims there, as also some of those whom I had conversed with before. On the last occasion the poor woman with the crutch was still performing the rounds; having been in attendance for that purpose for nearly eleven weeks. She had previously, at the command of her priest, spent nearly three weeks at "St. Bridget's Well," upwards of forty miles distant. He had told the poor devotee that by sleeping for fifteen nights at the well of St. Bridget, her lameness would be healed. "If so, then," I inquired, "what led you to come, and with both your crutches, too, to this well of St. Sinan?" "Ah! your honour, St. Bridget—blessed be the name of the Lord!—*did* take away *the pain* from me; but, sure, I came here with the *lameness!*"

On retiring from such a scene who could help being deeply affected?

What a melancholy specimen of the moral degradation to which popery reduces its votaries. Hundreds of thousands, in Ireland, are thinking, believing, acting, as these poor infatuated creatures were at the "holy well." Oh! how horrible and soul-destroying is the system by which they are thus trained.

What shame should the example of these infatuated Romanists awaken in the breasts of all who call themselves Protestants? Ought not the earnestness of these victims of error and superstition to put to the blush our apathy in relation to the truth as it is in Jesus?

And, oh, how imperative is the duty of British Christians to seek the enlightenment and salvation of these miserably deluded ones. Ye privileged followers of the Lamb,—in England, and in Scotland—send the Gospel, send the Gospel to Ireland! Let gratitude and pity, alike constrain you to tell its perishing population of those "wells of salvation," from which, not with painful services and humiliating penances, but "with joy," they may "draw water" unto everlasting life.

WM. TARBOTTON.

Limerick, September 10, 1850.

BUILDING SOCIETIES.

No. I.

SIR,—The CHRISTIAN WITNESS for the present month contains a letter from Mr. G. P. Joyce, of Newport, in the Isle of Wight, to which I beg permission to reply, believing that so unqualified a recommendation of the Building Society system, issued with your implied approbation might occasion, and, considering the extent of your influence, is likely to occasion, an incalculable amount of mischief.

Supposing that I desire to purchase a house with borrowed money, had I better borrow from a Building Society, or from a private capitalist?

The rent which I shall save is made up of four elements:

1. An allowance for the repair of the house.
2. An allowance for loss of rent by the house sometimes standing empty.
3. An allowance for interest on the loan.
4. An allowance for the gradual replacement of the capital.

As to the first two items, it obviously makes no difference from what source I borrow. With regard to the third, I could scarcely do worse than go to a Building Society. With regard to the fourth, the Building Society has the advantage.

1. Repairs.—You will very seldom find that the prospectus of a Building Society takes at all into account that houses need repair or beauti-

fication. Mr. Joyce does not in his second instance,

2. Loss of rent.—It would equally appear that the houses purchased by the members can never stand empty, nor be occupied by dishonest or insolvent tenants. I am aware the assumption is (though the fact is very different) that members will always purchase the houses in which they live. But the saving which such an assumption makes under this head is common to all similar house-purchases, and must not be reckoned as an advantage secured by the Building Society system, over that of borrowing from a private friend.

3. Interest.—The Societies consist of investing and borrowing members. The former expect to be paid out *in money*, with interest varying, in different cases, from £5 to £8 per cent. Of course the borrowing members have to pay this, and, in addition, all the expenses—salaries, stationery, office-rent, &c., &c. It is no answer to this, to say the expenses are met by the fines, because the borrowers pay those fines.

4. Replacement of capital.—Under this head is contained the only advantage which the Building Society presents. It is not easy to meet with a capitalist who will take his money back by monthly driblets. He would hardly agree to be repaid by annual instalments; and even that would not meet the case of the working man, who might probably spend his money, unless obliged to pay it to his creditor as soon as earned. I do not undervalue the benefit which the Society thus affords; it is unquestionably great, and it need be so, to counterbalance so many costs and dangers; but I do say, that if a man can by any means arrange for the repayment of a private borrower, he had far, very far, better do so than join a Building Society.

Having thus endeavoured to analyze the system, I beg to call your attention to some remarkable circumstances which appear to attend the practice. Have you not, Sir, been struck with the fact, that the members of Building Societies enjoy a remarkable exemption from landlords' taxes? They even pay no income-tax. Fires, too, are so infrequent, that there is no occasion to insure. A ground lease, in their hands, loses nothing of its value by the lapse of ten or twelve years of the term for which it was granted. But most extraordinary of all is, the favour which landlords show to them in selling them property so much below its value. Mr. Joyce does not say how much money Mr. A. received as an advance upon his shares. Should he notice this letter, I particularly beg the favour of his doing so.

If it was a £5 per cent. Society, Mr. A. got at most £287; if an £8 per cent. Society, he got at most £244. I would venture much on a guess, that £250 was the utmost; but taking the larger figure, and subtracting the fees and costs of conveyance which he had to pay, was it not kind, I ask, of the landlord to take what was left, for a house "worth three hundred guineas?"

Mr. Joyce's second example, too, shows that the employment of capital in the Isle of Wight is subject to some very anomalous conditions, the operation of which is not at all understood here.

I have now glanced at the various means by which these prospectuses are made to show such glorious results. It is assumed that property can be bought much below its value, and numerous drawbacks to which it is subject are kept out of sight.

I have not yet referred to one chance of mischief, that arising from the mistakes of the Directors and Officials. On this point you shall have the benefit of my own experience. Three years and a half ago I joined a Building Society, to which I have paid £95. I apprehend that my occupation enabled me to judge of the soundness of its principles, and my position in the City gave me the opportunity of ascertaining the respectability of the Directors and Officers. There has been no defalcation, nothing to complain of but errors in judgment, chiefly of the three following kinds: 1. Lending on property without a sufficient margin for security. 2. Lending on property in unlikely situations for letting, which, being thrown on their hands, has stood constantly empty. 3, And chiefly, deluding themselves and others by the fallacious system of accounts commonly used; and, in the belief that all was going on swimmingly, paying out retiring members at par, when the Society was insolvent.

The result is, that I have lately received 2*s.* 6*d.* in the pound; and the Directors say there will be 6*s.* 9*d.* more, which I shall be very glad to see.

I did not hold any office in the Society.

I am, Rev. Sir,
Your faithful servant,
A MEMBER OF THE COUNCIL OF THE INSTITUTE OF ACTUARIES.

Sept. 3rd, 1850.

No. II.

SIR,—An article, under the above head, written by Mr. Joyce, a solicitor, having appeared in this month's CHRISTIAN WITNESS, which is erroneous in its statements, and calculated to mislead honest and industrious men; and knowing the CHRISTIAN WITNESS to be a witness for truth, I ask the liberty to correct, or rather to present, "through your valuable periodical," what I consider to be the true statement.

In page 430 of the WITNESS, Mr. Joyce states, that "A., now a shareholder in the original Isle of Wight Building Association, was a tenant of a house under a repairing lease for fourteen years, at £35 per year: he had an opportunity of purchasing it, and has, in fact, bought it at a sum he has borrowed of such Association on nine shares." Then follows Mr. Joyce's result in figures. Now, A. must either have bought his house at an early or later period of the Association's existence; that he bought it at an early period is evident, by the saving of twelve years' rent, less £7 per year ground-rent; which being deducted from the twelve years' payment, at £2 14*s.* per month, leaves a balance of £52 16*s.* And, according to Mr. Joyce's statement, the house is absolutely his own for £52 16*s.* only. Now such, I submit, is not the fact. Mr. Joyce does not state the amount for shares which A. borrows; but it will suit my purpose to suppose each share worth £45; then, I think, the following will be the result:

The amount of nine shares advanced to the purchaser, at £45 per share	£	*s.*	*d.*
	450	0	0
Carried forward	£450	0	0

	£	s.	d.
Brought forward	£450	0	0
Premium on purchasing the same, at £5 per share, which is a low computation for the commencement of any Association	45	0	0
Estimated cost of the transfer of the property	8	14	0
Cost of mortgage-deed in securing the property to the Association .	7	10	0
Making a total of . . . being the first cost of the property.	£511	4	0

But Mr. Joyce evidently calculates upon the profits to be made by the Society: hence the termination of the Society in 12, instead of from 14 to 15 years, at compound interest. But, even upon Mr. Joyce's estimate of 12 years' duration, and the money that A. actually paid, the account must run thus:

	£	s.	d.
Subscription on nine shares, at £2 14s. per month, for 12 years	388	16	0
Payment of premiums given, and solicitor's charges extending over the period above stated . .	61	4	0
12 years' interest on £450 borrowed from the Society, at £5 per cent. per annum	270	0	0
Amount of money actually paid by A. at the expiration of the Society	£720	0	0
He saves in rent, per year .	£35	0	
But now being the owner, he has to pay the ground-rent of £7 per year . .	7	0	
Reducing his saving, per year, to	28	0	
Which, multiplied by 12, makes . . .	£336	0	
But Mr. Joyce forgets to deduct, for depreciation in value, painting, keeping in repairs, &c., for 12 years, which, at a moderate calculation, is £10 per cent. on the rack-rent, making a further deduction of . . .	42	0	
Making the amount actually saved	294	0	0
Which, deducted from the amount paid, leaves the real cost of the property to be, at the expiration of the Society, after crediting A. for all his savings .	£426	0	0

Your space, Sir, is precious, and I shall make no further remarks; but allow the above figures to speak for themselves.

I am, Sir, yours truthfully,

Sunderland, Sept. 16th, 1850. TAYLOR POTTS.

P.S. The same could be shown in the case of B., cited by Mr. Joyce.

"CHURCH ECONOMY."

DEAR SIR,—Although I have been one of your "Constant Readers," the CHRISTIAN WITNESS for last month (August), from accidental circumstances, escaped my observation; and (what is really singular) I was not aware, until a week ago, that there had appeared in it, under the above title, an article respecting the Church at Castle-Gate, Nottingham.

It is thought well that I should state that the number given in our printed "List of Members" (which some friend, it appears, has sent to you), does not represent the whole of the admissions in the years given, but only the names that are left after subtracting the deaths and removals.

I wish to take the opportunity of correcting an impression which might be made (undesignedly) by the article, that the Church had received larger accessions of late than were made to it during the ministry of my esteemed predecessor —Dr. Alliott. During the *three* complete years of the Doctor's sole pastorate—that is, after the decease of his revered father—the total number of admissions was 125. During the last *seven* years they have been 253.

Being unexpectedly led to take my pen in hand upon the subject, it may, perhaps, interest some of your readers if I add a few particulars which your statistical abstract could not comprise. I wish to do so, remembering to whom all glory is due.

At the commencement of the late Mr. Alliott's much honoured ministry in Nottingham, in the year 1795, the Church at Castle-Gate, the sole Independent interest in the town, contained only 41 members; the last communion ticket given out by us, *this year*, bears the number 479; and, notwithstanding the Rule referred to by yourself, we have not at all more than the usual proportion of *non-resident* members. The population of the town, with its immediate suburbs, may, perhaps, have been trebled since the year above named; but what I have already stated will show that there has been a far more than proportionate increase in the number of Church-members connected with the Independent body.

This, however, is very far from being *all* the increase. A church, an offshoot from our own, in the neighbouring village of Hyson Green, contains about as many members as Mr. Alliott found at Castle-Gate. Then there are three other Congregational Churches in the town; if we include one which stands somewhat aloof from the rest on the ground of Calvinistic differences. Taking the aggregate of Church-members in Nottingham and its immediate vicinity, the increase may be estimated at more than *twenty fold*.

Our Church had been in existence nearly a century and a half before the date referred to—namely 1795. Since then the aggregate number of members enrolled in our list is 1126—making the average *annual* addition to have been 20. The number has, of course, fluctuated. During the last thirty years, the admissions in one year have been as low as 7, and as high as 54.

I believe that our Wesleyan and Baptist friends of different orders have increased in the town during the last half century at least tenfold; and there is happily quite a proportionate addition to the number of persons enjoying a faithful ministry in the Establishment.

It is evident, then, that with reference to the means of grace, and a visible profession of piety, the former days were not "better than these." There is, however, much to deplore in the state of our large towns, and the call for increased exertion is truly a loud and urgent one.

Yours, dear Sir, very faithfully,

SAMUEL M'ALL.

Nottingham, Sept. 10, 1850.

THE DEAF AND DUMB.

No. VI.

APPEALS IN THEIR BEHALF.

I. To Mothers.

Mothers! there is a joy which is all your own! when nature's sorrow has ceased, and ye have "joy that a child is born into the world." Many are a mother's cares and pains; but she has a rich compensation in the intensity of her peculiar delights. At your call infancy and childhood bound obediently, as at the voice of nature itself. In painful distress there is a soothing in your voice for which the sufferer will accept no substitute. In your gentle rebuke there is a power which masculine sternness never wields. At your bidding, affection throbs, ambition aspires, hesitating virtue is emboldened, and vice is abashed.

But if that being, with whom so much of your life is entwined, and over whose life your presence sheds the kindliest radiance it enjoys, HAD BEEN BORN DEAF! What a blank in the history of your maternal existence! What bitterness for joy! What a heavy and saddening silence must have reigned through that scene which has so often echoed your children's engaging prattle, and their mirthful laugh! I will not wrong your generous nature by the question:—ARE YOU THANKFUL? I will suppose you daily acknowledging before God his overflowing goodness in bestowing on you "good and PERFECT gifts." Listen, then, favoured mothers, how His Providence speaks; "There are mothers and children shut out by a mysterious interdict of heaven from that fulness of pleasure of which you and your children have drunk. There are mothers who cannot know some of a mother's sweetest thoughts; who must look in vain for the responsive tribute of affection so liberally rendered into your bosom. There are children, not a few, exiled outcasts from this scene of intelligent gladness. To you the God who laid it on, hath given the power and vocation of relaxing this interdict, of breaking down the barriers which separate these 'prisoners of hope' from their brethren. You have yourselves received these precious gifts to which they are strangers. You know their worth. I am He who commanded to unstop the ears of the deaf, and make the mouth of the dumb sing. To you I commit these helpless ones, that ye may do for them according to your estimate of the good I have done to you."

Mothers! Is this the Divine rule of your benevolence? You will no longer neglect the DEAF-MUTE. You will not! THE MOTHER'S THANK-OFFERING will be instituted in your family. Weekly, monthly, or annually will you make your contributions to it. And when your children say, "What mean ye by this?" ye shall answer—"It is only a model and precursor of THE CHILDREN'S THANK-OFFERING,—a contribution for the deaf and dumb, in token of our thankfulness to God for our possessing those precious senses of which they are unhappily deprived."

II. To THE YOUNG.

Young Friends:—Perhaps you have not thought much about the condition of the untaught deaf and dumb. This may be owing to your not having had their state brought under your notice so often as you have had that of others, who also need help. We wish we could so impress your minds with their condition, as to make you feel grateful for your superior advantages, and excite in you not only a spirit of pity, but also of ardent desire to attempt something towards alleviating their misery. With this view, one of them, who has been educated, will tell you something of their unhappy condition prior to getting instruction. "I have experienced their sad state, the recollection of which can never be obliterated from my memory. The uneducated deaf and dumb view themselves as solitary beings amid the vast concourse of human kind; they know not themselves, they understand not the reason for which they were called into existence; they have not the least idea of a Supreme Being, of a soul, though they possess it, or of their eternal destiny. The actions of others are mysteries to them." The same individual makes the following appeal to such as you:—"Favoured children! think of your suffering brothers and sisters by nature, they call for your compassion; be thankful that their lot is not yours, and if ever it be in your power to lessen their sufferings, do it with a thankful heart."

Now tell me, "Who maketh thee to differ" from these poor children? Be thankful to your kind Father who is in heaven, out of whose good pleasure it is that you are what you are! Sympathize with them—speak about them—recommend their case to those who are able to assist them, and become collectors of small sums, in order that they may not be allowed to live and die ignorant of the precious truths contained in the Bible.

III. To CHRISTIANS IN GENERAL.

Christian friends; the greater part of Christians do not seem sufficiently aware of the claims which the deaf and dumb have on their sympathy. They are active in furthering the interests of almost every society for the diffusion of knowledge at home and abroad—may their efforts abound yet more and more—but institutions for the education of the deaf and dumb occupy only a small share of their attention,—if any. Christ acted not thus. By miracles, at once of power and of grace, He made the deaf to hear and the dumb to speak; and it is for his followers to strive to prove that they love to be like Him, at least in spirit, and in deeds as far as grace enables, by imitating the march of his mercy to their suffering brethren, in alleviating, to the extent of their ability, their affliction.

To a religious mind the idea is a most cheering one, that however destitute of knowledge the uneducated deaf-mute may be, the means do exist of supplying for him the needful instruction, which, by the blessing of God, will render him not only intelligent and happy here, but fit him for that world where the tongue of the dumb shall be unloosed to chant the praises of that Saviour, whom on earth they could but mutely adore. Instances are happily known in which those who went under tuition, in absolute ignorance, have left schools, for the deaf and dumb, released both from intellectual and moral bondage, and have been brought into the light and liberty of the Gospel,—many of whom have died in the faith. Let Christians, therefore, come to the rescue of some of the many deaf-mutes, who still remain in ignorance, misery and degradation, by contributing, as the Lord has prospered them, to those institutions which happily exist for the education of such children of calamity; and let not the eye of Providence

any longer witness the tardy performance of a duty long neglected.

Having, in a series of papers, submitted to the readers of the CHRISTIAN WITNESS such observations and facts as appeared likely to interest them in the condition of the untaught deaf and dumb, I now close my communications; and should any feel interested, I would beg of them not to waste this interest in empty sympathy, but do what in them lies to ameliorate the state of a wretched class of fellow-beings. May every ENLIGHTENED attempt to promote the well-being of these our suffering brethren be crowned with a Divine blessing: and now I commend this humble endeavour to benefit them, to the sanction and furtherance of Him, who, when on earth, made the deaf to hear and the dumb to speak.

ROBERT KINNIBURGH.

Edinburgh, Sept., 1850.

Chapel Building.

NEW TABERNACLE, KINGSWOOD.

THE readers of Whitefield's Sermons and Biography cannot have forgotten the touching and graphic picture drawn by the great Christian orator of the scenes which occurred on his first appearance amongst the black-faced multitudes of Kingswood. Perhaps in no place were his exertions more potent than there. In no place was the interest more extensive, and the effect of the Gospel more practically illustrated. Like an angel from God, he ruled lord paramount amongst masses of men that were the terror of the surrounding country, and even of Bristol itself. If there was any case in which the friends of the Gospel might boldly point and say, Behold its trophies, and say if it be not the power of God to salvation to every one that believeth!—it was that. Mr. Whitefield, about the same time, bestowed his labours upon the great city of Bristol, and there published his Master's message with like success. The result in both cases was, the erection of edifices for permanent instruction and worship. The Tabernacles of Bristol and of Kingswood were worked together by the same ministry and managed by the same officers for a long period, until it was found expedient, with a view to their efficient management, to separate them, when the Tabernacle in Bristol has continued to be supplied, while that of Kingswood was happy in finding a very efficient minister in the person of the Rev. John Glanville, who, for many years, has ably and successfully discharged his pastoral and evangelical functions in that place.

We are glad to see that steps are being taken for the erection of a new house of prayer, and that the foundation was some time ago laid. According to the description before us, it will be such a building as becomes the place and the time, at once handsome and convenient, due accommodation being made for Sabbath-schools and lectures. Our only surprise is, that it is to be erected so cheaply. How such an edifice can be reared for the trifling sum of £1,500 is not easily intelligible to people in London. The Foundation Stone was laid by Mr. Wills, principal manager of the Tabernacle, Bristol,—a worthy representative of the first officers of the community, a steady and munificent friend of all that is good. In his address on the occasion, he paid a just and handsome tribute to the great Founder, George Whitefield. The Rev. G. H. Davis subsequently delivered a beautiful address, presenting a vivid glance of the progress of true religion in this and other lands during the last hundred years, partly biographical, partly historical, and, in a measure, statistic. To him succeeded Dr. Bennett, of London, who followed up in the same train with a few weighty words, reserving himself till the evening meeting. The business over, the company resorted to the old Tabernacle, in which some 800 or 900 people sat down to tea—a tolerable assemblage, indicating the strength of the cause in the hearts of the people. At this public meeting again Mr. Wills presided, when a very interesting scene ensued, the first address being delivered by Mr. Glanville, the pastor, who stated that it was 109 years since the foundation stone of the old edifice was raised. Most of the people are poor, and yet, such is their high-principled zeal, that they have actually contributed more than two-thirds of the sum required, although "he had not made a single personal application to any individual connected with the congregation to contribute towards the object, neither did he intend to do. He stood upon the ground of his own independency and self-respect." Good! This is as it ought to be. Chapel mendicancy on the part of a pastor, whether at home or abroad, is an abomination. It is an indignity to which men of God should not be subject, or, if any be so, it ought to be reserved as a species of punishment for lazy men. Mr. Hall followed with one of his blazing orations, making an admirable and highly appropriate speech. We cannot doubt that the entire concern will be put in a pamphlet for the purpose of local circulation, since it will serve the double purpose of a practical instrument, a beneficial stimulant, and an interesting record. The new edifice will accommodate 1,400 persons; while, as we have said, the contemplated sum is only £1,500; here is a near approach to the Scottish project which has been so successfully carried out—a pound a sitter—a rule which will make short work of Evangelical extravagance. We need not say how cordially we rejoice in this project, and how heartily we wish it success.

CONGREGATIONALISM IN YARMOUTH.

WE had occasion some time ago to refer to an interesting pamphlet in connection with Independency in Yarmouth, and to intimate that the church and pastor had formed the resolution of betaking themselves to it might and main, and we believe they are now on the eve of embarking in this enterprise. The increase, we rejoice to see, of the Church and congregation has been such as to call for devout and grateful acknowledgments, and the point has been reached at which the Church is likely to become stationary,

and hence the conviction that it is their duty to extend themselves in a new direction. It remained for them either to enlarge their present place of worship, or send forth part of their number to form a nucleus of another fellowship. Happily, the former was found to be impracticable, and a variety of concurrent circumstances appeared to recommend the adoption of the latter. The conclusion to which they have come is undoubtedly the right one. In a town of 25,000 inhabitants, with a rapidly-increasing population, there is ample scope for another Church. This duty is the more binding because of the comparative feebleness of most Evangelical Nonconformist Churches there, and the duty hitherto neglected by the Congregational Church to provide means for the religious instruction of the poor.

In the midst of these deliberations, an opportunity occurred last year of securing a highly eligible site for a new place of worship in the very heart of the population. A meeting was held accordingly of the church and congregation to consider the matter, when a resolution was adopted to proceed at once with the new project as a duty they owed to the cause of the people. A subscription was immediately opened; and before the meeting separated, contributions were announced to the amount of £750, and in a few days it exceeded £1,000—a large sum freely offered by all classes of the Church and Congregation in sums from one shilling to a hundred pounds.

This is beautiful! It is nevertheless understood that some extraneous aid will be required, and for that purpose, we believe, an Appeal will be shortly made; and we cannot doubt of its being handsomely sustained. The Nonconformists will have in Yarmouth a new chapel, worthy of the Gospel and the Body, as they have already a beautiful house reared by our excellent friends in Scarborough—a noble act, and one deserving of general imitation.

Review and Criticism.

Works of Dr. Owen. Johnstone and Hunter.

Messrs. Johnstone and Hunter have at length made their appearance, and a goodly appearance it is. Volume I. of the Prince of English Divines is now before us; and it is but simple justice to say that while it fulfils to the letter the stipulation of the Publishers, it entirely meets our most sanguine expectations. The Publishers have found a competent Editor in the Rev. W. H. Goold, who has already introduced this great Encyclopædia of Divinity by a General Preface, which combines brevity with fulness, and pertinence with accuracy. To this succeeds the Life of Dr. Owen, extending to nearly a hundred pages, comprising all the main facts of his great career, to which is properly appended a series of Letters, with a list of his numerous Works. The division, as here set forth, is highly satisfactory; the first being doctrinal, the second practical, and the third controversial. Under the doctrinal head we have five volumes, thus indicated: On Christ—On the Trinity—On the Holy Spirit (Vols. III. and IV.)—On Justification. Under the practical we have four volumes; Vols. I. and II. comprising his celebrated treatises on the Mortification of Sin, on Temptation, on Indwelling Sin, on Psalm CXXX.; under Vol. II. the Nature of Apostacy, Spiritual-Mindedness, Dominion of Sin and Grace; while Vols. III. and IV. are devoted to Sermons. Under the controversial head we have his once much-famed discourses on the Arminian Controversy, in two volumes, comprising a display of Arminianism, the Death of Christ, with the Saints' Perseverance, in reply to Goodwin, with other treatises. Vol. XII. is devoted to the Socinian Controversy; Vol. XIII., The Rights and Duties of Dissent; Vol. XIV. comprises a number of masterly treatises. To this succeeds a volume on the Popish Controversy, comprising five dissertations. Vols. XV. and XVI. comprise dissertations on Church Government.

No community, no language can exhibit such a Table, the production of one man, as this; and as is the Author, such is the publication. It will be incomparably the completest, the best arranged edition of Owen's Works that has seen the light; in truth, the only complete and the only properly arranged edition, while the price is such as to exceed everything that has yet appeared in the way of our great popular divines, and such as it is probable will not soon be outdone. For a yearly subscription of only one guinea, there are forthcoming five of these handsome volumes, and during the third year six volumes, comprising altogether sixteen, each of about 550 octavo pages, printed in excellent type cast for the purpose, on first-rate paper, and handsomely bound in cloth. Let the Bibliopoles exceed this, who can! It is an astonishing performance, and entitles the Publishers to the praise of all the Churches. The only thing that forms a drawback is the Portrait; we hardly

know what to call it. Certainly it is not the portrait we have been accustomed to view as Owen's best, of which there are several in England, and one in the Congregational Library. This, we perceive, however, is taken from that in the Library of the Lancashire Independent College. It is, we confess, to us so unsightly, that we could wish it had not been there. There is, first, a coarse towel thrown around the giant's neck, by way of band; then there is a sheaf of horse-hair (for surely it cannot be his own) thrown over his head; and over all there is placed a small black cap—the whole presenting the most ludicrous exhibition of the antique. The thing may be correct; but with our modern notions, we are unwilling to believe that such could be the index to such a fountain of intelligence—that such a head could be the temple of an understanding so penetrating, so powerful, so all-grasping, and that so enriched the treasures of British Theological Literature.

The People's Service of Song: A Tune-Book for the Pew. The Harmonies Revised by George Hogarth, Esq., Author of "Musical History." The whole Edited by John Curwen. Ward and Co.

We are glad again to meet Mr. Curwen, who seems to be still adhering, with characteristic resolution, to his favourite pursuit. The Title indicates the general purpose of the work, which is to provide music for the whole Service of Song in the House of the Lord. For the psalm there is what Mr. Curwen calls the "simple, reverent chant;" for the hymn, the carefully chosen chorale; and for the spiritual song, the full and expressive anthem. The plan of the work was laid so long as eight years ago, while the Editor has enjoyed, in the interval, many opportunities of testing its value, and of gathering materials for its accomplishment. When the book was commenced, several thousands of tunes had already been carefully collated. In providing for the hymn tunes it was, of course, necessary first to ascertain the bounds and particulars of the Churches' need. This was done by comparing the selections which are now in the field, and registering every hymn that was found common to two of them; and further by adding to this list several hundred other hymns, chiefly those of peculiar metres, selected from seven of the most approved Denominational Hymn-books. The result was a list of nearly a thousand hymns, which the Editor considered to contain nearly all that are commonly used in the congregations of Evangelical Christians, and consequently to be the hymns for which he had to provide tunes. By analyzing these hymns, he ascertained the numerical proportion of each metre, and the proportion which the several classes of sentiment and mental expression held to each other—matters of incalculable moment in rational worship, and with which, beyond most who have travelled in the same path, we consider Mr. Curwen capable of successfully dealing. In corresponding proportion the selection of tunes was fixed; and in order to secure the needful variety and adaptation of tunes for each class of hymns, each of the tunes was tested in connection with the hymns of corresponding character, and those found most useful were finally chosen. Thus it will be seen that the hymns themselves have, in fact, been made judges and selectors: and they have guided the Editor to a choice of tunes very different from that to which his unaided taste would have led, and far more truly proportioned, far better adapted to the hymns in actual use than any he could otherwise have made. The amount of labour bestowed by Mr. Curwen on this part of his book it is difficult for the uninitiated to estimate. The result of his investigation has led to some curious facts: the hymns of sevens' metres were found to be nearly as numerous as those of the short metre; while the long metre hymns are more than three times as numerous as either of these, and those of common metre nearly six times as many. This is certainly curious; and since it cannot possibly be the result of purpose or collusion of any kind among the writers of our hymns, it must have its source in some latent principle in the human soul.

Having advanced thus far, the next point was the arrangement of the hymns in classes, which were the following: such as required bold and spirited musical expression — those involving cheerful emotion, expressive of gratitude and love—such as were descriptive, sometimes declaratory of truth, and altogether of a didactic character—and such as were specially solemn, full of confession and prayer, and devout desire; from which it will appear that Mr. Curwen has been at great pains to render music subservient to truth, and, by consequence, the hand-

maid to devotion. The principles on which his melodies have been selected are these: feeling the necessity of providing a cheap book, which, while it avoided the noisy and trifling tunes, should also avoid those of the opposite order, marked by dulness, excluding those lively and elegant melodies which are so plainly required by the spirit and character of many of our hymns. Some good tunes have been rejected, either because they were not required under the class to which they belonged, or because they possessed a similarity of phrase creating confusion. As to the harmonies, Mr. Curwen was anxious not to disturb the "common usage" of the Churches; but he soon found that there is, in fact, no "common usage," and amidst the variety of harmonies used in different parts of the country, and published at different times, it was impossible to tell which was most widely known. On the subject of Chants we suppose we must not speak, after what our friend Mr. Binney has said and done, and seeing Mr. Curwen looks with complacency on that mode of worship, holding that "the chant, when sung with clear and becoming utterance, is very delightful to the Christian." Well, so be it; let every man be satisfied in his own mind. It only remains to say that Mr. Curwen has performed no common service to the Church of God in this elaborate, cheap, and admirable work, for such it undoubtedly is. In saying this, we claim but little skill in such matters, beyond that which ought to be the portion of every man of common sense; but it consists with our knowledge that highly-competent judges thus pronounce upon it.

Harlan Page; or, The Power of Prayer and Personal Effort for the Souls of Individuals. Tract Society.

Harlan Page is a well-known name in the New World. The path in which the good man moved was, for a season, very retired, but by degrees it became wider and more prominent, and facilities for usefulness were largely multiplied. But one thing is noticeable in his case: he did not wait for wider spheres, that he might sow the seed of salvation on a wide scale. No; Harlan Page was faithful over a few things, and his Master made him ruler of many. He lived in various places for divers periods, but everywhere he made an impression, and left behind him the savour of a good name. He literally lived only to do good: and what he sought he found. Conscious of his incompetency for such a work, even as an humble instrument, he early repaired to a throne of grace, which he besieged with peculiar earnestness and importunity. "When I first obtained a hope," said he, "I felt that I must labour for souls; and I prayed year after year that God would make me the means of saving souls." Nor did he labour in vain. He talked to all who would hear him, distributed tracts, lent books, and in particular wrote letters. Few men of his own age, there is reason to believe, did so much good by the use of the pen. Active himself, he was particularly successful in stirring up activity in others. It was difficult for persons to cultivate his society without imbibing his spirit. Good men there became better, and bad men either repented or soon fled away. Serving God was, with Harlan Page, a study. Among the many projects to which he had recourse for arresting the attention of the careless, one was the printing of striking sentences and appeals on cards, of which the following are samples:

REMEMBER, FELLOW-MORTAL, YOU ARE BOUND TO ETERNITY!

Death will soon overtake you. Heaven and heH are before you. Awake, if you would escape the torments of despair! Awake, and make your peace with God.

MORTAL, CONSIDER!

You are on the borders of eternity. Heaven with all its glories, or hell with all its horrors, is before you. If you are yet unreconciled to God, I entreat you this day to repent and believe on the Lord Jesus Christ—to-morrow you may be writhing in the torments of the damned! Haste, haste to him, and he will have mercy upon you, and save your soul from eternal death.

PRISONER OF HOPE!

Behold, He who has the keys of death and hell proclaims liberty to the captives, and the opening of the prison-doors to them that are bound! Listen to the sweet notes of deliverance. Shake off the galling chains of sin, by repentance and faith in the Lord Jesus Christ, and lay hold on the hope set before you. Escape, escape, while the door of mercy is open—escape, before you are thrust into the inner prison of everlasting despair.

TO-DAY,

If you will hear the voice of God, O fellow-sinner, harden not your heart. This night, should you lie down careless in sin, you may awake in an eternal hell. Escape for your life. Delay not. "Now is the accepted time: behold, now is the day of salvation!"

FELLOW-CHRISTIAN,

Is it not high time to awake out of sleep?

How many of your acquaintances and dear friends are on the broad road to death? Can you bear to see them hastening down to hell, and not cry unto God to have mercy on them, and pluck them as brands from the burning? O, my friend, the time is short. What we do must be done quickly. Death stands at the door; and how dreadful our surprise, if, when he enters, we be found sleeping?

The Working Classes of Great Britain; their Present Condition, and the Means of their Improvement and Elevation. Prize Essay, by S. G. GREEN, A.B. Snow.

THE subject of this Essay is unquestionably one of the most important that can occupy the public mind; and the exhibition of prizes is an excellent method of fixing public attention upon it. In the present case, no fewer than forty-eight essays were transmitted; and it is probable that a vast number more turned their attention to the subject, who, from impatience or otherwise, did not succeed to conduct their inquiries to a practical termination. The range of the volume is wide, and its various compartments well filled up with a judicious selection of fact, woven up with a strong stream of argument. The writer's mind is in perfect harmony with the millions. Throughout he speaks as a man, and an Englishman—a lover of his kind, and a friend of his country. The past and the present have been deliberately and carefully surveyed. Employers and employed have been thrown into the balances. The writer has visited the School, and also the Church—remaining long in each, and noting, with much care, what he saw and heard in both. He next proceeded to the Printing-office, where he has given the world his opinions with laudable freedom. If not uniformly wise, and if without the knowledge which experience alone can bring, he has nevertheless thought for himself, and spoken boldly. This is a matter in which, like every other, assertion is easy, but practical accomplishment is, of all things, the most difficult. Emerging from the fountain of type, Mr. Green proceeds to lecture the working-people on the subject of frugality; and good, as well as numerous, are the hints he gives, as to how the multitude may benefit themselves. This part would make a very good tract for separate publication; to the volume a large body of useful facts are subjoined, by way of appendix. This, too, is worthy a separate publication. Altogether, the book is one of great worth. It is almost ridiculous to say, as the adjudicators have said, that we do not bind ourselves to every opinion advanced. Were this the condition of approving either man or thing, the days of approbation would be ended. It cannot be too extensively circulated. Mr. Green has done excellent service, and has well earned Mr. Cassell's prize of fifty guineas.

The Children of the Manse. By the Author of the "Memoirs of Mary Lundie Duncan." Nisbet.

So great a favourite with us is the Authoress of the "Memoir of Mary Lundie Duncan," the "Missionary Life in Samoa," and other works which need not be mentioned, that we are prepared to receive, with more than ordinary cordiality, whatever proceeds from her elegant and pious pen. There is, in all her writings, an intelligence, a sagacity, a discretion, a practical point, and a spirit of piety, which gives to them a special value, raising them far above the bulk of contemporary female religious literature. In the present publication she comes out in a new character, which reflects fresh beauty and lustre on her genius and attainments. The volume contains no fewer than fifty-seven dialogues which actually occurred in the family. Their history is simple. They are recorded by the amiable and gifted Authoress from time to time for the amusement of an afflicted friend at a distance; and after his death returned to the writer, and now given to the public for the benefit of the rising race, and especially to meet requests which have been poured in upon her from time to time since the period of the biographies of her son and daughter, from both sides of the Atlantic, to give the public some idea of the mode of domestic culture which was attended with such results. The preface is one of the finest and most touching things of the kind we ever read, presenting a beautiful picture of the Scottish Manse in the olden time. The worth of a book, so produced, must be at once apparent; it is a glimpse behind the scenes of a well-governed Christian family—a model family, indeed, of the parish. It is a book which the old as well as the young will read with great delight. The matter, the tone, the spirit—all is pure, beautiful, amusing, and instructive. The work cannot fail to become an immense favourite with Christian families. It needs only to be known to obtain a place of honour in ten thousand households.

The College Jubilee. By T. K. DE VERDON.

THESE verses were written on the completion of the fiftieth year of Dr. Smith's labours as Theological Tutor of Homerton College; and it is not too much to say, that while they breathe a spirit of the most merited gratitude and admiration for the good and great man to whom they refer, they do not a little credit to the writer. Mr. De Verdon has undoubtedly a vein of poetry in him, and that vein sanctified.

The Queen's Supremacy: the Duty of the Church to obey the Laws. By J. G. GIFFORD, B.A. Longman.

THIS is a wholesome lecture to refractory churchmen; since, although comprising but sixteen pages, presuming upon their wealth, it is, after the good old fashion, sold at a shilling—a very reasonable arrangement, since men generally prize counsel in proportion as they pay for it. This worthy parson recommmends the State-paid Clergy to exult in their privileges, and hold their tongues. He considers that the movements of the Puseyites and the evangelicals are alike pernicious, because alike perilous to the True Protestant Church. He closes by a declaration, that he "cannot conceive anything more calculated to embroil society—to embitter its spirit, and burst its bonds—to mutilate the energies of the Church—to divide her children—to encourage her enemies—to aggravate controversial bitterness—to multiply schisms—to destroy party, and work all manner of evil—than the severance of the Church from the State, and

the discharge of the Church from the salutary restraints and time-tempered wisdom of the State's Supreme Court of Law." That's right, Mr. Gifford! You understand your position, and talk like a man of sense. Keep you to this, and send a copy of your sermon to Lord John Russell. Mr. Gifford professes to be unmoved by the Gorham controversy, or the judgment of the Privy Council, which he raises into a position far beyond the pretensions of the Council itself, who did not profess to give an opinion upon the Theological merits of the question. Mr. Gifford, however, tells them that he "accepts and appropriates it no less as an impression of the truth as it is in Christ, than as an evidence of the toleration of the Church" under the administration of the law in Church and State. A man of Mr. Gifford's notions is likely to spend his days very peacefully, in spite of the strifes which are raging around him.

The Amoytt's Home; or, Life in Childhood. By the Author of "Life's Lessons." Groombridge.

THE subject of this volume is excellent, being to inspire in children a respect for their own age, and to inculcate into the very youngest a sense of the only bond between life and duty; showing that the small efforts and victories of the child on the side of virtue are precisely of the nature of those which make the heroes and philanthropists of grown-up life. There is much philosophy in this notion; and even moderately to execute it, would be to confer upon society no inconsiderable boon. The fair authoress, however, has been very respectably successful. There is here much taught, and taught well.

The Illustrated Book of Songs for Children. Orr and Co.

So far as the typographer and the engraver are concerned, the book is exquisite, and leaves nothing more to be wished. The bulk of the rhymes, too, are respectable—some excellent; but there is a spice of nonsense here and there, which we regret to see in a book so beautiful; as for example:

"LITTLE JACK'S SERMON.

"A sword and a gun,—
The sermon's begun:
A cow and a calf,—
You now have heard half:
A cock and a hen dead,—
The sermon is ended!"

and,

"Ha! ha! ha! he!
My fine pony see,
With his rider rearing, prancing,
Not a single step advancing;
Ha! ha! ha! he!"

The Annotated Paragraph Bible. Part I. Religious Tract Society.

AMONG the few failures of the Tract Society, we have ever reckoned its first Paragraph Bible; the type and form of which were both unsatisfactory. But that Body is not easily baffled. Having committed a blunder, it is not too proud, at least virtually, to confess it, by trying again. Accordingly, we have here the first part of a beautiful and a most successful edition, which, when completed, will entirely meet the case, and present one of the finest Domestic Bibles in existence. The thing is gone about in the Society's best manner; while the Old and New Testaments are arranged in paragraphs and parallelisms according to the authorised version, explanatory notes, to a considerable extent, are interspersed, with prefaces to the several books, and an entirely new selection of references to parallel and illustrative passages.

The High Priest's Dress; or, Christ arrayed in Aaron's Robes. By D. F. JARMAN. Nisbet.

THE object of this volume is one deeply interesting. There can be no doubt that the High Priest, as the unquestioned type of the Lord Jesus Christ, supplies materials for much Evangelical meditation. While rich, however, it is fraught with danger, lest fancy should run riot, bringing out of the type what the Spirit of God never placed in it. We do not say that such is the case in the volume before us, which contains a large amount of really excellent matter, although of necessity it is of a character which may admit of endless dissertation. The book is calculated both to instruct and to edify.

The Child's Book of Poetry. Tract Society.

THE Tract Society aspires to universal empire. There is no line of publication in which it does not seem disposed to try its hand; and certainly, so far as it has gone, its success has been equal to its ambition. Among the multitude of its elegant and valuable little books, it has published few more precious than this. The volume consists of four parts: the first, simple verses for little children; the second, moral, entertaining, and descriptive pieces; the third, sacred poetry; and the fourth, Christian Missions. The arrangement is excellent, and the selection every way unexceptionable. The illustrations are numerous, and we like much the idea of the fourth part, or Christian Missions. Children cannot too soon be familiarized with the spreading of the Gospel of Christ.

Rambles among Mountains. By W. T. LANGRIDGE. Second Edition. Boot.

THIS book is professedly for the young, and dedicated to superintendents, teachers, and scholars, of certain specified sabbath-schools. We like it much. It descants on Mounts Ararat, Moriah, Pisgah, Gilboa, Tabor, Carmel, and Olivet, each of which forms the subject of a distinct lecture. We know of no better lectures than these for children and the young, since the days of Mr. May. It cannot fail to take a very respectable place in the sabbath-school library.

The Elementary Catechisms—Sanitation the Means of Health. Groombridge.

THIS is a very valuable catechism, which might profitably be introduced into every school in the land, and certainly should have a place in every family. Air, ventilation, lighting, cleanliness, sleep, food, drinks, cooking, exercises, habits injurious to health, &c.—all have a place here. We really know not, of its class, so good a fourpence worth.

The Olive-Branch and the Cross; or, the Quarrels of Christians settled, and Trespasses forgiven, according to the Law of Christ. By J. A. JAMES, Birmingham. Third Thousand. Hamilton, Adams, and Co.

OF the many good things Mr. James has done, there are few better than this. While the space occupied is small, the merit is very great. We are glad to find it already in a *third* thousand; but one of the best wishes that could be cherished for the good of the Churches, would be to see it in the *three hundredth thousand*. It is such as only a man of great spiritual wisdom, and much experience in the multiform workings of human nature, as it is seen even in the Church of God, could have produced. The Theology of the question is simple, and may soon be discussed; but the humanity of it is a different thing, calling for that knowledge which experience alone, in a large sphere of pastoral action, could confer. We could wish there were one or more worthy men in every Church of Christ, and every section of that Church, who would just make up his mind, as a great contribution to the peace and the charity of the Church, and its consequent best interests, to present a copy of it to every member of the fellowship to which he belonged.

The Domestic Worshipper. Edited by SAMUEL GREEN, Author of the "Biographical and Theological Dictionary." Green.

THIS handsome volume consists of a selection of prayers, portions of Scripture, and hymns for morning and evening, with prayers for special occasions. Mr. Green's name is sufficient guarantee for all that it is desirable to find in such a work. It comprises a range of two months, both morning and evening, and will be found very helpful for those who require, at the outset of their Christian career, such assistance. While all is good, we particularly prize the portion designated "Special Occasions and Seasons," which are varied, comprehensive of all the chief events of life, and form excellent devotional reading, as preparatory to more public exercises even for those that are independent of a form. We conceive this to be one, and not the least, of the uses of such works. The volumes of the Revs. William Jay, George Smith, Dr. Morison, Dr. Fletcher, and such like, may thus be very beneficially used.

Lights and Shades of Ireland. By ASENATH NICHOLSON, of New York. Gilpin.

THIS volume comprises three parts: the first discussing the early history of Ireland; the second, the saints, kings, and poets of her earlier ages; the third, the famine of 1847—1849. The fair authoress came to Ireland for the express purpose of examining the country; and, with this view, sojourned in it several years, spending almost the whole of her time in the darkest districts, and amongst the poorest people, resting where they rested—amongst their pigs, and frequently living as they lived, upon roots and rotten potatoes, and such other viands as came in her way. The narrative is written in a philanthropic and Christian spirit, pervaded by excellent sense, and supplying a multitude of interesting facts illustrative of the social condition of the Irish people. There is novelty and originality in the act. It is the first time, we believe, that ever a foreign female repaired to Hibernia for such a purpose. It was no wonder, therefore, if the sons of St. Patrick hailed her with a shout everywhere, showed her a romantic kindness, and felt deeply sensible of her good intentions.

Discourses on Holy Scripture. With Notes and Illustrations by JOHN KELLY. Snow.

MR KELLY has wisely judged that the present was a suitable time for such a publication as this. Discourses I. and II. discuss the Canon of the New and the Old Testament respectively. Discourses III. and IV. deal with the subject of Inspiration in its primary and secondary evidences. Discourse V. discusses the right reception of the Word of God. Discourse VI. the spirit in which the Scripture should be studied. Discourse VII. the influence of the Gospel on individual character: closing with a disquisition on the influence of the Bible on society. While the subject is highly momentous, and the appearance of the volume most opportune, it has been discussed in a manner suited to its importance. We know not, in the same space, where to find any publication on these points so adapted to popular use, and that has such claims on the general Church; for the points set forth here touch on the common salvation; and there is nothing in them from which, by mere perusal, it could be ascertained to what section of the Christian world the Writer belongs. In addition to the discourses, there is a large and valuable appendix, discoursing, argumentatively and controversially, some of the chief points which are here set forth, in which Moses Stuart, Coleridge, and Mr. Morell, are dealt with at great length, and with necessary freedom. In fact, the appendix would supply excellent materials for a couple of popular tracts, with a little adjustment of the paragraphs. We very earnestly commend the book to our readers generally, to Sunday-school teachers in particular, and to all young men.

Suggestions for an Efficient Plan of Religious and Secular Education. By R. BITHELL. Hamilton.

MR. BITHELL is zealous; and we would not say that he is not wise; for in this volume there is a large amount of wisdom as well as zeal. The pamphlet possesses very considerable statistical merit. It is stained, however, by occasional inaccuracies, and something worse—by insinuations affecting the character of honourable men. Referring to the Congregational Board of Education, for example, the writer says: "Vague assertions have been made by the Congregational Board of Education, respecting the sums that have actually been raised; and Dr. Massie lately made a declaration, that double the proposed sum had been raised, but he *very artfully* refrained from saying whether that amount had been raised during the last two, or during the last twenty years." The man who can thus speak, is hardly to be reasoned with.

Devotional Musings; or, Thoughts in Verse. By WILLIAM HOPKINS.

THE theme of Mr. Hopkins is, Creation, Providence, Redemption—themes which he has sung devotedly and well, although by no means with the amount of copiousness which characterises the admirable poem of Swaine on Redemption.

Ince's Outlines of English History. Gilbert.

This book is for the use of schools; and it were difficult for them to procure a better. Condensation, in combination with generalization, is carried to the utmost. As through a keyhole the boy may obtain a glimpse of an extended landscape, so through this book may be obtained, better than through any publication of the same size, a view of the great subject of the History of England. The mass of matter here condensed is hardly credible. It were to be wished that Mr. Ince would multiply his books to the extent of Pinnock, since he labours so successfully in that walk.

Ince's Outlines of General Knowledge. Gilbert.

Another illustration of the power of Mr. Ince at condensation. In this little shillingsworth we have actually the quintessence of the Encyclopædia—a beautiful key with which to open the mighty cabinet of human knowledge.

Companion to the Congregational Hymn-Book. Ward.

This is a curious and interesting affair. It contains the names of three or four suitable tunes to every hymn in that collection, with an index and reference to the tune-books in which they may be found. The idea is an excellent one; and it is even worth while for the Congregational Union to treat with the Author for permission to publish it along with the volume of which it is the companion. The Author has done an excellent service.

An Inquiry into the History and Character of Rahab. By J. H. Caunter, B.D. Longman.

Considering the fact that, concerning Rahab, we have only a few words in the Sacred Scriptures, it will at first sight appear somewhat remarkable that Mr. Caunter should have succeeded to fabricate a goodly octavo of nearly four hundred pages. But it is of the nature of Divine truth, to admit of endless expansion; and when blended with the historical, the ritual, the topical, and the typical: when reduced to doctrines, and extended to precepts, it may soon be run out into a surprising amplitude. We have not for a long time met with a more striking example than that before us. It is an exhibition of wire-drawing which might compare with Guicciardini himself. The volume is nevertheless a mass of good reading, calculated to interest, instruct, and edify; exhibiting and discussing many great principles involving the highest questions of morals, and serving very strikingly to show the importance of thoroughly digesting the word, and the mass of hidden meanings which meditation may everywhere call forth. The work throughout displays vigorous thinking, clothed in adequate expression.

Missionary Encouragements in India. By William Clarkson. Snow.

Mr. Clarkson is already well known as a very able platform advocate of Missions, and author of the valuable work, "India and the Gospel." Missionaries in India, Mr. Clarkson states, often subjoin to the tracts they publish an invitation to the readers to come and visit them; invitations which have often proved successful. Mr. Clarkson hopes that his part of the business will not be without benefit to the great cause of Missions. The work is light, sketchy, full of interest, and consisting of what he calls two campaigns on the banks of the Mahi; and it gives a vivid glimpse at the state of society, abounding with facts and incidents illustrative of the Hindoo character; and closes with an account of the final settlement on the banks of the Mahi, and the foundation of a Christian village, the purchase of land, and the building of a Mission-house. The book cannot fail to be read with interest. The manner of Mr. Clarkson is much adapted to this species of composition.

Questions adapted to Hall's Elementary Atlas. Compiled by T. Bowman, A.B. Longman.

Mr. Bowman was lately Head-Master of the New Proprietary School, Cheltenham—a fact which goes some way to warrant expectation of a respectable performance; and such it is. The Atlas we do not possess, but from the back we see that it comprises Palestine, Europe, Asia, Africa, North America, as well as Australia and the other islands of the Pacific; while special prominence is properly given to the British Isles. Teachers who use the Maps will find the book very serviceable.

The Sailors' Hymn-Book. Third Edition. Ward and Co.

This is a very respectable compilation, much suited to the interesting class of men for whom it is prepared. The hymns of the English language amount to upwards of five thousand; the mass of which are quite general. Speciality and appropriateness to classes is a matter which has not much occupied the thoughts of our more gifted versifiers. There is much need for a genius, enlightened and sanctified, to skit the subject, and set in order that which is wanting. Mr. Finch has realised all that could be expected under the circumstances, and done his best to supply that which was special—Hymns for Bethel Meetings, of which the stock is very considerable.

Morisonianism examined and set aside, and the United Presbyterian View of the Doctrine of the Atonement stated and defended.

We thought there had been an end to the "New Light" Controversy in the North, but it is otherwise. There seems, moreover, division in the camp. Mr. Rutherford has retraced his steps. He "ceased to be a Calvinist, became a Morisonian," and now he has "ceased to be a Morisonian." As we have no desire to import the controversy into England, we must suffer the matter to drop. These are not times for theological warfare, but for the muster of the universal host of God's elect to dissipate darkness, and convert men.

A Hundred Original Hymns for the Use of Schools and Families. By J. B. Essex. Religious Tract Society.

Soundness of sentiment, gentleness of love, and easy versification, are the characteristics of this volume, which is, therefore, an addition of considerable value to the books of its class. It

is alike suited for reading, committing to memory, and singing, and well adapted to replace the pestilent rubbish with which the Press, especially in London, is polluted.

A Memoir of the Life and Ministry of the late Thomas Reed. By JOHN POYNDER. Paul.

A VERY unpretending performance, pervaded by a gentle, loving spirit, and interspersed with many savoury thoughts. The sentiment is evangelical. In fact, it is what is known by spicy; and by the lovers of high doctrine it will be prized as a precious relic of a humble and worthy man.

Scripture Emblems—Gleanings in the Field of Sacred Imagery. By JAMES MEEK. Johnstone.

THIS is a piece of excellent household divinity; the Articles first appeared in a periodical, whose value they very considerably enhanced. The spirit of poetry is the spirit of the book, because its materials are formed from poetic portions of the Sacred Scriptures. It is just such a volume as, on these terms, the late Dr. Belfrage would have written. The force of this fact will be felt by the readers of the *Evangelical Magazine*, and prepare them for a flowing, easy style, simplicity and beauty of thought, elegance and tenderness of expression; all invested with a spirit of an ardent piety.

The Vale of Cedars; or, the Martyr. A Story of Spain in the Fifteenth Century. By GRACE AGUILAR. Groombridge and Sons.

THE Authoress is already known by her work on "Home Influence," "Woman's Friendship," and other publications, all of which have been, in their way, highly respectable, and have secured for Miss Aguilar an honourable position among the female writers of her country. The present publication will do more than sustain her former character. It abounds in incident, various, touching and interesting. It is a book over which the youthful mind will pore with eager absorption, and, once read, it will leave a powerful impression on the memory and imagination of the reader. It is, nevertheless, as we have often stated, a species of publication which we do not love, and cannot desire to see increased; for while it may excite and amuse, it can contribute but little, if anything, to instruct or to edify, and life is too precious to be whiled away amid such intoxications, while they leave the soul barren, and with nothing to fit for the right discharge of the duties of this rough world.

"*It is Written*;" from the French of PROFESSOR GAUSSEN. Bagster.

THE object of this work is to prove that every word and expression contained in the Scriptures is from God. We noticed it previously, and have now simply to announce that it is already in the third edition, a fact which speaks well for the interest which the public take in such works; and if, in some matters, the author may be supposed to have gone a little too far, yet his errors, if errors they be, are upon the right side. They who are anxious to see a clear statement of the specific views which are held upon the subject, will do well to consult "It is written."

Daily Steps towards Heaven; or, Practical Thoughts on the Gospel Heaven, especially in the Life and Teaching of our Lord Jesus Christ, for Every Day in the Year, according to the Christian Seasons. Second Edition. Parker.

THERE is here much good matter, and a remarkable condensation in the mode of exhibiting it. Notwithstanding the unmistakeable aspect which it bears of high-churchmanship, the merit of the volume is great. It is an excellent pocket companion, which will materially serve to promote Christian meditation. There is another light in which it may be viewed, which does not appear to have entered the mind of the writer. It supplies a vast multitude of sketches or outlines of addresses or sermons. In Church circles, more especially, the book cannot fail to be popular.

An Introduction to the Study of Gothic Architecture. Parker.

THIS little work was originally written as part of a series of elementary lectures, recommended by the Committee of the Oxford Architectural Society, to be delivered to the junior members in the spring of 1849. They were considered useful and interesting to those who heard them, and it was thought they might be equally so to others, who had not the same opportunity. The President, in the name of the Society, therefore, pressed the author to publish them. The chapter on French Gothic is chiefly the result of observations made upon a tour in the central part of France, in the summer of 1849, assisted by the remembrance of several previous visits to Normandy. It is probable that the sketch which the author has given of French Gothic, and the comparison of it with English, will lead to a more careful investigation of the subject. To those whose taste runs in that direction, the volume will be particularly welcome. It is thickly interspersed with very interesting-drawings, which are exquisitely made. It is, of its kind, and for its size, the most beautiful thing of the sort that we have seen. It does the highest credit to all concerned, and must contribute to improve the taste of the country.

Tales and Sketches of Christian Life, and in Different Lands and Ages. Nisbet.

SOME of these sketches are historical as to persons and incidents; in the "Italian Reformers," only the circumstances are imaginary in the first and second parts; in the sketches of the Moravians only the first conversation. The other tales are nearly all founded on the facts of general history. It will, therefore, be perceived, that fancy has contributed to the narrative more than fact, bringing it under the ban which we shall never cease to pronounce against all such literature, which, however it may amuse and move, cannot instruct, replenishing the mind with the substantial facts of history.

Religion the Weal of the Church and the Need of the Times. By GEORGE STEWARD. Partridge and Oakey.

MR. STEWARD is a minister of the Wesleyan body; but the work before us, notwithstanding one chapter of it bears solely on the interests of that community, comprises much valuable, instructive, and edifying matter. The

titles are, The Word of God, Evangelism, Characteristics of the Age, Unbelief, Church Requisites, Church Provisions, Methodism, Church Sanctity, Church Visitations, the Divine Government, Prayer and its Presages; these headings indicate the character of the volume, and show how pre-eminently it is a book for the times. As a composition, it is marked by elaboration and beauty, with a dash of the romantic about it which gives it an airy, elegant, and animated appearance. It bids fair to obtain public favour.

Scripture Lessons; or, The History of the Acts of the Apostles, in Question and Answer, designed for the Use of Bible-Classes. By Mrs. HENDERSON.

WHO is Mrs. Henderson?—None other than the respected wife of the Rev. Dr. Henderson, of Highbury College, and authoress of several volumes, some of which attained to no inconsiderable celebrity nearly twenty years ago, but from which the modest Writer, we believe, to this day, has withheld her name, while she has given it to this unpretending performance. We prized the book as it came forth in parts, and now that it is completed, and brought forth in this handsome pocket form, we have much pleasure in giving it our most cordial recommendation. It comprises one continued stream of interrogatory; and the young person who can answer the bulk of these questions, will have given the Acts of the Apostles—that inimitable "Report" of the First Missionary Society—a very thorough investigation. The book, apart from the narrative, constitutes admirable and very instructive reading; since, while the questions everywhere stimulate attention, in the briefest manner the reply is subjoined.

Hubert Lee; or, How a Boy may do Good. Green. THIS volume comprises two publications, Hubert Lee, and William Herbert. Hubert Lee is a fine boy,—indeed, a model lad; and a million of such lads would form the seed of a new society, provided the child were "father to the man." "William Herbert; or, Religion at School," draws a portrait of which there are few examples. The little volume is excellent reading.

Monthly Review.

ENGLAND.—In England, the great religious phenomenon is that of Methodism. The Conference having finished its work, the ministry have returned to their several spheres, but not to rest. The Reformers repulsed are only invigorated, and are making their arrangements for the next twelve months campaign upon a scale which is calculated to produce anything but pleasant emotions on the part of the despotism. It is now clear beyond dispute, that this is by far the most serious convulsion that ever broke forth in the Wesleyan body. All that took place in former times has been but as infancy to manhood. The light of previous combatants is mightily increased, as well as their numbers, their organization, their moral weight, and their social position. Now, for the first time, the great number of influential men are enrolled in the ranks of Reform, and nothing is more certain than that the movement is destined to effect great changes in the policy and the polity of Methodism. The talk of Poll-deeds and ancient trusts must give place to considerations of right, justice, and Scripture.

POPERY.—As to the Church, her troubles advance. Secessions to Rome, of an interesting and important character, are still going on. If we mistake not, some eighty ministers, within a period comparatively limited, have seceded; but not the least significant part of this matter is that of the female sex. Mrs. Henry Wilberforce, wife of the Vicar of Farleigh, has been received into the Romish Church. This lady is the second of the Bishop of Oxford's sisters-in-law that have gone over. Miss Peel, sister of the Chief-Justice of the Supreme Court at Calcutta, and first-cousin to the late Sir Robert, has gone in the same direction. These are serious facts; and, considered cumulatively, in the long run may be found to possess an influence meanwhile not contemplated. England has always been, to some extent, a fit sphere for papal labours; but it was thought Scotland was impregnable. Would that it were! Forty-six "churches" have been erected, and fifty clergymen added to the Roman Catholic Mission in Scotland during the last ten years. We commend this fact to the Dissenters of Scotland, since it so deeply concerns them and their country.

It is not difficult to account for the secession of a number of the perverts; but that such men as Mr. Bowyer,—a lawyer of eminence, and a Lecturer on Civil Law in the Temple, should bow down, and offer his learning, and talents, and station, to Antichrist, is certainly remarkable. To these facts we are to add the constantly-increasing phenomena of the dissatisfaction, both lay and clerical, with the present Constitution of England. A man who thoroughly understands the bearings of the subject, the Rev. Mr. Hooper, of Albany, has thus expressed himself:

It is a remarkable circumstance that many clergymen of the Church of England are now becoming convinced of something unjustifiable in the mutual relation of the Church and State, and such conviction is an omen of great good, if it be wisely followed out. Indeed, the events of the last few years are calculated to impress upon thoughtful minds that there may be some grave reason for dissatisfaction with the state of the Church, seeing that so many of the clergy and laity, and those not the least intelligent, and learned, and devout, have fled from the communion in which they have been educated, seeking deliverance from real or fancied evils in other Churches.

The question, therefore, is, whereunto these things will grow? That great and permanent changes are pressing on, seems clear beyond a doubt. The best of the Church Journals, the *Record*, which is thoroughly conversant with the subject, seems deeply alive to what is passing around it. "However much our readers may lament," it says, "we presume few of them are surprised by the perversions to Rome which are now almost of daily occurrence, and embrace nearly all classes of society."

This is very significant language. The *Record* endeavours to explain this on various grounds, and very justly ascribes it mainly to the absence of a clear, pure, and powerful ministration of the Gospel in the Established Church; and considers that "general attention to the subject of religion naturally issues in the results we see." Man, once awakened, must have a religion of some sort, true or false; and "the sons of Wilberforce no more naturally nor necessarily inherit the spiritual kingdom in which their father lived, than did the sons of the prophet Samuel, in his day."

CIRCULATION OF THE SCRIPTURES.—On the other hand, things begin to look up in some parts of the Continent; at least, the circulation of the Word of God has received a mighty impetus. Mr. Oncken, the worthy agent of the Edinburgh Bible Society, giving an account of his labours last week, states facts of an interesting character. Our readers are to understand, that Mr. Oncken is a minister of the Baptist Body, which will explain the facts that blend with his statement. From the year 1834 up to the present time, he had baptized 800 converts in Hamburgh, not above fifty of whom have been brought from any other congregation. The Church at Hamburgh consists of 519 members, six of whom are converted Jews, and one of them has assisted him for twenty-seven years in going about establishing Sabbath-schools. During the last six months they had circulated 6,000 tracts, and sold upwards of 500 copies of the Scriptures. In Vienna, during the revolution, thousands upon thousands of tracts were distributed, and copies of the Scriptures, which previously had to be smuggled into it, are now publicly sold. After detailing the progress which had been made at Pesth, and on the mountains of Silesia, he expressed his gratitude to the Edinburgh Bible Society. 100,000 copies of the Scriptures had been circulated in Germany with Scotch money; and, through the liberality of our Transatlantic brethren, he had been enabled to circulate 100,000 more. Their tract efforts were of a most extensive kind. During last year they circulated 600,000 copies.

MR. GORHAM.—In the course of the month, Mr. Gorham has been crowned, after his severe and protracted conflict with the Bishop of Exeter, by his settlement in Brampton Speke. Nothing has been left undone by the Right Rev. Prelate to incommode him, and to weaken him in his present position; but it has been in vain; his character, combined with his doctrine, invest him with a strength which may bid defiance to the redoubtable Henry of Exeter. Mr. Gorham went through the introductory services of what is called "reading himself in," &c, with the utmost propriety, opening with a sermon of a highly appropriate character, and in the most delicate possible manner referred to the circumstances under which he had commenced his pastoral labours; and notwithstanding the terrible letter of Henry to the Churchwardens, there seems nothing to fear from these plain, plodding, honest men.

It is not a little worthy of notice that Mr. Gorham's successor in his former charge, appointed also by Henry, is none other than the noted Mr. Aitken, who created so much stir in White's-row Chapel, Spitalfields, a few years ago. After having purged himself, by some years of silence, from the sin of dissent, he turns up again an out-and-out churchman, and from his fervid style of address is creating great attention in the parish.

IRELAND.—The subject of Ireland is exciting increased attention on the part of the various religious bodies. The Society for Church Missions is working hard, and pleading earnestly. The work has extended until an expenditure of upwards of £400 a month is required for its support; and at this moment (August, 1850) not more than one month's expenditure is at their disposal. They are engaged to support no less than 111 agents, including fourteen clergymen, six lay-agents, fifty-four readers, and thirty-seven schoolmasters and mistresses. This is a large amount of agency, for even Churchmen to support; and no inconsiderable sum to be supplied monthly.

We have reason to believe that the Irish Evangelical Society is making a serious survey of the whole field, with a view to reorganize and invigorate its missions.

Statistics on all subjects have been less complete in the Emerald Isle than in England; hence the Registrar-General has not done so much there as in England to illustrate the workings of society, and the effect of trade upon matrimony. This second Report, however, has just been issued, and some of the facts are interesting. The number of marriages registered in 1849 was 9,493, showing an increase on the preceding year, when the marriages registered amounted to 9,048. In 1846 the number registered was 9,344, and in the ensuing year the number fell to 6,943. If this extraordinary decrease in the number of marriages was justly to be attributed to the fearful ravages of famine and disease, the great increase exhibited in the returns for the last two years, it is suggested, would argue that the country is gradually recovering from the effects of these afflictions. The number of marriages registered which have been celebrated according to the rites of the Established Church for the five years, 1845 to 1849, has been respectively 4,118 (last nine months), 5,760, 4,321, 5,318, 5,324; and of those not celebrated according to the rites of the Establishment, the numbers for the corresponding years have been 1,996, 3,584 2,622, 3,735, and 4,169; showing a gradual increase in the proportionate number of the latter class, chiefly attributable to the larger number of marriages by civil contract, without the performance of any religious ceremonies, which have taken place in the latter years of the period to which the return refers.

TITLE DEEDS FOR PLACES OF WORSHIP.—S. M. Peto, Esq., M.P., has quietly achieved a great good for the cause of Protestant Dissent. The essence of the subject may be briefly given; it is as follows:—

[13 and 14 Vict., c. xxviii., July 15, 1850.]

Title—"An Act to render more simple and effectual the Titles by which Congregations or Societies for purposes of Religious Worship or Education, in England and Ireland, hold property for such purposes."

§ 1 enacts that property conveyed for religious or educational purposes (as a chapel, meeting-house, dwelling-house for the minister, glebe, schoolmaster's house, college or seminary, hall or rooms, &c.) to trustees, to be from time to time appointed, shall vest in successors without conveyance.

§ 2 provides that where such property shall be of copyhold or customary tenure, and liable to the

payment of any fine, it shall be lawful for the lord or "lady" of the manor, on the next appointment of a new trustee or trustees, and at the expiration of every forty years thereafter, to receive and take a sum corresponding to the fine or heriot which would have been payable by law on the death or alienation of the tenant or tenants; such payment being in full of all fines payable.

§ 3 enacts that, for the purpose of providing evidence of the choice and appointment of new trustees, every such choice and appointment shall be made to appear *by deed* under the hand and seal of the chairman of the meeting at which such choice and appointment shall be made, and attested by two witnesses, in the form or to the like effect of Schedule annexed to the Act.

§ 4 extends the Act to Ireland.

§ 5 contains the usual proviso, that the Act may be amended by any Act in the present Session.

The above Act, it will be noticed, applies to England, Wales, and Ireland, but not to Scotland. A separate Act has been passed for Scotland, which enacts (§ 1), that heritable property conveyed for religious or educational purposes shall vest in disponees of their successors; provides (§ 2) for payment, every twenty-five years, in lieu of casualties of superiority; and (§ 3) enacts, that sums vested on heritable security for religious, educational, or charitable purposes, shall vest in disponees and their successors, without any transference, conveyance, or other transmission or renewal of investure whatsoever. No *deed* whatever is required under *this* Act. Nor was there such a provision in the Bill brought in by Mr. Peto, as originally drawn; but the Chancellor of the Exchequer appears to have thought the opportunity was not to be let slip of getting a stamp-duty out of these transactions. We can conceive of no other reason for foisting in this provision. The form of deed given in the Schedule is the following:

SCHEDULE TO WHICH THIS ACT REFERS.

Memorandum of the choice and appointment of new trustees of the [*describe the chapel, school, or other buildings and property*] situate in the parish [*or township*] of in the county [*riding, division, city, or place*] of at a meeting duly convened and held for that purpose [*in the vestry of the said Chapel*], on the [*25th*] day of [*April*, 1850]. *A. B.* of Chairman.

Names and descriptions of all the trustees on the constitution or last appointment of trustees made the day of

Adam Bell, of
Charles Dixon, of
Edward Foster, of
George Hurst, of
John Jackson, of
Kenneth Lucas, of
Matthew Norman, of
Octavius Parker, of

Names and descriptions of all the trustees in whom the said [*Chapel*] and premises now become legally vested.

First.—Old continuing trustees:

John Jackson, now of
Matthew Norman, now of
Octavius Parker, now of

Second.—New trustees now chosen and appointed:

Benjamin Adams, of
Charles Bell, of
Jonathan Edmonds, of
Richard Baxter, of
John Home, of

Dated this day of

William Hicks, (L.S.)
Chairman of the said meeting.

Signed, sealed, and delivered by the said *William Hicks*, as Chairman of the said meeting, at and in the presence of the said meeting, on the day and year aforesaid, in the presence of

C. D.
E. F.

The blanks and parts in italics to be filled up as the case may be.]

CHAPEL BUILDING.—The work of Chapel Building goes vigorously forward amongst the Independents of England. In London, the foundation-stone of a new-edifice, in Somers' Town, has been laid; and the splendid Chapel of the Rev. Josiah Viney, Bethnal Green, has been opened, with several similar edifices, thoughout the Provinces. This is one of the finest features of our day. London has begun to move in excellent earnest. Since the beginning of last year, no fewer than THIRTEEN NEW CONGREGATIONAL CHAPELS, in the metropolis, have been projected or built, while several more are soon to be undertaken.

CONGREGATIONAL UNION.—We cannot suffer our sheet to go forth, without a word on personal matters. Our readers will learn, with the deepest regret, that the Rev. Dr. Morison, Chairman of the Union for the present year, has been the subject of severe and prolonged indisposition, from which, however, we are glad to say, he is, although slowly, recovering, but will not be able to attend in his place at Southampton. As a set off to this painful fact, however, we are not a little cheered at being able to record, that the Rev. A. Wells, whose affliction has been so heavy and so lengthened, improves, and it is to be hoped that all danger is now over. Mr. Palmer, the other secretary, whose illness was as serious, we are also glad to state, is nearly convalescent,—events which will be gratifying to all our readers.

THE CONTINENT.—On the Continent of Europe, nothing of a religious character has occurred. With one slight exception, all is quiet; but quietness is not the mantle of general satisfaction. There is still trouble, distrust, impatience for further change. In Rome, the waves of society are being made to roll backward as fast as possible. Our eminent countryman, Dr. Wiseman, has arrived; but the effect of his settlement—the things which Providence may intend to accomplish—are, after all, still to be revealed.

THE COLONIES.—From our Colonial dependencies, nothing of a religious kind, of any particular moment, has been received. In Australia, however, there are movements, every one of a somewhat interesting character, both as it affects the political and the religious aspect of that fine country. Dr. Lang, on his arrival, lost no time in laying before his countrymen his views on the subject of the New Constitution and the administration of the mother country. How the controversy which is rising may terminate politically, it is impossible to foresee; the constitution which has been given, in the hands of wise and moderate men, may be made to work well; and while it retains the connection with the mother country, which, on all grounds, is desirable, it will yet so arm the Colonists with the means of self-defence, as to prevent their being oppressed by any misconduct on the part of the governors, which, from time to time, may represent her. Our concern, however, is with the religious aspect of the question; and while, in that respect, the Constitution is by no means satisfactory, yet the antagonist movement which is now being made, and the representative character which will now henceforth be assumed by the Colonial Administration, is such as will enable the Colonists to protect themselves against any very heavy impost for religious purposes.

EMIGRATION.—The next great event of the

month is the departure of some 600 or 700 emigrants under Church of England auspices, for what is termed the Canterbury Settlement, New Zealand, under a Bishop elect, Dr. Jackson, son of the late Methodist President. This Colony is one of the greatest curiosities of the time, and can hardly be looked upon with much complacency by any lover of truth or true New Testament Religion. This nucleus of a new community is, of course, composed of picked men and women, people thoroughly steeped in the spirit of Churchmanship, with judgments and almost consciences manacled in the fetters of the Church of England system, who will serve as a pattern community to the whole domain, so far as their influence can be made to extend. Our only comfort in the contemplation of this unlovely settlement is, that it will be placed in juxtaposition with a body, who, of all bodies, is the fittest to deal with it in the character of an ecclesiastical antagonist; and it is to be hoped the Free Church will send thither a few of her best men as ministers, and a thousand of her most virtuous, intelligent, and high-principled people, while they make provision for the rearing of a competent body of instructors, preachers, and teachers on the spot. With the Free Church garrison thoroughly manned, we should have no dread of the puling and enfeebled Puseyism of the new corps of Dr. Jackson.

AMERICA.—Neither from the East Indies nor the West, has anything important arrived. The various communications which have been received from America speak well for commerce, liberty, and religion. The war of humanity against slavery advances prosperously, and Mexican matters are also hopeful. The spirit of liberty is continually extending itself, and California presents something to the European eye more dazzling and delightful than its gold—its love of freedom—its respect for order, and its resolute determination that its soil shall not be stained by the foot of the slave.

Poetry.

CHRISTIAN EXPERIENCE.

"Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance and my God."—DAVID.

AWAY from the tumult of care,—
From sorrows that sadden my breast,
With the wings of a dove I would rise on the air
And fly to the gardens of rest.

I'm weary conflicting so long
With the motions of indwelling sin;
My faith is so weak, and my foes are so strong,
How can I the victory win?

I know there's an Almighty arm,
Made bare for my help and defence;
And he who is weak, and his foes would disarm,
His strength may be borrow'd from thence.

But how to obtain of that strength
Sufficient to keep up the strife,
I know not—I pray, yet I faint; and at length
Scarce hope to attain unto life.

In the tumult of thought there's a balm
To heal all the stricken in heart,—
That the tempest that's sorest must die in a calm,
And the night that is darkest depart;

The sorrow that's saddest must cease,
The conflict that's fiercest must close;
When the soldier, war-weary, shall pass into peace,
He shall find an eternal repose.

The angels have raptures divine
In the mansions of glory and rest;
Faith whispers, their dwelling-place yet may be mine,
And hope cheers my sorrowing breast.

In the patience of hope let me wait,
Nor ask for the wings of a dove,
Till the watchers who stand round the Paradise gate,
Descending, shall bear me above.

E. P. D.

MIDNIGHT INVOCATION.

[Mrs. Sawyer, the authoress of these lines, has been called to part with two children. Bereaved parents know how to sympathize with her.]

SLEEP shuns mine eyes—mine inner sight
Is turning heaven-ward,
To that far land of love and light,
Where angels all the silent night
Earth's children guard.

My yearning soul would fain demand,
O, angels pure and blest,
Where, 'mid yon happy, shining band,
In all the heavenly Father-land,
My lost ones rest!

Thou, who alone, when man forgot
His innocence, and fell,
Still pitying, linger'd round the spot
To soothe the anguish of his lot—
Thou, thou canst tell!

For thou, with sweet and loving smile,
Didst lure them to thy breast,
And bear them from this world of guile,
Thy pale, pure angel lips the while
Upon them prest.

Dark grew my soul—till down the air
That smile upon me fell,
And then I knew, from sin and care,
That thou my little ones didst bear
With God to dwell!

O, Angel of the Land of Peace!
When wilt thou come for me?
I fain would be where sorrows cease;
I dread no more thy kind release;
I wait for thee!

C. M. S.

LOVE.

THEY sin who tell us Love can die;
With life all other passions fly,
All others are but vanity.

In heaven ambition cannot dwell,
Nor avarice in the vaults of hell:
Earthly these passions, as of earth,
They perish where they have their birth.
But Love is indestructible;
Its holy flame for ever burneth;
From heaven it came, to heaven returneth;
Too oft on earth a troubled guest,
At times deceiv'd, at times oppress'd,
It here is tried and purified,
And hath in heaven its perfect rest:
It soweth here with care and toil,
But the harvest-time of Love is there.
Oh! when a mother meets on high
The babe, the lost in infancy,
Hath she not then, for pains and fears,
The day of woe, the anxious night,
For all her sorrows, all her tears,
An over-payment of delight?

SOUTHEY.

Religious Intelligence.

REMOVALS.

HAVERSTOCK CHAPEL.—The Rev. John Nunn, late of Shepton Mallet, has accepted a cordial invitation to become pastor of the above place of worship, situate near the Orphan Working School, and entered upon his stated labours on the 15th instant. On the previous Friday evening a special service was held in the chapel to implore the Divine blessing upon his ministrations in this new and important sphere. The Rev. J. C. Harrison, of Park Chapel, Camden Town, presided. Prayer was offered by the Rev. Messrs. Harrison, S. Edwards, Hitchin, Nunn, and Mr. R. Smith. The Chairman, in short but admirable addresses, counselled fervent prayer for, and hearty co-operation in, the labours of Mr. Nunn, who came more as a *missionary* than a pastor, inasmuch as no church has yet been formed, and all schemes of usefulness connected with the Chapel have yet to be set in motion. He gave Mr. Nunn a cordial welcome to the neighbourhood, and assured him that the Church over which he presided, with its pastor, would not fail to bear him and his infant cause upon their hearts at a throne of grace, and would at all times be ready to show a lively interest in every movement for the advancement of the Redeemer's kingdom. There was a large attendance, and all seemed greatly interested in the proceedings of the evening. This place of worship, it will be remembered, has been erected by the efforts of a few friends, unconnected with the locality (aided by a grant of £700 from the London Congregational Chapel-Building Society), who felt that a Chapel was much wanted in the neighbourhood. There is a debt upon the chapel of nearly £1,500, which the Committee are anxious should be speedily got rid of. Contributions towards this will be thankfully received by Joshua Wilson, Esq., of Highbury Place.

The *Rev. J. C. Bodwell* has been compelled to relinquish his pastoral oversight of the Church and Congregation assembling at Northgate Chapel, Bury St. Edmund's, from the delicate health of Mrs. Bodwell and family, and is seeking a more genial climate in the United States, his native land.

The *Rev. W. Daniell*, of Berriew, Montgomeryshire, has received and accepted the cordial and unanimous invitation of the Church and Congregation assembling in the Independent Chapel, Parkgate, Cheshire, and entered on his stated labours there on the first sabbath in August last.

The *Rev. Joseph Gage Pigg, B.A*, late of Wymondham, has accepted a unanimous call to the pastoral charge of the Church at Marlborough Chapel, Old Kent Road, London, and will enter upon his stated labours on the first Sabbath of this month.

ORDINATIONS.

Rev. Robert Greener.—On Tuesday, September 3, 1850, the Rev. Robert Greener, late of Airedale College, was set apart to the pastorate of the Church and Congregation assembling in Sion Chapel, Alnwick. In the morning, at half-past ten, the Rev. Alfred Scales, of Rothbury, commenced the services by reading the Scriptures and prayer; the Rev. J. S. Rogers, B.A., of Newcastle-on-Tyne, delivered the Introductory Discourse. The usual questions were proposed to the minister, and the ordination prayer offered by the Rev. A. Reid, of Newcastle-on-Tyne; and the charge delivered by the Rev. A. Jack, of North Shields.

In the evening, at half-past six, an appropriate and excellent sermon was preached to the people by the Rev. W. L. Alexander, D.D., of Edinburgh.

On the following day a soirée was held in the Town Hall, which was numerously attended and addressed by various ministers.

Rev. J. O. Hill.—On Thursday, September 17, the Rev. J. O. Hill was ordained pastor over the Church and Congregation assembling in the English Independent Chapel, Merthyr Tydvil. The public services commenced at eleven o'clock, when the Rev. William Hill read suitable portions of Scripture, and prayed; the Rev. H. J. Bunn, of Abergavenny, delivered the Introductory Discourse; the Rev. J. James, of Cardiff, asked the usual questions, and offered the Ordination Prayer; after which the charge was delivered to the minister by the Rev. J. Frost from Eccles. xii. 9—11. In the evening two sermons were preached to the Church and Congregation by the Rev. J. Frost and the Rev. H. J. Bunn respectively. The occasion was one of much interest to all concerned.

ESSEX CONGREGATIONAL MINISTERIAL ASSOCIATION.

The Essex Congregational Ministerial Association will meet (D.V.) at Maldon on Tuesday, October 22, 1850. The meeting for business will be held at eleven o'clock, A.M. The Rev. John Kay, of Coggeshall, will preach the Association Sermon at the Rev. R. Burls' Meeting-house, at half-past six, P.M.

British Missions.

OCTOBER COLLECTIONS.

The Board of British Missions have made their final appeal for October Collections this year in the usual manner. A *tabular return* has been prepared, as far as it could be exactly ascertained, of all such contributions since the plan was adopted, in the year 1840; and a copy forwarded to every pastor whose address was known. Had the opportunity been furnished it might have been well to send the same document to those on whom specially devolves the care of "this ministration of the saints." But it is not doubted that the pastors and deacons will confer, and mutually co-operate to the attainment of the desired object.

The analysis, presented of the Decennial Collections, invites the special consideration of the Churches. If the work be acceptable to God; and if faithfulness in it will insure a token of Divine approval to the Churches which co-operate, it is respectfully urged on those, who have delayed their contributions, to consider well their own responsibility, and the claims of kindred millions; for whose spiritual welfare these Missions are sustained. The Lord has said, "It is more blessed to give than to receive," and the duty of exercising a ready mind is thus enjoined, "Freely you have received, freely give." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

It may be well here to express the summary of receipts and expenditure of the Home Missionary Society, for the year 1849-1850. The free contributions were £5,312 14*s.* 8*d.*, which exceeded the receipts of the preceeding year, from the same source, by £19 13*s.* 9*d.* The money remitted from the stations of the Society, in the year 1848-9, had been £1,085 17*s.* 8*d.* But during 1849, several stations had become self-sustaining and independent; and had, therefore, retained their income for their own support. In consequence, the receipts from the Stations, for 1849-50, amounted to only £844 9*s.* 8*d.* The expenditure of the Society had been, however, reduced from £6,922 18*s.* 10*d.*, in 1848-9, to £6,389 4*s.* 5*d*, in 1849-50. More than five hundred pounds less had been expended by the Society; while the same operations were in progress for evangelizing the country.

The spheres and agencies, with their division of labour, will show the Churches the nature of the work conducted by the Home Missionary Society.

The following is a Summary of the Tabular Report presented at the Anniversary of 1850:

The number of hearers in each station includes all the children in the congregations not belonging to the Sunday-schools, together with all the week-day hearers on the out-stations, who do not attend the Chapels on the Lord's day.

The agents have been instructed to give their returns with the greatest possible care.

The number is calculated by adding one-third to the largest number in attendance at any single service on the Sabbath; it being now generally admitted that the largest congregation on the Sabbath consists, on an average, of two-thirds of the regular attendants.

General View.

1	Stations	121
2	Missionaries	51
3	Grantees	59
4	Students	6
5	Lay Preachers	96
6	Parishes	354
7	Towns, Villages, and Hamlets	440
8	Hearers	41,361
9	Sunday Schools	174
10	Teachers	1,652
11	Scholars	12,689
12	Day Schools	37
13	Chapels	203
14	Rooms	241
15	Villages opened	17
16	Churches, Number of	119
17	Members	4,833
18	Admissions during the Year	633
19	Bible Classes	139
20	Pupils	1,501
21	Tracts	94,574
22	Periodicals	4,094
23	Scriptures purchased	2,393
24	Surrounding Population	500,000

The Irish Evangelical Society cannot yet supply in detail such a general view of its operations. But the work is in progress, and it is hoped that a time of reviving may yet visit the Churches in that land. The stations have all been visited since the last Report was sent to the press, by the Secretary; and the Notes of his tour are under the prayerful consideration of the Board. Their determination is to administer the contributions of the Churches with all fidelity; and to work with renewed energy for the welfare of Ireland. The Mission of the Irish Evangelical Society is, at this moment, replete with the highest responsibility. The brethren in that country are called to the exercise of personal obligations, and to render their active and intelligent co-operation in evangelizing efforts. But this is not the time for England to withdraw her shoulder from the burden, or abandon the field as one of enterprize, labour, and reward. If a concentration is practicable, it will be only to devote renewed energies to large and influential localities. The receipts for the Irish Evangelical Society in the year 1849-50 were £2,791 15*s.* 7*d.*,—nearly £700 less than the expenditure; and the year had been begun with a debt of an equal amount. Altogether the deficiency was, in May, 1850, £1,350; while to continue operations on the same scale would have accumulated the obligations of the Committee to a hopeless extent. It was needful, therefore, that the greatest economy and retrenchment should be put into practice. In response to the appeal which has been urged, special subscriptions have been made, for the debt, of £1,300; and it is yet hoped that promises and expectations will be so far realized as to set the treasury altogether free for energetic and renewed effort. It would be a far more pleasant duty to tell of work done, of souls saved, of Churches prospering, and of self-sustaining co-operation in the land; and to this issue the Committee would prayerfully and hopefull devote its future proceedings and counsels.

Theology.

PERSONAL PIETY: ITS FREQUENT DEFECTS AND PROPER CHARACTERISTICS.

One of the most obvious effects of genuine faith in the Gospel, according to the promises made to those that believe, and the experience of those who have believed, given to us in the New Testament, is calm and heavenly peace. Hence, the attainment of this peace, and its constant enjoyment, must depend upon the condition of our hearts towards God—whether they be confiding and affectionate, or distrustful and cold; or, in other words, whether we truly enter into the fundamental truth of the Gospel, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and live upon it, or regard it merely as an interesting fact, in which we have no personal and certain interest. The power of seizing this truth, and of making it afford every day nourishment to our spiritual life, arises from what we may call the efforts of *personal piety*.

There are some features of the spiritual life of many professing Christians, who are by no means deficient in clear, intellectual apprehension of the Gospel system, or in distinct acknowledgment of its obligations, which are not harmonious with this peacefulness; and there are very many professing Christians who are totally strange to either the habits or feelings which are both evidences and elements of spiritual life. Upon these defects, which prevail too extensively, a few plain and direct remarks will now be made. We profess not to take up the subject of personal piety in order thoroughly to discuss it, but simply to point out some of its predominant failings.

No observant man can avoid perceiving the evident incompatibility of defective personal piety with outward consistency; or, if there be an attempt to maintain the latter under some improper motive, it must be accompanied with painful trial of feeling. Yet there can be no peaceful religion without consistency of life, although there may be consistency without peace. Of the latter there is far too much in the Christian Church; and this lecture is an attempt to analyze and correct it.

The maintenance of outward consistency, without the support of genuine personal piety, must involve a constant painful struggle. For if we ourselves are not one in desire and purpose with the laws and objects of the kingdom of Christ, there will frequently arise to us occasions in which the clear and unmistakeable requirements of the New Testament are not by any means coincident with our feelings; and hence, in such a case, we must either sacrifice our comfort or our consistency. The professor, whose private religious habits are either irregular or uninteresting, is often in this dilemma; and as many influences may be at work to preserve his outward consistency, such as regard for the esteem of his associates, or the mere conviction that what the New Testament points out must be done, he may choose that which is right; but the moral character of the action suffers, and the happiness of obedience is sacrificed. Thus the way of wisdom is no longer the way of pleasantness, for conformity to Christian law has degenerated to the obedience of the slave.

This state of things is altogether abhorrent to the condition of the Christian, as set forth in the charter of Gospel liberty. In that Jesus declares that his yoke is easy, and his burden light. There we are told that the servant of God obeys from the heart the form of doctrine delivered to him, desiring to grow up into Christ in all things, and oftentimes delighting in the law of God, when, through infirmity and temptation, that law is not obeyed. These phenomena of the Christian life are directly the opposite of those just referred to; and they are not only more proper to it, but are alone consistent with our personal happiness and usefulness. How shall this Christian conformity to God's will be attained? should be anxiously inquired by every professor conscious of a deficiency. Not by any amount of study; for knowledge alone does not change the character of our feelings towards God and holiness: but by those habits of personal piety which are now to be discussed.

First. It may be remarked that *our religion must be personal*.—This phrase is chosen to express distinctly that which lies at the foundation of all true religion —its personality. If religion is the recognition of our relation to God (and this is the best definition of the word),

then each man's religion exists only so far as he individually recognizes his personal relation to God. Looking calmly at this subject from this point of view, we cannot avoid perceiving that amidst the multitudinous forms in which an outward recognition is made of religious obligation, there is a great deal of personal irreligion. This evil does not merely obtain among those who are but attendants upon religious worship—the mere accidental accompaniments of the consecrated Church of Christ, at present without true faith in the Gospel, but the number from which the Church will probably receive its most numerous accessions; it affects too deeply the Church itself—a Church which has been weakened and saddened by the neglect of personal religion.

All know, who understand the Gospel scheme, and are not backward to confess it, that there is nothing like a religion by proxy tolerated there. No man can exercise faith in Christ on behalf of another, or pray in his stead, or understand the truth for him: whatever help he may receive is in the form of assistance to his mind, or stimulus to his feelings, but not as substitutes for the action of either. Nevertheless, are there not many who bear the name of Christ who fall into an error something like this? Are there none who rest all their confidence in their own condition, not upon the energy or reality of their faith, but upon the esteem in which they are held, or the guarantee of their Church membership? Is not this resting upon the faith of another as to their religion, and not upon their own faith in the truth? Again; are there not many whose association with others in the act of prayer, though it has been without any intelligent or active sympathy, becomes to them the ground of an impression that they have offered the sacrifice which God demands? whereas, if offered at all, it has been by another, for God could not read written upon their hearts the desires which were expressed in their presence. Further; are there not many more whose whole acquaintance with Divine truth is exhausted in the repetition of the verbal formulæ in which those truths have been presented by others; who never viewed a single doctrine in its direct application to themselves, or who took direct from the fountain of truth a single sip to refresh their minds? All they know respecting the truthfulness or effect of this or that dogma is derived from the assurance of somebody else. Such a neglect of personal religion gives neither hope nor peace, provides not for the toils of time or the bliss of eternity.

There is a disposition, to which persons of certain temperaments are exposed especially, to let their personal religion lose itself in the religion of a multitude, and which derives its great strength, and, consequently, danger, from their susceptibility to sympathetic emotions. All such confess that the mere fact of being one of a body in which there is sincere and vital religion, deep and stirring piety, will not save the soul, however the feelings may have been carried with the mass, or the habits affected by the prevailing tone. Yet something of this kind lurks in the minds of those who turn the examination into their spiritual state from the actual condition of their hearts, in solitude and secrecy, and apart from outward influences, to the results of certain social engagements, public services, or private conversations. These *helps* to vital religion are made *substitutes* for it; and personal religion, being overwhelmed by that of society, discovers its great weakness in the closet when compared with its buoyancy in the Church. The true condition of a man towards God can only be learned in those places where these influences do not reach, or at those times when they have subsided—when the heart, in its own integrity, can be got at. How is it then with you, Reader?

There is an *imitative religion*, which proves a great foe to personal piety. This, too, when clearly set forth, is acknowledged to be vain in itself, as well as injurious in its influence; for it is not the utterance of the lip, but the beatings of the heart, which God regards. If this be so, the utterance of phrases in prayer, the distinct force of which we do not feel, and the meaning of which, probably, cannot be intelligible in relation to ourselves, gains not the ear of the Eternal. Yet there is a great proneness to this. Certain phrases have been long used in prayer, and have a connection with each other by associations of all sorts; and these may be uttered with unbroken fluency, whilst there is no response within. In such cases the heart does not lead the lip, and frequently the lip does not lead the heart. This practice, unless carefully guarded, cheats the soul of its appointed food, providing the semblance of a meal without the reality. Watch suspiciously this mere imitation of the piety of others, or you will be left without

any religion of your own! The same result is produced, in another way, by an attempt to conform our religious experience to the standard of somebody else. This unnatural attempt always results in a spiritual deformity. Our physical temperament, the conditions of life in which we are placed, the circumstances through which we have passed, and many other things, render it almost impossible that our religious experience should be like to that of anybody else. Why should we try to make it untruthful? What has been deep and scriptural piety in another may become irreligious and faithless to us in different circumstances. Thoughtless of this, the perusal of the biographies of the excellent of the earth becomes a sad snare to some. Instead of culling from them the lessons which their experience teaches, and being excited by their piety and devotedness, nothing is allowed to satisfy but absolute conformity to the outline of their spiritual form, failings and all. What would a father think of a child whose sole effort seemed to be to act and to speak as if he were a member of another family, or the subject of far different circumstances to those in which he was placed; oblivious of his peculiar advantages, and forgetful of his personal failings; acknowledging gifts he had not received, and confessing faults he had not allowed; at the same time passing by all he had, and negativing what he did. This absurdity is the cause of much of the weak and joyless Christianity of the present day. Such *imitativeness* is destructive to *personality*.

Ask, Reader! what is your evident state when you utter to God your own feelings, unprompted by an external piety; when you really pour forth your heart, and rest upon truths which you fairly understand? Does it display the effect of a consciousness of your relation to God, as a sinner reconciled to him by Jesus Christ? This alone is personal religion. Nothing but this will do. It is the only source of Christian life and joy, and without it all so-called religion is a burden, and the truth of God indifferent to us.

If this personal religion be maintained in a healthy vigour, the two following indications will be observable: First, Stated seasons will be carefully observed, at which we are regularly alone with God, and then our hearts utter their own language with the eagerness and pleasure of those who know God. Secondly, In proportion as we learn to unbosom ourselves freely at such consecrated seasons, shall we carry with us the facility of frequently directing our thoughts to God in the midst of the world—uttering a momentary prayer, or casting up the passing thought to God. Reader! if you would be happy and useful, learn and practise this holy art!

Secondly. Remember that our *personal religion should be pious*.—Religion is a term that applies to all recognition of our relationship to God, whatever may be its spirit, or the ignorance of God which gives birth to it. The heathen devotee, offering his cruel sacrifice to the monstrous fruit of his own depraved imagination, has religious feeling, though he hates his God, and trembles at the remembrance of his name. The Romanist, whilst discharging the penances enjoined by his priesthood, and regarding a strange compound of Judaism and Paganism as the method of man's approach unto his Maker, has religious feeling. But these are not Christian. The revelation of God in Christ destroys the distance at which a Jewish ceremonialism seemed to keep the sons of men from Him whom they worshipped, and in its place calls them near unto him, to hold a direct and unrestrained communion with the Father of all. Hence *piety*, or the affectionate reverence of the child to a parent worthy of its love, is the only appropriate recognition of the relationship of the redeemed sinner to the God of heaven and earth. This alone is truly Christian; this alone gives spiritual life; this alone glorifies God, and lays the foundation for a course of joyful usefulness.

Reader! have you this *piety?* We ask not, Are you religious? this you may be without knowing or feeling the true doctrines of the Gospel. Have you received the spirit of a child? Remember that this is the privilege of every believer; "for as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Look at it not merely as a privilege which *may* be possessed, but as the proper form to true Christianity, without which there is neither justice to God's scheme nor joy from our faith.

If you have it, it will discover itself by *perfect honesty in all your intercourse with God*. This is one of the first developments of true piety—an unhesitating acknowledgment of the true character of all our emotions and actions. There will be no keeping back, no throwing of things into a false light, no palliation of

failings which cannot be altogether excused. If you cannot do this, you have not this proper Christianity, and you can never fully enjoy the conviction that all sin is pardoned. This honesty is always accompanied with *unreserved utterance*. Why should a man who really regards God as his father, in all the expressiveness of that epithet, keep back a single desire which he feels, or doubt which perplexes? Into that ear all is freely poured, whilst the very act of bringing every desire and doubt into immediate contact with the perfections of God checks the improper and corrects the erroneous. Hence this piety always proves a *source of peculiar pleasure*. Here the sense of guilt is washed away; and if, under any circumstances, a man can ever feelingly and truthfully argue, "If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life," it is when he thus holds free intercourse with God. Then the truths of God become personal and particular declarations, and care is rolled on him who bears our burdens. This will unfailingly be followed by *increasing conformity to the Divine will*. We should see as God sees, and act as God acts, if we were thoroughly imbued with his spirit. But it is impossible to be long in the society of one whom we love much without losing something of our individuality, and imbibing his sentiments. This law of mind is pre-eminently true in relation to God and man; and under no circumstances will God-like desires grow, and worldly feelings die, so fully and so rapidly, as in the presence of our God and Father in heaven.

This brings us back, then, to the point from which we set out, that true personal piety is the only way to make the yoke of Christ easy: in fact, a life of active godliness becomes more and more pleasurable in the exact proportion in which we enter into the declaration of our Lord, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." J. T.

Oxford, Oct. 1850.

PERSONAL CONSECRATION.

"Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."—1 Cor. vi. 19, 20.

"Ye are not your own." It is on this subject that men have gone astray from the very beginning of time. The notion which has been entertained by all ungodly men, and consequently by all men, has ever been, that they *are* their own. Adam thought he was his own, and therefore he ate of the tree which God commanded him not to eat. Cain thought he was his own, and therefore he disregarded the first law of nature, and took away his brother's life. From the first time that the law of God was broken to the present, men have continually been asserting their own right to themselves; and thus have called in question the right of God. Religion is intended to re-unite man to his Maker; and yet in various periods of the life of a Christian, he separates himself from God, and says in the pride of his spirit, "I belong unto myself: I will regulate my own course: I will be the controller of my own actions: I *am* my own.

"*Ye are not your own.*" Let us look at this expression somewhat more closely. It means, you are not the author of your own being, the framers of your own bodies, the creators of your own souls, the directors of your own steps, the masters of your own existence. It means, that you are entirely the creature of another, by a right far more sacred and binding than any human relationship or possession. It is impossible for any creature to be his own, unless he can claim absolute and independent existence. Nothing with which we are acquainted, or upon which our eye can look can claim to be its own. *All the inanimate parts of creation* are subject to a law which has been given them by another; nor do they ever fail to keep that law with the utmost nicety and exactness. The sun knoweth his rising and his going down; the moon is obedient to the will of a superior; all the stars are guided in their courses by the hand of the Great Creator; nor do they ever show themselves in the slightest degree refractory, or put forth the smallest effort by which they may separate themselves from God. *The inferior parts of animate existence* bear equally their testimony to the statement, that they are not their own. From the wild beast that prowls in the desert or lurks in the thicket, to the smallest bird that perches on the slender bough, or the tiniest insect that sports in the ray of the noontide sun, we receive the cheerful testimony that they are all obedient to the will of the Creative Mind, and that they have not the slightest inclination to break loose

from his authority. Why should man, the noblest form of God's workmanship here below, be less obedient or dependent than the more inferior parts of creation? But are you in reality less dependent on God than the rest of his creatures? Has he not made you, and fashioned you? Did he not breathe into your nostrils the breath of life, and form you out of the dust of the earth? We challenge you to show us one day, one moment even, in which you can live without God. Have you *anything* you can call your own? Do you speak of riches? They were in the bowels of the earth long before the miner sought for them, or you began to be. Fields? Did you make the clay, or form the tender grass, or ripen the waving corn? Health? Like the fig-tree which was cursed, in a moment it may wither away. Life? You hold it by the slenderest tenure, entirely and absolutely at the will of another. Have you anything you can call your own? Whose is the earth, the air, the sky? All belong to Another. Whose are you? "Ye are not your own."

Look at the reason here given why ye are not your own. What we have said so far applies to all men indiscriminately. No man is his own, whether he be bad or good. The bad man claims to be his own, and God, for a time, may permit the claim; but he is only treasuring up wrath against the day of wrath, and reserving the fury of his anger until the cup of his iniquities be full. What we have now to say applies exclusively to the good man—to the Christian. And what is the reason urged why the Christian is not his own? "*For ye are bought with a price.*" The apostle does not enter into any minute and detailed description of what this price is. He considers that their minds will be quite familiar with its nature; and from this very slight reference, he supposes they will easily understand what is his meaning, and at once think of that divine Saviour who gave up his life for them. All he says is, "Ye are bought with a price." If a person makes a purchase, he knows the price he has to pay. That price may be greater or smaller; but still, however large, it is not beyond the possibility of calculation—it may be reckoned. But in reference to the price paid for you, Christian, it is so great as to be beyond reckoning—it is incalculable. How large was that price! What a debt you had contracted! How much God had to undertake and accomplish for you! The usual way in which purchases are made in connection with this earth, is by barter—giving money or goods, of certain value, for other goods you may require. But in the Church of God, in this "purchased possession," you might have brought the gold of Ophir, and the fruits of all lands, and the pearls of every ocean, and the gems of every mine, and presented them at the footstool of God: but He who could have made the earth of gold, and filled the ocean with the most valued treasures, would have exclaimed, "Who hath required this at your hands? Away with such incense: I cannot accept it: it is unworthy of my regard." In order that you might be redeemed, He himself must pay the price, against whom your sin was committed. "Ye are not redeemed with corruptible things," &c. What a price was paid for you! Your redemption was not wrought out by the struggles of a day or a year, by the lifetime of a frail and sinful man, or by the surrender of an angelic being to the pains of death; but God's own Son—the Son of his love—his everlasting Son—*He* must bear the stroke—*He* must endure the burden. If you want to learn the price at which you are bought, go to Nazareth and Olivet, and the judgment-hall and Calvary—go to the darkness of that tomb—go to the brightness of that resurrection morning—go to the right hand of that God, where He, your Redeemer, your Saviour, is seated, and then you may learn somewhat, if it be but little, of that amazing price which has been paid for you!

But what is consequent upon all this? What does this redemption price require? What does it necessitate?

"*Therefore glorify God in your body.*" We take the body to stand for that which is outward and external. By everything of an outward and external nature we are to glorify God. The body is as much the Divine workmanship as the soul; and although at death it shall moulder to dust, and return to corruption, we know that at the resurrection morning the body itself shall rise, and shall be endowed with that immortality which the soul, its companion and fellow, possesses. We are not to undervalue the powers of the human body, or to speak of it as though it had received a curse, from which the soul is delivered, and that it is consequently undeserving our regard. How is it possible to render

the ten thousand services which God requires, unless the functions of the body be preserved in health and activity? Can we say to the feet, I have no need of you? or to the hands, I have no need of you? or to the eye, I have no need of you? Is not the human frame curiously and wonderfully made? Is not one part fitted to another with the most astonishing skill? Is not every function and every power absolutely necessary? May not all be employed in subserviency to the advancement of the Redeemer's kingdom? Cannot your feet conduct you to the sanctuary, or guide you to those who are strangers to God? Cannot your voice enable you to utter forth the praises of Him who hath called you? Although religion is not an outward thing, many parts of religion are adapted to man's external nature, and could not be carried on without it. Upon everything external let there be written, "Holiness to the Lord." Let every word you utter, every act you perform, every step in life you take, have for its end and aim the Divine glory; and then you shall enjoy that favour which is life; that loving-kindness which is better than life.

"*Glorify God in your spirit.*" Although there are many external duties required by God which you may discharge with your body, your service is not to rest there. Outward service may be performed; external worship may be rendered; while all the time the spirit is busied with worldly things, and engrossed with sin. Outward actions may be rendered to a fellow-creature; and these are, perhaps, all he can demand; but God looks at the spirit by which men are actuated, and he has a greater regard for the motive than the deed. "God is a spirit," &c. To draw near to God with the mouth, and to honour him with the lip, while the heart is elsewhere, is of the very essence of hypocrisy, and is condemned as such, He will not have the lip-service, unless the heart is earnestly engaged. If you come to God with the bended knee and the uplifted eye; if you present the loudest confessions of sin, and make your eyes fountains of tears; if you bewail your corruptions in the most affecting manner, and address God in the most eloquent language, while all the time your heart is not in the work, He will loathe you, and punish you as his worst and most hardened foes. "*Glorify God in your spirit,*" most of all. Guard your inward feelings, your unseen thoughts, your unexpressed desires. Take care that you cultivate strong and earnest regard for God within. Let nothing deaden the piety of your mind. If you are not held in such high esteem by others, because they misunderstand what you do, and misconstrue the motive from which it is done, take care that when God looks upon your spirit, He does not find it full of all hypocrisy, and worldliness, and sin, and that He does not pronounce upon you the condemnation, "I never knew you, ye workers of iniquity."

From what has been said let us make two reflections:

1. *We here see that the Christian religion is a practical religion.* What does it require? All its requirements are summed up in these few words of the apostle: "Glorify God in your body and in your spirit;" that is, in the whole of your nature and character. That which men are most afraid of is a *practical* religion. They can do with a religion of doctrines or of promises—a religion about God, and Christ, and heaven; but a practical religion—a religion which says, "They that are Christ's have crucified the flesh with the affections and lusts"—which exclaims in tremendous accents, "Without holiness no man shall see the Lord,"—such a religion is like the "hard saying" which Christ spoke, it cannot be borne. We fear this is the fatal rock on which multitudes of poor souls will be wrecked. To let religion penetrate the secret recesses of the mind, expel every foul thought, master every unholy passion, overcome everything that rises up against the will of Heaven; to let religion operate upon the life, preserve us from sin, keep us out of the power of temptation, save us from indulging in what God disapproves and condemns; that is the great, and to many the insuperable, difficulty. And yet, from the whole tenor of the Bible, nothing can be plainer than that religion is a practical thing. Let it lay hold of your understanding and your heart—let it be heard in your daily speech, and seen in your daily life—let it be a thing of a lifetime, and not of a day; of every day, and not simply of the Sabbath. Let it be seen in the retirement of home as well as in the publicity of the world. Then, and not till then, will you "glorify God in your body and your spirit."

2. *We here see that this practical religion is seasonable and right.* "Glorify God in your body and your spirit." But why? On what does this claim rest?

What ground is there for this requirement? "Glorify God in your body and your spirit, WHICH ARE GOD'S." He who is not religious is guilty of an act of vile robbery and plunder. He is taking away from God that which is His right. You would think it a strange and dishonest act, were you to rob your neighbour of his money or his property; but so long as you live in sin—so long as you withhold from God the glory due to his nature and his name—so long you are chargeable in the high court of heaven with the blackest robbery; for which you shall be punished hereafter. And if you "glorify God with your body and your spirit," what do you more than you ought to do? Is your body your own? Does your spirit belong to yourself? Is it not imperative upon you to give God that which is His? If it is right for God to say, "Glorify God in your body and in your spirit," surely it must be reasonable for you to say, I *will* glorify thee, my God and my Saviour, with body and spirit, with talents and time, with feelings and thoughts, with all I have and can do; and yet, in rendering thee all, I am but giving thee that which is thine own. "Ye are not your own."

Northallerton: J. B. L.

THE BACKSLIDER.

I WAS called, in the providence of God, to visit a poor man in the Union-house. It was my custom to address those who were admitted to the sick department on the condition of their souls. The appearance of the individual whose case I am about to relate was one of dejection, with a frame of body emaciated by chronic disease of the lungs. On conversing with him on the subject of religion, I found that he had lived in London, and had earned his living as a journeyman basket-maker. He had formerly made a profession of religion, and thought his mountain stood strong, until he fell in with some infidels among his fellow-workmen. He considered himself equal to cope with them in argument on the topic of the Christian religion; but, to his injury, he soon found out that his subtle adversaries had gained the advantage, and ultimately succeeded in uprooting his faith. The consequence was, that he neglected to keep the Sabbath, and forsook the ways of the Lord, for the paths of unrighteousness and folly. He became a backslider in heart and in life, until, his health failing, he was induced to come into the country, and found his way to the Union-house.

"I know," he said, "all the promises of the Gospel you are now repeating to me; but I can take no comfort in them. I cannot pray, nor have I anything in prospect but gloom and wretchedness. I have wondered," he said, "that ever God should have spared London, where I have witnessed such awful scenes of iniquity that it appals one with horror. I can now take no consolation from the word of God, for I have forsaken the Lord, and I am now reaping the fruits of my folly."

During the few months he was permitted to live, I sat frequently by his bed-side, endeavouring to lead his soul to Christ; but to no purpose. There was a settled gloom on his countenance, without one ray of light to inspire hope as to his eternal condition. He was painfully conscious of his dreadful state, and as often as I opened to his view the blessed truths of revelation, his lips spoke the same tale—he had no peace, no feelings but those of bitterness and dread; and in this state he died.

Here was the fruit of Infidelity—the retribution, in this life, to one who had gone astray, in spite of his convictions and enlightened judgment. The history of this individual will suggest some important observations.

First. He trusted to his own strength in combating the arguments of infidel men.—How true it is, that "he who trusteth to his own heart is a fool!" Had he been wise and discreet, he would have endeavoured to set a good example before his sinful companions, by a course of life consistent with his profession. Example silently works its results in the hearts of men, and is the most powerful illustration of the truths of the Gospel of Christ, "casting down lofty imaginations, and every high thing that exalteth itself against the knowledge of God."

Secondly. He should not have ventured on a course of argument on the evidences of Christianity, unless his mind had been well furnished with scriptural truths.—Many there are, in the present day, who may have a knowledge of the word of God, but who may not be able to cope with men subtle in argument, who seek to perplex the young professor by means the more dangerous, because least suspected. It is to be feared that in this age of danger to the professing Church, many are drawn aside from the simplicity of the Gospel by an instru-

mentality boldly and unblushingly adopted. Romanism, with its train of evils—Infidelity, openly avowed—Puseyism, as the pestilence walking in the noon-day—all conspire to render the present age one of imminent peril to professing Christians. How needful for all to watch and pray, that they enter not into temptation! Nothing short of heartfelt religion can secure the Christian from falling a prey to the delusions now afloat. It is a sifting time to the Church of Christ, and the dross will be separated from the fine gold, in this the hour of trial and temptation, which, as foretold, "shall come upon all the world, to try them that dwell upon the earth," Rev. iii. 10. Let young converts take heed to the admonition how they have "received and heard, and hold fast and repent."

Thirdly. We judge that it would have been the path of duty for this backslider had he shunned the society of infidel men at an early period, and sought employment elsewhere.—"The companion of fools shall be destroyed." We are exhorted not to stand in the way of sinners, nor to sit in the seat of the scornful. If the law of God is set aside from earthly motives, or the principles of the Gospel sacrificed for pecuniary benefit, there is an end to self-consecration to the service of the Lord. The man who thought his mountain stood strong soon fell a prey to the arts of designing men, and turned away from the paths of righteousness, into the broad road which led to destruction, never more to be recovered. (Prov. i. 25, and following verses.) The Spirit of God was grieved and quenched, and the cloud of darkness continued to the last moment of this melancholy instance of Divine retribution. They that observe lying vanities forsake their own mercy. When the word of God does not prove a savour of life unto life, it becomes a savour of death unto death. When conviction is stifled, the authority of God is laid aside; and none dare trifle with convictions, unless they are prepared to meet the consequences of their folly and presumption. When conscience refuses to obey the invitations of the Almighty, and suppresses the inward call to repentance and newness of life, the Spirit of God departs; and as ice becomes thicker and harder as the rays of the sun depart, so does the soul of the awakened and convicted sinner become dead and indifferent to spiritual emotions, when resisting the influence of the Spirit of all grace and truth. The latter state of the man whose conscience has been enlightened, and who has departed from the Lord, is worse than the first, 2 Pet. ii. 19—22. Resisting the Spirit of God is one of the most fearful sins man in his blindness can commit, and cannot fail to entail on him consequences frightful to contemplate, Heb. vi. 4—6. Deliberate and wilful sin, in forsaking God, associating with the enemies of the Gospel from choice, careless neglect of the means of grace, indifference to the awakenings of conscience, prove to a demonstration that the Spirit of God has departed. How needful to watch the first step to declension—to suspect decay when the closet is forsaken, when the public means of grace are no longer attractive, when religious intercourse is shunned, when plans of usefulness are abandoned, when Missionary zeal languishes, when Sabbath-school instruction becomes a burden, when excuses are readily made for non-attendance at the ordinary meetings held in the house of God during the week! Had the individual who died in such an awful condition first taken the alarm when he felt his mind yielding to the power of the tempter, and fled from the snare of the fowler, he might have lived to be useful, and ended his days in peace. "Happy is the man that feareth alway; but he that hardeneth his heart shall fall into mischief," Prov. xxviii. 14. "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy," Prov. xxix. 1. Every act of transgression in this life is followed by retribution; and when persons who have been convinced of sin, of righteousness, and of judgment, choose evil rather than good, prefer darkness to light, stifle the upbraidings of conscience, trample the law of God beneath their feet, run on in a course of sinful pleasure, in spite of remonstrance, what is it but to prefer the service of Satan to the service of God? and no wonder, when they are smitten by disease, and brought on the bed of languishing and death, that their condition is hopeless, and awful to contemplate. "Verily there is a God who judgeth in the earth;" and when his invitations of mercy are slighted or despised, will prove to the wicked that as they have sowed they shall reap. "There is no peace, saith my God, to the wicked."

F. S. G.

September, 1850.

HUMAN INSUFFICIENCY.

"And such trust have we through Christ to Godward. Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."—2 Cor. iii. 4, 5.

The situation of those who preach the Gospel now resembles, in many respects, the state of the first propagators of Christianity. Compare them with cultivators of the earth: they went forth into an immense wilderness, with scarcely a piece of productive ground. And could so few in number level the trees of the forest, clear away the numerous and entangling briars, and render the desert a garden? Philosophy might have said, No, it can never be: the means are disproportionate to the end. But, after all, it was so. These ambassadors of Christ went forth, endowed by his Spirit; and the consequence was, the forests were levelled, the waste places of the earth were cultivated. "Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree," Isa. lv. 13.

Compare them with soldiers. What were these feeble men to do in battle with the sons of Anak? these striplings, with a sling and a stone, (as men would judge,) against the numerous Goliaths that bid defiance to the armies of the living God? Why, it was with them as it was with David. They vanquished the enemies of the Lord: but they did more than he—they shed not one drop of blood; they conquered, and they spared. Their victories were by deliverance from captivity, and the enjoyment of new spiritual and eternal life. They rejoiced in these things; they had confidence in God with respect to them; but they were entirely humble, though full of joy. Look at the context. Perhaps it may be profitable to take it from the fourteenth verse of the preceding chapter. Let us consider,

I. The trust of these holy men; and,

II. Their humility.

I. The trust of these holy men, ver. 4.—Let us notice,

1. The ground of their confidence.—And as to the ground of their trust or confidence, it appears to me in general to have been this, that the Corinthian and Achaian Christians were their letter of recommendation; that they were the epistle of Christ, ministered by themselves, "written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." And this was a confidence of high import. I think it implied that they were sent of God, that Christ used them as his ministers, and that they had a high and glorious appointment given them in the communication of spiritual good to their hearers. Happy those ministers who can consistently rejoice in such honours and privileges!

2. They had their confidence through Christ.—He was the foundation of their own hope, as well as of that of their converts. From him they received their ministry; he qualified and endowed them by the gifts and graces of the Spirit he bestowed upon them. Those whom they were the instruments of converting were his converts: they were the epistle of Christ. All the success the first Christian teachers had, or expected to have, was through Jesus Christ their Lord. To him they directed the attention of their hearers, and they rejoiced when they were established in him. The subject of all their practical addresses, therefore, was, "As ye have received Christ Jesus the Lord, so continue to walk in him, rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."

3. Such trust had they through Christ with God, or towards God.—Their thoughts ascended through Christ to God, and they had confidence in him. They conversed with him, and acted as in his presence. As we read, they were "not as many which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ." The blessed confidence they had, terminating in and resting upon God, must have been the support and solace of their minds. Knowing that God was their friend, and that from him they received all their success, they might well say, "If God be for us, who can be against us?" and again, If God be thus for us, who shall object to our ministry?

II. Their humility, ver. 5: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." The Apostle often contrasted the greatness of his gifts with his own unworthiness. Now, if there ever was an individual to be found that one would have selected for the exhibition of what human power could achieve, the Apostle Paul appears to have been that man. He was a man of great talent, great erudition, great love, great disinterestedness, great self-denial, unwearied labour, and wondrous grace; yet we find him continually attributing

all his success to a supernatural, Divine source. Compare 1 Cor. xv. 8—10; 2 Cor. xii. 11; Eph. iii. 7, 8.

Here the Apostle disclaims, for himself and brethren, sufficiency of themselves, and ascribes their sufficiency to be of God.

1. He disclaims sufficiency of themselves to think or reckon upon anything as of themselves.—It was not their unassisted reason, or learning, or art, or eloquence that produced these blessed effects of their ministry. They did not reckon upon their original goodness, or mention any claim for such success. They knew that as sinners they were condemned; that as men they were wholly insufficient; and that all their prosperity and success were from God, who had fitted them for their work.

2. Their sufficiency was of God.—He, in his favour, had distinguished them; he, by his Spirit, had qualified them; he, by the same Spirit, gave them success. On him they continually waited; him they blessed for what was done; and to him they looked for what yet was to be done. They "had nothing which they had not received." "The treasure was put into these earthen vessels, that the excellency of the power might be of God, and not of men." R. R.

Hall Fold.

PUBLIC PRAYER.

"After this manner, therefore, pray ye."—MATT. vi. 9.

THE model here referred to is emphatically called "The Lord's Prayer." The Divine Author of this prayer knew perfectly what kind of worship our Father in heaven requires of us. He knew all our wants, and has prescribed "the manner" in which they are to be presented to Him who only can supply them. Here we have the utmost brevity united with the utmost fulness; nothing redundant—nothing wanting.

Is it "after this manner" that our congregational worship is usually conducted? Are not the public prayers in the sanctuary too long, too elaborate? sometimes rather resembling orations to Almighty God, and telling Him what he is? Sometimes it seems doubtful whether they are not chiefly intended for the instruction of the hearers—setting forth their duties, and not unfrequently including expositions of such passages of Scripture as are occasionally introduced.

In our small towns, the bulk of the congregation consists of persons in humble life, who are conversant with the condensed narratives and sententious instructions of God's Word. Can such persons usually maintain a *prayerful* attention to long and involved sentences? In many instances this is doubtful; but there would be no doubt, no difficulty, if we prayed "after this manner."

Pious members of the Establishment, when they are occasionally attracted to our places of worship by a popular minister, do not unfrequently contrast our long and *sermon-like* prayers with the simplicity and brevity of their prayers; some of which may be called "good likenesses" of the great model after which they were formed.

Many members of our churches were educated in connection with the Established Church, and have still an affectionate remembrance of the beautiful and appropriate confessions and petitions which are to be found in the Liturgy, and they also still retain many of them in their domestic worship. Nor can they forget the loud and responsive Amen of the great congregation, thus "setting to their seal that God is true."

It is very probable that the ancient people of God used this emphatic and solemn attestation in their sanctuary services. Three of the Psalms, the 41st, 72nd, and 89th, close with a double expression of it,—Amen and Amen. And we learn from 1 Cor. xiv. 16, that it was used by the people in the early Christian Churches. We have, therefore, the highest authority for its revived use by the people in the churches of our order.

We may add, that at the revival of the British Churches, more than a century since, the followers of Whitefield and Wesley appear to have resumed their part in public worship, by the use of the responsive Amen. The practice is still continued by the Wesleyan Churches; and were it more solemnly and appropriately used—with less gesticulation and reiteration—might be worthy of our imitation. SENEX.

POWER OF PRAYER.

THERE is no other way that Christians in a private capacity can do so much to promote the work of God, and advance the kingdom of Christ, as by prayer. By this, even women, children, and servants, may have a public influence. Let persons in other respects be ever so weak, and ever so mean, and under ever so poor advantages to do much for Christ and the souls of men—yet if they have much of the spirit of grace and supplication, in this way they may have power with Him who is infinite in power, and has the government of the whole world. A poor man in his cottage may have a blessed influence all over the world. God is, if I may so say, at the command of the prayer of faith—and in this respect is, as it were, under

the power of his people—"as princes they have power with God, and prevail." Though they may be private persons, their prayers are put up in the name of a Mediator, who is a public person, being the Head of the whole Church, and the Lord of the universe. If they have a great sense of the importance of eternal things, and a concern for the precious souls of men, they need not regret that they are not preachers—they may go in their earnestness and agony of soul, and pour out their souls before one who is able to do all things.

Scripture Illustrations.

VULTURES.

"There shall the vultures also be gathered, every one with her mate. Seek ye out of the book of the Lord, and read; no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them. And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein."—Isa. xxxiv. 15—17.

Sir,—During a recent perusal of Lamartine's "*Voyage en Orient*," having met with the following passage, I was so much struck and pleased with it, that I have translated it, and now place it at your disposal, in the hope that you may give it to the public, and that it may interest your readers as much as it has done

Yours, &c.,
X. Y. Z.

We followed a path in the midst of the country of Tyre, between the city and the gray naked hills which Lebanon throws up on the edges of the plain. We arrived at the height of the city, and close to a hillock of sand which now forms its only rampart, and will soon form its unheeded tomb. I thought of the prophecies, and sought in my memory for the eloquent threatenings with which Heaven inspired Isaiah. I did not find them in words, but I found them in the deplorable reality before my eyes.

Before me the black Lebanon: but imagination has deceived me, I said to myself; I see neither the eagles nor the vultures, who, to fulfil the prophecy, ought ever to descend from the mountains, to devour this carcass-city, reprobated of God, and the enemy of his people. At this moment something large, odd, motionless, appeared at our left, on the summit of a perpendicular rock, which at this point stretches into the plain as far as the route of the caravans. This appearance resembled five black stone statues, standing on the rock, as on a pedestal; but perceiving some slight movement in these colossal figures, we supposed, on getting nearer, that they were five Bedouin Arabs, clothed with their black hair garments, looking down on us as we passed by. At last, when we arrived within fifty paces of the rising ground, we saw one of the five figures open a pair of large wings, and beat them against his sides, with a sound like that of a sail being spread. At once we recognized five eagles of the largest species I have ever seen on the Alps or in our city menageries. They did not fly away; they did not even move at our approach: they sat, the kings of the desert, on their rocky throne, looking on Tyre as a possession that belonged to them. They seemed to have the divine right: instruments of an order which they executed, missionaries of a prophetic vengeance which they were to accomplish towards men, and in spite of men. I could not tire of contemplating this prophecy in action, this wonderful accomplishment of the Divine threatenings, which we thus happened to witness. Nothing ever struck my eyes or my mind so vividly, and it required an effort of reason not to see behind these gigantic eagles the grand and terrible figure of the poet of vengeance—Isaiah—towering above them, and pointing with eye and hand to the city that God had given them to devour, while the breath of holy anger stirred his venerable beard, and the fire of Divine ire lighted his prophetic eye. We stopped at the distance of about forty paces: the eagles only turned their heads, with slow disdain, to glance at us. Two among us left the caravan, and dashed up to the very foot of the rock, pistols in hand; but they fled not yet. Some shots were fired; they flapped their wings heavily, and returned to the fire, hovering for some time over our heads, without being touched by a single ball. They seemed to say, "Your weapons are in vain; we are the eagles of God!"

I perceived that the poetic imagination had pictured the eagles of Tyre less true, less grand, less supernatural than they were; and that there is in the *mens divinior* of poets, even the least enlightened, something of the Divine prophetic instinct that unconsciously gives utterance to the truth.

SHEEP.

The Rev. John Hartley, who has travelled as a missionary in Greece, records in his journal the following interesting scriptural illustration: "Having had my attention directed last night to the words, 'The sheep hear his voice, and he calleth his own sheep by name,' &c, John x. 3, I asked my man if it was usual in Greece to

give names to sheep. He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I put to my servant, and he gave me the same answer. I then bade him to call one of his sheep. He did so, and it instantly left its pasturage and its companions, and ran up to the hand of the shepherd, with signs of pleasure, and with a prompt obedience which I had never before observed in any other animal. It is also true of the sheep in this country, that 'a stranger will they not follow, but will flee from him; for they know not the voice of the stranger.' The shepherd told me that many of his sheep were still *wild*—that they had not yet learned their names; but that by teaching they would all learn them. The others, which knew their names, he called *tame*."

Lessons by the Way; or, Things to Think On.

PAYING AND PRAYING.

"How do you do, Deacon A.?" said his friend, as he met him in the street, "and how is your church prospering?"

"I am well, sir," rejoined the deacon," and so are our people; but we are in miserable condition. We are cold and lifeless; and, what is worse, our minister seems to be discouraged."

"Perhaps your difficulties," replied his friend, "have their origin in the fact that you do not *pray* enough"

"That may be," added the deacon; "but I fear the greater difficulty is, that we do not PAY as well as pray."

They were in debt to their minister the salary of nearly a *whole year*; and how could it be expected that he could be otherwise than discouraged? Could he expect a people would be profited by the Gospel, when they would not pay for it?

And there are other congregations besides that of which this good deacon formed a part, which are labouring under similar trials for the same cause. No Church can expect their minister to be a benefit to them, unless they remunerate them for his services. "The labourer is worthy of his hire," and it will be ill with those who withhold it.

INFLUENCE OF THE CHURCH OF ROME.

During the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor; while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers, and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation; the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes, in Germany, from a Roman Catholic to a Protestant principality; in Switzerland, from a Roman Catholic to a Protestant canton; in Ireland, from a Roman Catholic to a Protestant county; finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent round them is in a ferment with Protestant activity and enterprise.—*Macaulay.*

WESLEY AND THE VOLUNTARY PRINCIPLE.

The Rev. J. Wesley would not receive State pay. King George the Third inquired of a Quaker, with whom his majesty was on intimate terms, "What sort of people are these Methodists?" To which question, in his own unceremonious style, the Friend replied, "I tell thee, George, thou hast not better subjects in thy dominions than the Methodists. They are a people reclaimed from all manner of vice, by John Wesley, and are now pious and loyal." Subsequently, it is said, his majesty sent for Mr. Wesley, and having ascertained that his doctrines, &c., were scriptural, offered him a curate's salary for each of the preachers in the Connexion. This, however, Mr. Wesley declined, for several reasons. He told his majesty, that were the preachers to receive their support independent of the people, they would probably become proud and indolent. Mr. W. added, he preferred the voluntary principle; that the widow's penny and the rich man's pound would constitute a fund sufficient for their support.

GOD DEMANDS THE HEART.

Archbishop Leighton, in his admirable Commentary on the First Epistle of Peter, when he comes to the second and third verses, about renouncing our lusts, revellings, banquetings, &c., and henceforth living to the will of God, and rejoicing in that, he says: "Half reformations in a Christian turn to his prejudice. It is only best to be reformed throughout, and to give up with all idols; not to live one half to himself and to the world, and as it were another half to God; *for that is but falsely so, and in reality cannot be.* The only way is, to make a heap of all—to have all sacrificed toge-

ther, and live to no lust, but altogether and only to God. Thus it must be: there is no monster in the new creation—no half new creature—either all, or not at all. God will have nothing, unless he have the heart; and none of that neither, unless he have all. Royalty can admit of no rivalry. And if he be thy Husband, thou must renounce all others. The title of a husband is as strict and tender as that of a king."

HONOUR THY FATHER AND MOTHER.

None love you so much as they; none are so much interested in fitting you to act well your part, and none so anxious that you should be kept from the evil of the world in which you are, and in which you are to live. If you leave their roof, and go out from their counsels and advice, who will you find to fill their places? Who will love you with a purer or more tender affection? Who will nurse you more constantly when sick? You hear honied words and fair speeches, as you pass along in the sunshine and by pleasant places; but who, among all the herd, will pity and befriend, and comfort and sympathize with you, when the sun has withdrawn its shining, and the days of darkness have come, as an affectionate mother or a kind father? Let no distance hinder you from giving them a large place in your affections. No mighty continents, though they lie between you, should hide from the mind's eye their forms and their familiar countenance. No rolling oceans should blot out the memory of their worth, or the remembrance of their kindness.

SPEED.

Lord Chancellor Eldon was well known to act on a motto which he noticed on the panel of a slow coach: "*Sat cito si sat bene.*" The maxim is based upon evangelical truth, which confirms the adage, "Most haste, worst speed." For "the Lord is not slack concerning his promise, as some men count slackness." The arrow of the Lord's deliverance is always swift, though its swiftness may not be seen in its steady flight. It flies further than the distant observer is aware; and it always hits the mark. The operation of Infinite Love and Wisdom is momentaneous and perpetual; but man is perpetually receding from it, and, ignorant of his distance, he thinks its coming slow. Nevertheless, "the elect, which cry day and night" unto the Lord, though he seem to "bear long with them," are avenged "speedily."

KEEP YOUR TEMPER.

Few men in public or private life escape the tongue of scandal. There is a propensity in human nature to cover its own defects by prating of the misdeeds of others. And it is not easy for the Christian even always to hold his peace when idle tongues are dealing with his fair name. If wise, however, he will do so, and let a lie die a natural death, instead of galvanizing it into life by the battery of passion. There is much good sense and sound philosophy in the following extract from the private note of a valued correspondent: "I like," he writes, "the story of the blacksmith who was requested to bring a suit for slander. He said he could go into his shop and hammer out a better character in six months than all the courts in Christendom could give him. I lately saw a piece which did me great and outrageous wrong. So I sat down and wrote six practical pieces for the press, and let the thing pass. I found this the best way of keeping my temper. I think it more likely to give me a fair name with good people than those everlasting defences."

WHICH IS BEST?

Which is best?—To build a lighthouse, that shall save many vessels from being wrecked; or a life-boat, that shall rescue a few wretches from the wrecks that occur for want of a lighthouse?

Which is best?—To pay for the policeman or the schoolmaster? for the prison or the school?

Which is best?—To prevent crime, or to punish it?

Which is best?—To train up the boy in the fear of God, or punish the man for breaking human laws?

Which is best?—To feed, educate, and save a heedless, neglected, hungry child; or to feed, educate, and harden the same child when he becomes an old rogue?

AFFLICTIONS.

Afflictions are designed to promote our happiness hereafter. "They yield the peaceable fruits of righteousness to those that are exercised thereby." They are like the physician's prescription—bitter indeed to the taste, but healthful to the system. "They work for us a far more exceeding and eternal weight of glory." They are not worthy, indeed, to be compared with it. Who are they that stand before the throne? "They that have come up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." We may not be able to see their influence in promoting our eternal interests; but, by-and-by, when the cloud shall break away, we shall see clearly their design and tendency. In these seasons of sorrow and bereavement we need a clear, firm, elastic, available faith in immortality, in the eternity of our affections, and in the deathless union of those whom death has parted.

FORGIVENESS OF SINS.

Luther had long groaned and writhed under the agonies of a reproving and condemning conscience, ere he learned that there is such a thing as the "forgiveness of sins;" and more than seven hundred millions of our world are still in the same darkness. Christians! as you celebrate the dying love of our Redeemer, rejoicing by faith in his perfect righteousness and pardoning love, remember the dark-hearted sons and daughters of idolatry and superstition, who have never heard that there is "forgiveness of sins" through our Lord Jesus Christ.

EVENTFUL HISTORY OF AN AMERICAN FEMALE.

L. C. had one sister, a beautiful girl, who was bought by an unprincipled scoundrel, who, at different times, beat her two thousand lashes, until it seemed probable she would die: this she suffered rather than depart from principles of virtue. She was then sold to New Orleans, and there placed on the auction-block. The bystanders said she was white: her "owner" said he would leave it to her, and if she said she was white, she should go free. She spoke the truth, although the penalty was slavery. Subsequently she married a man, who bought and freed her. He died soon, and left her quite a handsome property.—*Letter from W. E. Whiting.*

Biography.

MEMOIR OF THE LIFE OF THE REV. WILLIAM ATHERTON,

LATE OF IDLE, YORKSHIRE.

THE subject of this brief sketch was born at Wigan, in Lancashire, on the 8th day of February, 1816. His father carried on the business of an ironmonger, and was extensively engaged in this branch of trade, but had contracted early habits of dissipation, which grew with his growth and strengthened with his strength, until, at the early age of 36, he found a premature grave. He did little for the spiritual well-being of his two children, whilst he inflicted much temporal evil. Unaccustomed to Church attendance himself, where he was only known to be present, for many years, on the death of his father, he wished his children to attend. His mother, ever loved by him, was of a far different disposition. She was educated by a Calvinistic Presbyterian, and, actuated by a high and holy principle, was careful in the early instruction of her boy and girl. She early taught them to pray, and encouraged them to commit to memory portions of the Book of Life. Still religion, in its proper form, was not exhibited before them in their father's house. William has left it on record, that his eye never saw a family altar—that his ear never heard the voice of family supplication—a death-like silence about eternal things reigned in the family to which he belonged, unless we except the very feeble efforts that his mother put forth. In such a state, and amid such scenes, he lived until he reached his sixteenth year. Regarding this portion of his life, he adds, "it is an entire blank in reference to spiritual things. I have lost it for ever, and can never recal it."

The place of worship he then attended was the Church. He was baptized within her pale, and thought a fit subject for the rite of confirmation, which he also received at the hands of the proper ecclesiastical functionary; and he also became a Sabbath-school teacher in one of her parochial schools. But little did he then know in what need of teaching he stood—he was blind, and could not see afar off. His natural man received not the things of God, for they were foolishness unto him; neither could he know them, for they were spiritually discerned. At the age of thirteen he was sent by his parents to Whitefield Academy, a respectable boarding-school near Liverpool. Here his moral nature underwent considerable changes—he became more circumspect and steady in his behaviour, and ever felt grateful to his instructors there. This was the first of a pious life he had ever seen, yet he was unchanged in heart and uninfluenced in mind. His father's unexpected death occasioned changes in family circumstances, and he was brought home from school.

His mother, who never felt comfortable in the religious services of the Church of England, now withdrew her children from its teaching, and attached herself to a Dissenting place of worship. The minister, Mr. Marshall, (still alive, and an estimable man,) treated the family very kindly, and encouraged William in his reading, by lending him interesting books out of his own library. And here he makes particular mention of "Ellis's Polynesian Researches" as eliciting much delight and deep interest. Reading became attractive; religious adventure and experience had charms that enraptured his youthful mind—his seat in the house of God was seldom vacant—he loved ardently the atmosphere of prayer, and the place where the saints assembled to wrestle with God. He says of this period of his life, that his feelings at times approached to ecstacy. He heard the Word gladly, and received it with joy—was the subject of all these impressions whilst he still lived in sin; like Lydia, was morally devout; but, like Lydia, his heart was not opened. He had no thorough, though he had some slight, convictions of sin; and describes his own condition in the language of the Apostle: "I was alive without the law;" blind to its spirituality; and, as to his own state, under its curse.

In this condition he continued, looking for the dawning of a better day—anxious that the day-star should arise in his heart, and make him light in the Lord. At this juncture, a minister of the Church of Scotland came to settle in the town. His mother had now retired from business, and, having abundant accommodation, was solicited to take the minister as a boarder into her house. This was a matter of much importance to her son and all the family: religious privileges never afforded them before were now daily enjoyed. He records his recollections of the first family prayer, conducted by the minister. Access, too, was permitted him to a large library of choice works on Theological literature. Being then studiously disposed, he read much and thought much, and filled the mental storehouse with those glorious truths which so much benefited himself, and afterwards enabled him to be so useful to others. Divinity became his favourite study, and for several years was his mind confined to this subject, until he acquired a perfect knowledge of the Christian system—more, however, in a theoretic than practical sense. He had a form of knowledge without the power—the notion in the head, but the deep-wrought spiritual impression was not in the heart. His light came not all at once: gradually did the Sun of Righteousness beam in upon his soul, to show him that all things were not right between it and God. He deprecated self-deception, for he began to know the deceitfulness of his own heart: former convictions now gathered strength: he became more uneasy about his spiritual state, was much in prayer, rising up early and calling upon God. He earnestly sought for the destruction of the old man that was in him; but, alas! it was then in vain—the flesh was the master. The good that he would, that he did not; and the evil that he would not, that he did. He felt sold under sin—he formed innumerable resolutions, and ratified them, upon his knees, in prayer to God. But these too were broken, which made him ex-

tremely miserable. For a time he left off praying: he dared not pray, fearing lest his offered desires might be an abomination unto the Lord, and that God had given him over to a reprobate mind to do those things which were not convenient. Satan, and his own wicked heart, would at this time have led him into abandoned profligacy, had not the good Lord prevented. What conflicts he had with the powers of darkness! "Out of the depths he cried unto the Lord." Many a time did he read with tears, when he could neither pray, nor sing the lines of Dr. Watts:

"Stretch out thine arm, victorious King,
My reigning sins subdue;
Drive the Old Dragon from his seat,
With all his hellish crew."

He felt much influenced by a kind of legal bondage, though his views were clear and scriptural. In his case, as in many others in a similar position, the judgment was satisfied that the righteousness of Christ was all-sufficient; but the heart had not conceded this important point. This drove him back to the Word and prayer. There he found a partial relief, arising more from his own act, than appropriating the merits of Christ by faith.

Nor did the Lord leave him here. The work of grace went on progressively: as the path of the just, it shone more and more unto the perfect day. What he learned of Christ was chiefly from experience: this proved a valuable instructor. The Lord's mercy shone pre-eminently bright in leading him, with the heart, to believe upon him unto righteousness, and to close in with the offers of peace and pardon of sin which the Gospel presents.

He was indentured to a lawyer; but his mind turned to another pursuit; and all the time he could redeem from business was spent in his favourite study and among his theological books. His sabbaths were his busiest days. In the Scotch Church he originated and superintended a Sabbath-school: he attended meetings for prayer as he could make it convenient: he gained the minister's friendship, and looked to him as his tutor. Piety was now being kindled out of the different elements which enter into its composition; and the lawyer's clerk is not afraid to acknowledge Christ crucified. About this period Papists had with unwonted zeal attacked Protestantism at Wigan. In a series of debates, both there and in a neighbouring village, he exposed the system, refuted their statements, and gained no little credit to himself. He published a number of papers on the subject, but we are not quite sure whether the debates saw the light or not.

The deity of Christ was also assailed by some Unitarian lecturer before a large audience. Trinitarians were challenged to contradict his positions or gainsay his conclusions. This boaster defied the Christian host; and lo! there was none courageous enough to step forward to the encounter. A silence ensued, which was soon broken by our youthful soldier arising in the midst—a stripling in a boy's jacket—and examining his bag, he picked out a few white stones, and was enabled, with unmistakeable aim, to sling them at this opposer of his Saviour's godhead. Goliath was routed, and left the place under the shallow pretence that he would not contend with a boy.

He has left a well-written manuscript upon this subject, apparently got up with much care.

He contracted an early marriage. This, with the death of his much-loved mother, compelled him to seek for a situation sufficiently lucrative for the maintenance of his family. God directed him to Ashton-under-Lyne. Here he attended the ministry of the Rev. Mr. Sutcliffe, with whose services he was both pleased and profited. It was here that he became a communicant, and sat down at the Lord's table, for the first time, on the 3rd of December, 1837. He had much comfort, and felt it a time of refreshing. His social spirit was now happy in meeting with his fellow saints in their assemblies for prayer. He took a part in the devotional exercises, and, when requested, delivered an occasional address. This called forth his gifts for public speaking, and, with the sanction of his much-esteemed pastor, whose counsel and kindness he never forgot, and the Church, he supplied some vacant pulpits.

He preached, at Littlemoor, his first sermon, on the 11th of April, 1838, with fear and much trembling. His services were often solicited, and he became quite a favourite with the aged. His former preparations were now called into requisition; and his ardent desires were beginning to be fulfilled—to be instrumental in communicating the knowledge that brought comfort to himself, to others, was his highest ambition.

With natural endowments that might have brought him creditably through any profession, he devoted them to His service who had redeemed his soul. The Christian ministry is the high rank to which he aspired, if the Lord would but count him worthy. In this he was fearful lest his heart might deceive him: for years he had made it a subject of solemn prayer. The burden of his soul was, "Make me as one of thy hired servants." "Here am I, Lord, send me." He had the presentiment that God would, at some future period, call him to the ministry of his Son; and this inspired his heart with hopeful confidence. Temporal difficulties stood in the way, but the Lord led him by a way which he knew not.

Quite unexpectedly, the Independent Church at Middleton, in Lancashire, gave him an unanimous call to become their pastor. A similar expression was tendered to him by the Church at Hindley, three miles from his native place: and twelve months before these were presented, the Church at Glossop sent a deputation to advise with Mr. Sutcliffe respecting Mr. Atherton's becoming a candidate for their pastorate—which he declined. These he regarded as tokens for good, and concluded from them that he was not about to leave unsent. He decided, after long deliberation and amid many fears, to go to Middleton, and entered on his duties there on the 7th July, 1839. His labours continued here only for a year and a half. Differences arose upon the subject of Church government. His opinions are embodied in two or three papers; and the people, before he left, publicly acknowledged that they were in the wrong. From his written sermons of that date there is abundant proof of careful preparation—full of the glorious Gospel of the Blessed God, and of his desire to win souls to Christ.

The Independent Church at Bingley gave him an invitation to become their minister: he acceded to their wish so cordially expressed, and

entered on his new sphere of labour on the 3rd January, 1841. His attractive preaching soon brought around him a larger audience—sitting-room was imperatively called for, and by an internal change in the chapel, this was obtained. His labours were much blessed here—the membership increased as well as the congregation. God had evidently given him favour in the eyes of the people: his faithful, earnest, fervid Gospel preaching had a power and influence that was felt. But prosperity does not always advance like the gliding of a descending river. The political horizon was then much overcast, and politics were perhaps too often the themes of men whose lives were entered in a better cause. Mr. Atherton delivered a course of lectures on the aspect of the times, and more especially with respect to commercial freedom. Offence was taken where none was intended: indeed, many who heard the lectures, think that no real offence was given. He offered the manuscript to a neighbouring newspaper for publication; but, owing to the length of each, they were declined.

This circumstance led to the withdrawal of a few members from his ministry, and to the erection of a small chapel in a neighbouring village. But this did not injure Bingley: the shock was but momentary: others came in to fill up the places that had been vacated. In fact, the cry for increased accommodation was again raised; and in 1845 an enlarged and considerably capacious chapel was re-opened, which continued to be well attended, and where many heard the Word gladly from his lips until 1848, when the Church at Idle, bereaved of their pastor, sought and invited Mr. Atherton to come among them and watch for their souls.

His people at Bingley were greatly beloved by him, and they were much attached to his ministry and himself. He was in a great strait what to do—he spread the matter before the Lord—he advised with brethren in the ministry, whose judgment he respected: his increasing family, and call for more resources, with a wide field of usefulness, and a unanimous desire on the part of the Church—all signing the call but one member, and that through no dislike to Mr. A., but because he did not like to take a minister from his people—this led to his acceptance of the call from Idle.

Before leaving Bingley, his grateful and affectionate people presented him with some valuable pieces of silver plate, expressive of their strong attachment to him, and as a memento of that respect in which they held him—having increased their congregation, and added to the Church—serving them faithfully in the Gospel for the space of seven years and nine months.

He assumed the pastorate at Idle on 1st October, 1848. Here, as at Bingley, large audiences flocked to hear him. The chapel soon became too strait for the congregation, and the school too small for the children. His first effort, vigorously aided by his deacons and people, was to build a suitable school-room. This was effected in the spring of 1849.

After this, the old and venerable chapel was brought down, that on its site a more enlarged and commodious fabric might be reared. A "noble structure," as he called it, was speedily completed, and opened for public worship on Good Friday, 1850, amid the rejoicings of a happy pastor and a happy people.

His anxiety which was great, now began to subside. There is room provided, and his people think they stand in a wide place. How short-sighted is man! Why, minister and people have been co-operating in the construction of his monument—to hand down to future generations the achievements of an energetic, faithful pastor, and an active, zealous people, in the short period of one year and eight months.

But in another respect he had approved himself a workman that needed not to be ashamed. Among them his diligence, zeal, and love for souls, was clearly evinced. The Sabbath-school, the Bible-class, the prayer meeting—mixed and female—had all a place in his thoughts, and testify his desire to spend and be spent among them. His grand aim was to be instrumental in adding gems to Messiah's diadem; and the Lord honoured him, in his short stay at Idle, to see a number proportionally large admitted to the fellowship of the brethren.

He only occupied the pulpit of his new chapel for two entire Sabbaths, and part of a third. His last public appearance before his own people, when he was directed to that beautiful text, "Come, ye blessed of my Father, inherit the kingdom prepared for you," was of a most solemnizing kind—rather enervated through a slight indisposition — still he was permitted much liberty.

Little did he expect that this would so soon sound on his own ear, and its thrilling harmony be welcomed by a soul long since ready to depart and be with Christ, but for his dear family, and the friends which he held so dear.

His only sister, with her husband—a minister too—came on a visit, in the end of April, and enjoyed a most happy season. The two last days of their stay was saddened by Mr. A. complaining of what then assumed the symptoms of a cold. Through the week this passed away, and so did these dear friends—to meet no more on earth—never again to see that face that ever beamed with kindness—the index of that heart that was full of benevolence and love.

He preached on the next Sabbath from the text mentioned above; but this brought back his disease. Through medical treatment he soon found relief. He was under a long engagement to preach sabbath-school sermons at Pendlebury, in Lancashire, where a young brother laboured, whom he highly esteemed. His recruiting health led him to strive and keep this engagement. He requested his dear wife to go with him; and requested that, after preaching, they might visit their friends at Wigan. She tried to dissuade, but he never liked to break any promise he might make. They took the journey; and, arriving at Pendlebury, he preached, and for the last time publicly declared the Master's message to fallen man. Exhausted, he came to the town of his nativity—to die there. A nervous fever set in upon his active powers, and the strong man gave utterance to the language of delirium. He was removed to Norley Hall, a short distance from Wigan, for retirement. Here that active spirit could not be at rest. The new chapel—the people of his solemn charge—the school—all have a share in his disconnected deliverances. The rather corpulent frame was soon emaciated—the fever assumed a more mortal, a typhean form—and he lay down to waste away on his bed. His tongue could not keep silent—he addressed his

friends in solemn words—he pleaded with his dear sister to give her heart to God, and to make sure work of salvation. His lucid moments were frequent—then calm resignation possessed his soul. He saw visions of a scriptural import—such as "the pale horse"—but he feared him not—to him he was no king of terrors. The day before his last was one of his clearest—he prayed, and prayed as if in the desk before his God and his people—and then preached faithfully and earnestly. When asked to desist, he said, "I am happiest when I am preaching." He was hopeful too, regarding his ultimate recovery; yet the hope of life withheld him not from the joys of his Lord. His mind at times was completely absorbed in the contemplation of the atonement—the blood and righteousness of Christ; and so clear were his thoughts on this day, that with peculiar appropriation he repeated the verse,

"Jesus, thy blood and righteousness
My glory are, my beauteous dress."

At another time he recited with much feeling,

"Dear dying Lamb, thy precious blood," &c.

And again, the following, which was a great favourite with him at all times:

"The dying thief rejoiced to see
That fountain in his day;
And may not I, as well as he,
Wash all my sins away?"

The last words that he uttered on earth were the most significant and important: "Nothing will do but the blood and righteousness of Christ." After this, the tongue of the charmer ceased—to lie silent in the grave. Death commenced his mighty struggle; but we doubt not that the soul of our dear departed brother, in the strongest assurance of faith in Christ, could say, "O death, where is thy sting?"—"What thou doest, do quickly." Nearing the Father's home, where he longed to be even in the days of his health, his hopes seem to have been most confident; and in no statement, when his mind poured forth its disjointed thoughts and strange fancies, did he ever speak one word that would, even by implication, bring discredit upon that profession which his Master enabled him to make. His end was peace: and this mortal put on immortality on the 16th of July, 1850, in the thirty-fourth year of his age. "Death was swallowed up in victory." But, thanks be unto God which gave him the victory through our Lord Jesus Christ.

On his dying bed he put forth no anxious wish about the temporal circumstances of his beloved wife and five dear children—not because he cared not about this important matter—he was most anxious "to provide for them of his own house"—but he felt he could trust them in the Lord's hand—that He would provide for them. He was always afraid of covetousness; a sin which he failed not to warn his people against—from which he prayed his Heavenly Father to guard him. He believed firmly in an all-wise Providence, but at the same time felt that the Christian must do his duty; and this led to his removal from Bingley to Idle.

His remains were deposited in the burial-ground attached to St. Paul's Independent Chapel at Wigan. The funeral procession was highly respectable. Many, from distance, were prevented from being there. Relations and friends from Idle, though they hastened to be forward in time to pay a last token of mournful respect, were too late.

The services at the interment were deeply solemnizing. The Rev. Messrs. Harvey, Minister of the Presbyterian Church, Marshall, Roaf, and Moore, Independents, cordially joining on the mournful occasion. And these brethren afterwards improved his lamented death among their respective flocks. All that friendship and medical aid could do for him, when alive, was not wanting; and the mourners who attended him to his long home abundantly testified their sorrowful regards for a brother esteemed and beloved.

It is but justice to the congregations of Bingley and Idle, to state that they have not forgotten the widow and the fatherless, but generously entered into a subscription to raise a testimonial for them, as the best way of indicating their sympathy. May they receive "a disciple's reward."

He was called to the ministry, by God's grace, from a worldly profession. We are bound to magnify that grace in him. It was grace that made him what he was; enabled him to achieve what he did; and now has brought him to his Father's house. Never wickedly disposed in his natural state, beyond other natural men, yet those sins of youth, and that deliverance which God wrought for him, were always subjects for humiliation and thankfulness. He often lamented the want of a proper training for the ministry in some college or university: not that he felt unfit, or that God blessed such training more than that which he had received; but he thought he might have been still more useful, and enabled to occupy a higher position among his brethren. But he had what colleges cannot impart—a clear call from God, and seals to his ministry; and, by a diligent study of the Word and the old divines, and his Presbyterian tutor, he was not a whit behind, but vastly superior to, many who have attended a lengthened curriculum at some chartered institution. Nay, few of his years had arrived at such richness in theological attainments.

He was studious before entering into the ministry, and he never served with unbeaten oil. The products of his pen amply testify to his diligent preparation; not offering unto God and his people that which cost him nothing. His papers are full of interesting documents—many in a state of readiness to be sent to the CHRISTIAN WITNESS, or the PENNY, or the *Baptist Magazine;* to all of which he occasionally contributed short pieces. Many fugitive pieces of his are printed in *Zion's Trumpet*, the *Sabbath-School Magazine*, and the above-mentioned periodicals. Besides these, a sermon and some addresses have been published separately.

As a man, he was affectionate to friends—had love for relations in an uncommon degree—was kind to all, upright and honest, honourable and generous, candid and truthful, in his intercourse with the world.

As a Christian, of deep and ardent piety; looking for the Master's will, and then praying for help to do it. He loved his study. *There* he held communion with his God—*there* God met him. Prayer was no formal thing with him—no perfunctory duty. To this is traceable his fervour and zeal. Many a day did he set apart for humiliation and prayer. Many me-

moranda of these are to be found among his remains. Of these, the last paper traced by his hand on his own writing-table, is one. He informed the compiler of this sketch, in his last letter to him, of this fact; and when he went to examine the state of his manuscripts, found that paper as his hands had left it. It is given, not because there is anything extraordinary in it, but much that is useful; and that in it we see what he thought of himself, and how anxious he was to have everything rectified. It is dated May, 1850. He resolves,

1. To arrange time better, and rise earlier.

2. To live more abstemiously.

3. To read, devotionally, a chapter the first thing.

4. To be less formal, and more spiritual, in family worship.

5. To set apart every first Tuesday of every month as a day of humiliation, examination, and prayer.

6. To be more studious and careful in pulpit preparation; to fix upon texts as early in the week as possible.

7. To take regular exercise.

8. To visit as much as practicable in the afternoon; reserving the morning and evening for study.

9. NOT TO SET AN EXAMPLE OF SMOKING, either in *public* or in *private*.

"Lord, and can a feeble worm
Fulfil a task so hard?
Thy grace must all the work perform,
And give the free reward."

The good Lord help me steadfastly to keep the above resolutions till life shall end. They are upon paper. O Lord, inscribe them upon my future life, for Christ's sake. Amen.

W. A.

He was emphatically a man of prayer, and he loved the society of the prayerful. Had his valued life been prolonged, his beloved people would have profited much by his close walk with God.

As a preacher, he was animated, fervent. His appeals to the understanding and the heart were forcible, and in faithfulness he was not remiss. In the pulpit he honoured God, and felt the fruitlessness of the attempt to try to please men. Much liked by his own people, and much prized by others, the frequency of his being invited to preach in other places on public occasions, allows him to be ranked as popular. Yet he courted not, but rather feared applause, humbly desirous to lead sinners to that Saviour in whom he received peace in believing. So careful was he in pulpit studies, that some of his manuscripts bear the marks of frequent revisal. It were right that some of these able discourses should be transmitted to posterity. They are calculated to do good — have done good.

The reader, as well as the writer of these lines, may soon be called before the judgment-seat of God. "Nothing will do then but the blood and righteousness of Christ." By this we stand or fall—through this we go to Jesus and our beloved brother; or, for rejecting this, we shall be everlastingly condemned.

SAMUEL CATHCART.

Harbottle, Northumberland.

MRS. PETHERICK.

OUR much-esteemed departed friend, Mrs. Petherick, the subject of the brief history now to be narrated, spent some of her earliest days under the roof of her godly and venerable grandather, who lived at a large barton, near the ancient Ford Meeting, most rurally situated in the south of Devon. Here, under the care of this good man, she was taught to lisp the praises of the great Redeemer—to learn the valuable and beautiful compositions of Dr. Watts, which she greatly loved to the last moment of her life.

At Ford Meeting-house she was afterwards permitted to hear the lively proclamations of the Gospel, from the mouth of that devoted Nonconformist minister, the Rev. Mr. Evans, whose energetic mode of preaching she often delighted to describe. Here, under the roof of her grandfather, strong impressions were made in favour of Divine Truth. This excellent man, being desirous of doing good, used to collect the neighbours under his roof, for the purpose of praise and prayer, and expounding the Sacred Scriptures, at a period when Gospel light and preaching were rare things.

Subsequently to Mrs. Petherick's first marriage, she was providentially brought under the ministry of the Rev. Thomas Windeatt, of Totness, an evangelist of great power and usefulness. Under the ministry of this good man, she was deeply convinced of sin, and led to seek salvation in the crucified One. Mrs. Petherick became a member of the church under the pastoral care of Mr. Windeatt, and was much esteemed by her fellow church-members.

The period had now arrived when she entered into a marriage union with the Rev. J. Petherick, when she might be said to have adopted his children as her own. In Totness she entered with much activity and usefulness upon the duties associated with the station she now filled as the wife of a Dissenting pastor, and discharged them to the satisfaction of many.

Subsequently, our dear departed friend was providentially conducted to Exeter, where, under all the circumstances in which she was placed, she aimed to do good, especially in connection with the public labours of her husband.

The last illness of our departed friend was of short duration—but a few days. Prior to this illness her frame of mind appears to have been of the most calm and serious character. She frequently alluded to that sacred song, where the chorus seems to be, "The mercy of the Lord endureth for ever;" and on one occasion she said, "What a solemn and interesting Scripture is that, 'All the days of my appointed time will I wait till my change come.'" During the time of her sufferings, which were not of the most painful description, she often endeavoured to sing the songs of Zion. Her mind was kept calm, and sometimes even cheerful. When it was said to her, "The grace of Christ is sufficient," she replied, "It runneth over." She appeared very grateful for every kind attention —spoke of departed friends; and whilst her husband was speaking to her of a Saviour's love, she lifted up her eyes as if engaged in earnest prayer; and thus, as we trust, fell sweetly asleep in Jesus on Saturday, 21st September, about six o'clock.

Our departed sister was much attached to the leading peculiarities of the Gospel of Christ

which she regarded as the life and glory of the Church, and the everlasting song of Heaven. She loved Christ's ministers for their works' sake, and all who have Christ's likeness. She was punctual and early in her attendance on the means of grace, often remarking, that "Mary was early at the sepulchre." She was most forbearing and kind to her domestics, most of whom lived with her many years, and were greatly attached to her. Her deportment to her husband was faithful and kind, and to the children of her adoption, as we may say, she was a feeling-hearted parent. In her the poor have, indeed, lost a kind, considerate, and tender-hearted friend. She was always disposed to listen to the tale of woe, and to relieve, according to her means of doing good. Her loss will be greatly felt by not a few; but we trust her personal and everlasting gain is not to be adequately told, because for the believer "to live is Christ, and to die is gain."

Our departed friend endeared herself, by her kind, agreeable, and Christian deportment, to a large circle of friends of various denominations, many of whom will feel that "the memory of the just is blessed."

We ought not, we dare not now, sorrow as those without hope, knowing assuredly that "those who sleep in Jesus will God bring with him," to witness with sacred delight, and fully to realize all the inconceivable glories of the resurrection morning. Let us, then, all earnestly pray that we may not be slothful, but followers of those who, through faith and patience, are now inheriting, in all their fulness and glory in heaven, those precious promises which have been solemnly sealed, and completely ratified in Jesus' precious blood. X.

The Union Meetings.

INTRODUCTORY OBSERVATIONS.

It will be seen that the business opened with a refreshing devotional exercise, and a masterly address from the Rev. John Stoughton, which prepared the hearts of the Assembly for the business of the coming day. Mr. Binney, as ex-chairman in 1848, occupied the place of Dr. Morison, to whose absence he referred with great tenderness and admirable tact, when, in his opening paragraphs, he assigned his reasons for complying with the request of the Committee. The Chairman entered deeply into the divers momentous questions now agitating both the Church and the nation, showing an intimate acquaintance with the workings both of principles and of parties. The discourse was alike lucid and philosophical—a strong and well-wrought texture of striking fact and profound observation. Nothing could have been more opportune; and its appropriateness seemed to be fully appreciated by the Assembly. The noble exposition of principles there given was worthy of the man who, upwards of twenty years ago, wrote the "Duty of Dissent." Such a discourse was highly suitable to the many excellent individuals whose life is but one long act of suffering for great principles—for those principles which he so luminously and vigorously set forth. The humblest man then present felt that his position was one of honour and privilege, and we vouch for it, that the dignitaries of the land, had they been present to listen to the orator, would have found themselves in a position to excite regrets, if not shame, rather than pride and boasting. Such discourses are always timely and graceful in the midst of such gatherings; blending as it did the ecclesiastical with the doctrinal and ritual, it became an embodied defence of the great principles of Nonconformity, alike distinguished by truth, beauty, and eloquence.

NONCONFORMITY IN SOUTHAMPTON.

The Southampton meeting, if from the nature of the case it was less numerous than those of Manchester, and some other great centres of society, was absolutely large, and in its essential character and moral aspect, inferior to none of its predecessors. In all respects it much exceeded our expectation, and, we presume, that of all reflecting visitors. We hardly looked for such an exhibition of strength in a town which has yet but virtually a single congregation; since, although there are now two, the one is but an offshoot from the other, and is still young, and of course not yet strong; but assuredly the congregations, both by day and at night, presented a very imposing aspect. The attendance, even in the galleries, at all the Morning Sessions was very large, and when the Essay on Watts was read on Wednesday, almost full; and not only large, but respectable, orderly, and most attentive. It was really a proud,—we use the term for want of a better, and in a modified sense,—it was a proud week for Southampton, and one which will serve as an epoch in the history of Nonconformity in that great and important town: the history of which, we presume, is one of the most interesting in the nation. It

may be doubted whether there be any Church in these realms of which a history could be given, that would admit of advantageous comparison with the striking and instructive statement set forth by the Rev. Thomas Adkins, at the Morning Session of Wednesday. All the pastors seem to have died in the harness, and at a good old age. The average of life of five successive bishops, far exceeded the average life of man; and it was the happiness of all to have reason for entertaining the belief, that the honoured occupant of the pulpit at present, and for well-nigh the last forty years, bids fair, according to all human appearance, to run a race which will equal the most patriarchal of his predecessors. Even after his long course of splendid and effective service, Mr. Adkins is still in the full vigour of manhood; his intellectual and physical force is, apparently, in no respect abated.

WATTS AND HIS FAMILY.

The circumstance of Southampton being the birth-place of Dr. Watts added exceedingly to the interest of the occasion; and it was successfully turned to the best account: the production of the study-gown,—a very decent and rather sumptuous garment,—excited deep emotion: the exhibition bore somewhat the air and aspect of a resurrection of a prophet from the tomb. To this was added one of the earlier portraits, perhaps the first, that was ever drawn of the Sweet Singer of our Nonconformist Israel. This, whatever it may be as a likeness, is, as a piece of art, a very beautiful object, which was placed behind the Chairman, and in front of the pulpit. There, too, in addition, was the portrait of Watts, the father, once a reputable inhabitant of Southampton, the gift of the poet to certain relatives, whose names are recorded. Then came the Family Bible, with its wooden boards and steel clasps, and its interesting records of divers events, both private and public, on the fly-leaves and other parts of the venerable volume. Among these was the birth of Isaac himself, and the proclamation, in Southampton, of the ascent of King Charles the Second to the throne of these realms. There, too, were the Hymns, in their original costume, and the first edition of his Latin Poems, as well as a pocket Bible,—a very gem of typographical beauty. Such were the materials with which Mr. Adkins was supplied, and with the exhibition of which he crowned his admirable and striking oration. With such a theme, and such accompaniments, we need not say that Mr. Adkins, by his effective address, made a most valuable contribution to the business, the interest, and the pleasure of the week. The close was amusing and exciting in the extreme, when, with one of those dignified and benignant smiles, befitting royalty, which characterise the speaker, he made a faint essay to place the robe of Watts on the shoulders of Conder, the effect of the Address might be said to have reached its climax. There was but one insignificant drawback on this occasion, which might easily have been obviated in the system of arrangements, had Mr. Adkins' intentions been known. The excellent pastor performed the great service just referred to, under cover of moving a resolution upon the Essay of Mr. Conder; but the tendency of the oration was, for a moment, to throw Mr. Conder and his Essay into the shade,—a circumstance to which the Chairman, from a sense of duty, called the attention of the speaker, who slightly but perceptibly resented the correction. This little escapade caused a momentary jar to the harmony of the proceedings; but the speaker kept to his point, although obviously not in order, but at last, with admirable tact, he set all right in a manner the most delightful, which entirely effaced the momentary pain which the slight collision had occasioned. The truth is, Mr. Adkins should have had a separate and special place assigned to him; when his historical narrative would have been meetly followed by a resolution of congratulations to himself and his flock, upon their honourable pedigree and their prosperous position. Then the motion on the paper of Mr. Conder would not have been encumbered by anything extraneous, and would have left the speaker free to keep to his topic.

POWER OF UNION.

No subject was more successfully brought forward than that of British Missions, by the Rev. John Corbin, of Derby, who delivered a speech of great practical excellence. By an appeal to Statistics, he very strongly brought forth the happy effects of the Autumnal Meetings of the Union on the Churches of the different localities in which it has been held. In this way the claims of British Missions are brought more fully and impressively before the minds of many, both ministers and laymen, and hence the interest which is excited in their favour. The pleasing facts set forth by Mr. Corbin,

are glimpses of a moral landscape which will yet one day dazzle and delight the eyes of Nonconformists throughout every county of the land. To help on that happy era is the chief part of the great business of the Congregational Union,—a business which will never be complete till every Church in the realm be leagued with its sisters in efforts to save a lost world,—efforts in no respect possible, affecting the liberties of the individual fellowships and efforts by which the weak are made strong, and the whole may achieve that which must otherwise remain for ever undone. Arithmetic cannot number the times that it has been affirmed, that "union is strength,"—but little real union there is, after all, among men; and how few and feeble are the efforts to promote it! But, before the Union of Churches can be generally brought about, there is a mighty work to be accomplished in uniting the individuals of whom separate Churches are composed. The force of union among individuals is still to be seen and experienced in its full power. A Church, or any given number of members, united as one man, and ruled by the Spirit of God through the truth, would be one of the most beautiful and impressive spectacles the world ever beheld. The moral force of a fellowship of, say 250 individuals, it is hardly possible to calculate. Their prayers would shake a whole locality like a moral earthquake, by calling down the power of God! Such a body, conspiring to prove the fulness of the grace that is in Christ, and wisely, with one heart, and simultaneously, using the appointed means, would prove the regenerator of multitudes on every hand. But, while thus mighty in prayer, they would be not less mighty in action—in works of faith and labours of love; all acting, and acting altogether, they would resemble an embodied multitude of military men, as compared with the loose, unorganised, and unofficered masses around them. But, if such would be the effect of a united Church, what would be the effect of the union of a multitude of Churches? The sight would astonish the world! Giving visibility to the glorious language of inspiration, such a union would be "Fair as the moon, clear as the sun, and terrible as an army with banners!" An "army with banners!"—the phrase is exceedingly impressive, and full of instruction to the Christian moralist.

No marvel that the Great Head of the Church places such stress on the unity of his people in connection with the conversion of the world: when once, in the terms of the prophet, the Lord shall have "turned the people to a pure language, that they may all call upon the name of the Lord," and when, in consequence, they shall "serve him with one consent," it will be the sign, that the renovation of our world is completed, and that the kingdom of God amongst men is already established! Thousands, millions, hundreds of millions, the whole human race, "serving the Lord with one consent!" Glorious day! Then will his kingdom come, and his will be done on earth as it is in heaven! The working out of this unity, in each Church, is the fruit of sanctified knowledge, and must be effected through the means of grace, under a great and constant baptism of the Spirit, and is a blessing for which all should long, and live, labour, and pray.

But it is of a union of Churches in which individuals are thus united that we speak. It will be difficult, if not impossible, to unite Churches of another description,—Churches composed of individuals but slightly knit together by the bonds of Christian charity,—and all but useless, if it were possible. The great thing to be attended to at present is, the union of each individual Church, and then the further union of all such Churches: to accomplish this is the primary object of the Congregational Union. Already it has done not a little in this direction; the Union itself is the result of the pre-existence of the spirit of union in the Churches, both in town and country, that now compose it. But this work is only in its earlier stages; although much has been done, incalculably more remains to be realized. There is an inconceivable amount of work to be wrought, which is beyond the power of individual Churches to accomplish, and which associated bodies alone can effect. Nothing is wanted but this union to enable the Independents of England to make an impression on the world which has never yet been made by any community of Christians. Unity among the Churches alone is necessary to demonstrate the thoroughly scriptural and spiritual character of Congregationalism. One prime element of evidence still remains to be supplied. It can be shown, that while in some important respects Independency is superior to all others; it is in no respect inferior to any of the

artificial and less scriptural systems. Methodism has power, and has achieved great things through unity; Presbyterianism has power, and has achieved great things through unity; the Free Church of Scotland—which may be deemed Presbyterianism perfected—has achieved still greater, even marvellous things, through union—things without which, in a very high degree, it had been utterly impossible to accomplish. It is easy to conceive of the Methodists, the United Presbyterian, and the Free Churches of Scotland, existing as so many distinct, unconnected, isolated communities, and of each, in its way, capable of exercising a powerful local influence; but for general purposes, in connection with their own extension, and the support of Missions, both Home and Foreign, they could have done but little compared with what they have actually effected. Is, then, the capacity for union peculiar to such bodies and inapplicable to Independency? We wholly deny it. Their union arises out of their polity; hence it is less moral than political. But Independency is capable of a moral union as close, yea, closer, than that which characterises these communities; the unity effected among them by their polity, may be effected amongst Independents on principle. It ought to be so, and we doubt not that one day it will be so; already to some extent it is so. That which developes the power of an individual Church, has but to be applied to develope the power of associated Churches. None of these systems makes such provision for developing the inherent powers of human nature in a state of regeneracy as Independency. It is the highest possible form of government under which a creature can be placed. It is the empire of pure truth—a system so good, that it is adapted only to the good; but in their hands, and adequately worked, it would speedily outstrip every artificial creation of man. It is moral government perfected. But its very excellences are attended with peril to the interests of its progress. The complaint against it is, that it does not make adequate provision for self-extension. This complaint, if laid against its people, is but too true; as made against itself, it is wholly unjust. So far as the history of the past is concerned, there is but too much ground for the charge; these grounds, however, are daily vanishing; wisdom is at length being justified of her children. If the question is put, What is required? We reply, let the Congregational Churches be formed into one community, after the manner of the American Republic, in which every State is quite independent as to its internal Government, with which it is in no respect permitted for the other States to interfere; but in all matters, both home and foreign, which are common to them all, they form but one State, each contributing its share of counsel, of support, and of responsibility. Here is a model for the Independents of England! The Independent Churches, without exception, should constitute One Great Church for Home, Irish, Colonial, and Foreign Missions; every Church every year contributing its proportion to their maintenance. Let this be done, and the issue will prove equally astonishing and beneficial. Let these things be realized, and more will follow; on such a state of things it will not be difficult to engraft methods by which all our Colleges, together with our Normal Schools, may be placed on a proper foundation, with plans for improving the support of our ministers, clearing off our chapel debts, and filling the land, where it is necessary, with new and suitable edifices.

EDUCATIONAL BOARD.

The statement of Mr. Morley, relative to the Congregational Board of Education,—that that would be the last occasion of the appearance of its officers on the platform of the Congregational Union, — excited surprise, not without regrets. The fact was new to the mass of the assembly, who were wholly unprepared for such a communication. There is no man in the Body to whom the great cause of Education is so much indebted as to Mr. Morley; and there is no portion of men in it better entitled to entire confidence than those who compose that Board. Whatever they may do, the Union may be well assured is, according to their judgment, the best thing that can be done, and they will go about it in the best manner. But these facts in no degree abated the pain which the intimation excited in the minds of many hearers; nor is this wonderful. After much discussion, some five or six years ago, shared by men of great wisdom, it was decided, we believe, somewhat unanimously, that denominational action was not only expedient, but incomparably the best. For this conclusion reasons were given, which, to many, and among them ourselves, seemed quite

satisfactory, if not irrefragable. Have those reasons, then, at length lost their force? Is the nature of things, or at least the circumstances, so entirely changed, as to call for a change of policy? Have the reasons which then swayed the councils of the Union ceased to be true and good? Is it now become desirable, if not imperative, to throw down the denominational fabric of education and to build another in its stead, on the general principle? If so, is it not desirable, at least, that the causes should be made known, and the mind of the Union enlightened concerning them? Are these causes of a moral or of a pecuniary character? If moral, would it not be desirable to have them clearly set forth? If moral, of what nature, and what will be the advantage of their adoption at the cost of renouncing denominationalism? Will it turn on the character of the applicants for training, or on the training itself, or on the settlement of teachers, or on the formation, popularity, and efficiency of schools? If on one or either, or all of these grounds, let the fact be clearly stated, and the proof adduced; and, if good cause can be shown for renouncing denominationalism, by all means let the change be made, and let all the friends of education still cleave to the Institution in its new character. In this, as in everything, let truth prevail, and not only so, but a righteous expediency which does not compromise the interests of truth.

On the other hand, should the cause bear a pecuniary aspect,—should it be, that the Board of Education has not been properly supported; and should the result be, on this ground, that it must either languish and limp on in contemptible feebleness, or, by enlarging its platform augment its strength, the subject will require to be very seriously viewed, and very promptly dealt with. That the Board may sustain the character of denominationalism, it is not enough that it should render substantial benefit, as it has already done, to the Denomination; by that Denomination it must be properly supported. Denominational action is the action of denominational strength; we do not, at present, choose to affirm anything; we prefer treating the subject hypothetically, that we may approach the general mind of the community in a way such as in no respect to bias, but to prepare for consideration and discussion. It requires no great penetration to see, that any public body, which is to work out the interests of a religious community, has claims upon that community to the extent of its necessities; and the sustentation of those claims by the public is the only ground, and the sole condition, of the obligation on the body to perform the duties required to secure those interests. If, then, the Board of Education, with the constituency on which it is based, meet only with neglect—we say not that such is the fact—it cannot be blamed, if it shall see fit to change its character and its flag, and to sever itself from a connection which has brought it only disappointment and difficulty; which, while it necessarily limited the sphere of its application, withheld the support which alone compensate for such limitation. For one thing we can vouch, that the bulk of the entire constituency of the Education Board have themselves contributed to the object far beyond what is usual in such or kindred cases, and that a more active or devoted Committee never managed the affairs of any organisation. To this point, from personal knowledge, we can positively speak, and, if there has been failure, the blame lies not with them, but with the Churches at large. We submit, then, that these are points to be inquired into before the separation actually shall take place, and that the Denomination should receive fair warning of an event which we see strong reasons for deprecating.

Many wise men were in the habit of viewing the establishment of the Congregational Board, as one of the most important events in the history of Independency during the present century, as a great step, indicating at once a mighty advance in strength, wisdom, and liberality. But when to this was added the purchase of the buildings of Homerton College for a normal establishment, the satisfaction was exceedingly increased, and the hopes of enlightened men everywhere received an unprecedented elevation. This was, moreover, deemed a most happy sequel to the consolidation of the three Colleges. It was not without mortification that many saw the comparatively new and excellent buildings of Highbury College passing away into the hands of the Established Church as a Normal School Institution, but it was a consolation to such, that, at least, the venerated edifices of Homerton were to remain in that body. The erection of New College on the one hand, and the conversion of Homerton into an Educational Institute

on the other, put a new aspect on the whole question of Independency in the Metropolis, and, indeed, presented a new and material feature of it in these lands. But if the Educational Board is to be forthwith divested of its denominational character, and if the spacious and noble premises of Homerton, with its intellectual apparatus, are to pass away into the hands of a general and miscellaneous Body, it will prove to not a few of the best friends of Independency, and the worthiest men of which the Body can boast, a deep disappointment and a bitter mortification! It will be a sad close to a short day, which opened with a bright and joyous morn!

We submit again, therefore, that if this must be, it should be done in such a manner as to render it impossible to be viewed as a capricious or arbitrary act of the existing constituency of the Board. We do not see that the change can be warranted on any other grounds than those of a pecuniary character. On these, and none other, we can conceive of its being, not only just, but necessary, imperative, and unavoidable. If on these grounds it must be, then say we, Woe the day! The blame, however, then, will lie exclusively with the Independent Body; and the men of wisdom must be resigned to their fate, even should that fate in the end be the extension of the same principle to the Home Missionary, the Irish, and the Colonial Missionary Societies, ending with New College itself! Why should it not be? Why may it not be? Are not the cases similar? Is not the principle one? At present, however, we shall not argue the question. We offer these brief hints to our readers, with a view to stimulate their reflection. It will be seen, that a motion was unanimously carried, that it be an instruction to the Committee of the Union, to confer with the Committee of Education, and, if possible, to endeavour to prevent any junction with the Voluntary School Association till after the next May meeting.

CHAPEL BUILDING.

In Mr. Fletcher's statement there is an important reference to the subject of chapel-building in Manchester, and this is the only matter of a corrective character to which we deem it necessary to refer. It there turned out that none of the money advanced upon the chapels was "paid back,"—an intimation received with great applause—applause, however, which we deem not well considered, since it does not appear to us that this is the best method of advancing that great cause. It was not thus that Mr. Wilson acted; it is not thus that the Metropolitan Chapel-building Association acts; and we think both them and Mr. Wilson decidedly right, for reasons which will occur to every reflecting man, since, on the principle of returning, when able, a portion of the money, the work of chapel erection may go on indefinitely. This, moreover, does not pauperise the people, but prompt their own benevolence, helping them to help themselves. But on this point we must not enlarge.

STATE OF RELIGION.

The subject of the State of Religion in the Body was managed more in accordance with our views than on any former occasion. Instead of leaving the thing to chance, and the perils of crude and irrelevant effusions, choice was wisely made of a competent man from an important locality, to lead by an opening statement,—a thing we have repeatedly urged in connection with such occasions, since, for the want of it, they have been almost always abortive. The result, in the present case, of the adoption of this principle has been singularly happy. Mr. Fletcher, of Manchester, may be said to represent the Empire County of England, and no man could have represented it more worthily. His long occupancy of one of the chief stations in Manchester, his sustaining office as a Secretary of the County Union, and his otherwise very extensive intercourse with the Churches, served thoroughly to equip him for the occasion. His address bore the strong impress of intelligence, fidelity, piety, and love; it was every way, in our judgment, just what the occasion demanded, and, as it seemed to us, thoroughly commended itself to the heart and judgment of the Assembly. It was an excellent model of what such addresses ought to be; nor can anything, we conceive, be more wise in future, than that one or two secretaries of County Unions or Associations should take the lead after the manner of Mr. Fletcher, with solid statistical statements, leaving the interstices to be filled up by brethren at pleasure, on the spur of the moment, or with such preparation as individuals may think proper to make. We submit, however, that this species of employment, if properly conducted, is so refreshing, and every way so important, that it were always desirable to devote to it exclusively a whole morning session.

Mr. Fletcher's address, which we have given at considerable length, will be read with pleasure as well as profit. It contains much in which both individuals and Churches are deeply concerned.

THE MAGAZINES.

The subject of the Magazines, it will be observed, occupied a considerable portion of the time of the Assembly on Tuesday forenoon. The discussion which ensued upon the presentation of the Report of the Committee, was one of a somewhat multifarious description. The most notable feature of the discussion was the speech of the Rev. Joseph Fletcher, of Christchurch, which equally manifested good feeling, good sense, and good faith—a sincere desire to follow things which make for union, and for the safety and influence of the publications. Mr. Fletcher, eschewing all disquisition on the Report of the Committee, other than expressing a general dissatisfaction with the same, launched into a large and luminous view of the general question, contending, that if the severance were to take place, it should be complete—out-and-out; but, submitting that there was a previous question which it behoved the Assembly well to consider: whether it were not better, and whether it were not possible to stop short of that, and to proceed as heretofore. Mr. Fletcher distinctly stated, that having, since the May meeting, very thoughtfully reviewed the entire question, he had come to the conclusion that the surrender of the Magazines would be to them highly injurious, since it must of necessity, to some extent impair the moral power which had hitherto attended them. He considered it was in the power of the Editor to meet the case, and on this point appealed to him with a heart and a force wholly irresistible. For a due appreciation of the spirit and magnanimity of the speaker, we must refer to his speech. It was clear to demonstration, that Mr. Fletcher carried the mass of the meeting with him, and was the true interpreter of the feelings of many an auditor, who, to save the time, abstained from the personal expression of opinion. For the views of the Editor we must refer to his speech in reply. The turn which this matter took was not a little remarkable, while it greatly redounded to the praise, the good sense, and the spirit of the meeting. For the Editor's part, we can truly say the thing was by him alike unexpected and undesired. His mind had been fairly made up to the change, by which he considered he would be enfranchised with perfect Editorial freedom, and invested with all the privileges of his order. He was not unaware of the advantage connected with the former position of the Magazines, as compared with that of all separate and simply commercial Journals; but he was prepared to forego the advantage, for the sake of the tranquillity which he looked for from the change. It is impossible to say how far the circulation would have been affected by it. So far as we can judge from intelligent correspondents, it would have made no difference, while some even affirm that it would have been for their advantage, since the Magazines would then have ceased to be denominational, and have been all the more welcome in the divers sections of the Nonconformist Body. Be this as it may, we hesitate not to say that their moral influence would have been in some measure impaired. It ought not to have been so; but in a world which is so much under the influence of names and circumstances, it probably would. So far as we have had the means of knowing, no contemporary publications have exerted so extensive an influence on public opinion, and we hesitate not to ascribe a very large portion of this effect to the fact that they were the property of the chief Nonconformist community, largely enjoying its confidence, and to some extent expressing its views. We were, moreover, far from insensible of the honour of the position which, for seven long years, we have occupied. We prize it; we were grateful for it; we held it as a trust; and we did our best to use it as a power for the good of the community and the advancement of the common salvation. But, on the supposition of the impossibility of combining Editorial independence with Union harmony, we thought it better that the tie should be cut and the severance effected.

But let us not exaggerate the matter; there has, after all, been but little clamour, even in the Union; and of complaints privately presented, we have had few—next to none; and even those which have occurred at the Union, might have been avoided, by a little self-denial on our own part, although involving the sacrifice of what we considered important to the interests of truth. The opposition was excited, we must say, in a measure, unnecessarily; it arose from a breadth of view and a range of discussion not indispensable to a full and efficient discharge of our official duties, as originally under-

stood even by ourselves. To instance the two principal cases: it was not indispensable, as a matter of conscience, to touch the Evangelical Alliance; but, to men of our mould of mind, it is not easy to look upon what we believe to be wrong, and fraught with mischievous tendencies to the interests of the Gospel, without any attempt to correct it, or, at any rate, entering our earnest and emphatic protest. Indeed, it seems to us, that this is one of the chief duties of effective Journalism; we nevertheless see, that the exercise of so wholesome and all-comprehensive a censorship is incompatible with denominational property and denominational patronage. We have not, in any respect whatever, changed our views on the subject of the Evangelical Alliance; but we frankly avow it lay beyond our province to attack it, seeing that it comprised a considerable portion of the most estimable ministers and gentlemen among our constituency. The same remarks apply to the Anti-State-Church Association; here, too, we abide by every statement we recently made on that subject, and are fully satisfied that we never gave utterance to more important views than those we then propounded. Time, observation, and reflection, have only tended more strongly to confirm the soundness of the policy we recommended; but seeing, again, that a portion of our constituency, comprising men distinguished by wisdom and excellence, differed from us, it was but just and proper that we should have abstained from vituperation.

We are thus unable to conceal from ourselves that the power for good we possess, and the official honour we enjoy, impose fetters in relation to all matters on which the Body is divided, and, perhaps, after all, the necessity of abstinence in such matters, is but a small price to pay for advantages so great. Events of this description are necessarily few, and their recurrence, consequently, by no means frequent, and when those thorny portions of the Empire of Journalism are cut off, they still leave an all but boundless continent for pious and philanthropic labours. From the first, we perfectly understood our position, and were never more amused and pleased than when Mr. Fletcher quoted our own forgotten words, as extracted from Number VI. of the Christian Witness — words so thoroughly expressive of our deliberate convictions, and so descriptive of the proper path to be pursued. They are as follow:—

"Our 'Prospectus' is our sole and only chart, from which nothing can induce us to deviate for a moment; and we can, therefore, permit no man in our pages, either to *attack* or to *defend* the Anti-State-Church Association. As the Christian Witness was established to promote great objects, in which the Congregational Churches of England and Wales are fully *agreed*, points of *difference*, whether at the instance of the 'minority' or the 'majority' are inadmissible. Our first duty is, to promote *union*, not *division*; we labour for the whole, not for a part. Our trust is sacred. The confidence reposed in us we shall never betray."

Such was our language in June, 1844, and such is our language still, and, we will add, it will henceforth be the rule of our conduct. Unsolicited by our generous and ever-indulgent brethren of the Union, we renew the pledge; and we really hope we shall no more violate it. We shall have no difficulty, on this principle, in meeting the general view. The proofs we have so long and so frequently had of the generous and ever-indulgent spirit of the mass of the Union, inspire us with this confidence, and the events, both of last week and the month of May, only tend to strengthen it. We can hardly conceive of treatment more generous and noble than we received the last day of the Union at the Annual Meeting, even in contemplation of the separation; and, if possible, that of the first day at Southampton, which rescinded the resolution, and restored us to our former position, was even more so, while the way was led by a chief in the very party whom we had offended. Thus, favour upon favour has been heaped upon us. We are not insensible to the fact; and our course shall henceforth be such as becomes the remembrance.

This Review would not be complete without a reference to the Rev. Andrew Reed, whom indisposition prevented from attending the Union Meeting. That gentleman has nevertheless, addressed a Letter to the *Patriot*, the principal portion of which we shall here set forth. After referring to his illness and the "impropriety of making the Magazines a vehicle of attacking principles and Institutions respecting which Congregationalists are greatly divided," reiterating his opinion, that the Union should have no periodical publication, he says:—

Yet I am perfectly willing to accept that conclusion in good faith, and, as a member of the Union, from this time to sustain the Maga-

zines, so far as I am able, in the belief that they will now be conducted on the principle of neutrality agreed to by the Editor. I sincerely hope that the painful conflict which has transpired on this subject will not be vain, but will produce such effects, as that the harmony of the Union will never again be endangered by the violation of that neutrality. The speech of Dr. Campbell agreeably surprised and affected me. Some of the statements which he there makes I felt, in his circumstances, must have required the exercise of much Christian self-control. After all that has passed, for him to say, "It had certainly been better not to have touched the matter in the WITNESS," and to admit the extreme sharpness of some of his attacks on those who took an opposite view of the question, was an effort on his part truly candid and noble, to which my heart readily responds. As regards personal difference between Dr. Campbell and myself, I never was conscious of any; and if any just overture of conciliation can be pointed out as due from me, I have always been ready to make it. I have only to express a hope, that the connection between the Union and the Magazines may be as harmonious and prosperous as the majority of the brethren at Southampton appeared to expect.

We cannot suffer Mr. Reed to outrun us in the race of magnanimity; "overtures of conciliation" between him and us are not required. Petty proprieties he and we will leave to men without heart, and whose pride is a substitute for higher principles. For our own part, we are entirely satisfied, and with the utmost sincerity, we meet Mr. Reed in his own spirit and on his own terms. All shall be as if no misunderstanding had ever existed; or rather let us hope, it will even contribute to cement a true and honourable friendship of no brief duration.

DEVOTIONAL MEETING.—MONDAY.

THE sessions of the Union opened most auspiciously on Monday evening, in Albion Chapel, Southampton, where a large assembly was convened for exercises of devotion, when the following paper of distinguished excellence was read by the Rev. J. Stoughton, of Kensington:

"THE HOUR OF PRAYER."—All time belongs to God; it is ours only in the sense of its being so much material entrusted to our use by the Divine Master, to be diligently wrought up by us into forms of Divine service. A lifetime employed under this impression and with this end, is every moment of it sacred; it is virtually a lifetime of devotion. All that devotion means—the spiritual elements of thought, emotion, and will, which enter into and constitute its nature—are spread over such a life: they form its warp and woof. The soul weaves them into a fabric of strength and beauty, tinted with colours such as are nowhere found in nature, displaying a pattern such as art never devised. Confession, faith, gratitude, love, hope, desire—all that make up prayer—are the elements of such a life. Such a life is looked upon and accepted of God, as a continued and earnest offering of devotion. It is a liturgy—a service. It is a litany—a supplication. It is a psalm, a hymn, every day adding a verse, every hour a line. All true Christian lives are thus devout. The lives of all true Christian ministers are so pre-eminently. Our lives, beloved and honoured brethren, are so, or we are unworthy of the name we bear. If we do not so "pray without ceasing," we bring not with us to this place to-night the spirit needful to give truth, reality, and power to the solemn devotional service, wisely placed at the opening of the Autumnal Meeting of the Congregational Union.

But constant prayer can only be of a mediate, indirect, constructive kind. It is rather prayer virtually, and by implication. Common everyday life has two sides—a secular as well as a sacred; one turned towards earth, and the other towards heaven. While the brightness of that heaven with which the sanctified soul communes irradiates the former, the shadows of that earth in which it is appointed for a while to dwell, must cover and bedim the latter. Only at certain times can the soul, consciously and directly, and in the employment of its entire powers for the purpose, commune with God; only as occasion offers can it completely turn itself away from all that is secular, and look with a full face up into the countenance of its Heavenly Father. Seasons thus distinguished from our common history—thus standing out and projecting themselves towards the celestial world—are emphatically and by pre-eminence hours of prayer. There is a gathering up and a concentration then of devout musings and aspirations, at other periods scattered and intermittent. Intense force is at the time thrown into the devout action of the soul; it "stirs up its strength to lay hold upon God." Such special seasons of devotion are at once the results of previous habits of devotion, and the causes of subsequent still more confirmed habits of devotion. Plants are they, springing out of precious germs long buried in the heart; pillars are they, on which hang golden chains of faith and love, desire and hope, bound round and bearing up the Christian's after life.

I hope we all know what hours of prayer are, in the secret, hidden, untold history of the soul,—hours when we have indubitably seen the realities of the spiritual world; the dense mists exhaled from the carnal and sensuous portion of our nature, melting away; the sky of truth clearing up; the sunshine of the Holy Spirit bursting out; and "Immanuel's land," in its amplitude, magnificence, and beauty, spread out as a map before the eye of faith. Hours when, covered with conscious sin, we have humbled ourselves in the dust before our Lawgiver and Judge, and shed tears of heartfelt but hopeful repentance, yet finding hope only when we turned to look at the Crucified One. Hours when our bosoms have heaved with throes of convulsive desire, not for any thing earthly, but for spiritual good, for pardon, righteousness, truth, and victory over the world and self. Hours when, contemplating our work as

ministers of Christ, in relation to ourselves, our flocks, the age in which we live, the future ages of the world, the ultimate destinies of our race, and the glory of the Supreme Being,—when, striving to measure its marvellous magnificence, and then looking at ourselves, at our mental incapacity, at our moral feebleness, at the levity of our hearts, and the languor of our will,—we have cried with unfeigned humiliation, before "the Lord sitting on his throne," "Woe is me, for I am undone, because I am a man of unclean lips!" —"Who is sufficient for these things?"

It is hoped, dear Brethren, that a loving brother may ask you, while he asks himself, the question, "Are such hours chronicled in our memory, relieving somewhat the story of our lives, in which, alas! so many hours appear of a far different character?" Bright hours are these prayerful ones! beautiful stars in the night of the past! to be numbered with the hour when Peter "went out and wept bitterly," and with the hour, when the cry of Paul seemed to create silence in heaven, and was deemed so noteworthy by the God of grace, that he revealed the fact to his servant Ananias, saying, "Behold, he prayeth;" and with the hour that oft recurred, when David wept, and wrestled with the Holy One of Israel. May I not add, with that signal and critical hour in the world's spiritual history, when He who is our pattern in prayer, as in all things else, "being in an agony, prayed the more earnestly?" No hours are like these to reflect upon at times, when the interests of the spiritual life justly appear to us as "all in all." No hours in remembrance can let fall such beautiful shadows over the wakeful thoughts of a departing soul. No hours can be so worthy to think of amidst the reminiscences which will rise in the soul's future life.

Our religion encourages and commands social prayer; and some noted hours employed in that exercise—hours not cared for by the world, not noticed much by historians—have occurred, full of importance, and pregnant with grand results, which, when the world's history comes to be read aright, will be found to have stamped them with a marked pre-eminence in the muster-roll of time. At the last reckoning, when all time shall be reviewed, when its hours shall be, as it were, marshalled before God, to receive his judgment on them, hours spent by the good and holy in united prayer, believing prayer, earnest prayer, for guidance, wisdom, love, and strength,—in prayer for themselves, for their country, for the church, and for the world,—will be found to have been more critical, more decisive, more filled with impulsive power destined to affect posterity, than hours spent by cabinets in debate, by councils in controversy, by armies in battle. Who shall unravel all the threads of influence, knitting up men's hearts in courage and heroism, that proceeded out of the days of prayer and fasting under the Commonwealth, and all the healing virtue that was thus brought down upon a wounded and bleeding country? Who shall count all the consequences of that prayer-meeting at the time of the Reformation, which gladdened Melancthon's heart, and led him to say to Luther, "Let us not be discouraged; for I have seen our noble protectors, and such as I will venture to say will prove invincible against every foe." "And pray," returned Luther, "who are these powerful heroes?" "They are the wives of our parishioners, and their little children, whose prayers I have just witnessed,—prayers which I am satisfied our God will hear; for as our heavenly Father, and the Father of our Lord Jesus Christ, has never despised or rejected our supplications, we have reason to trust that he will not in the present alarming crisis!" Somewhat do we know of the mighty import of that hour of prayer which opens the history of the Church, when "they were all with one accord in one place, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." The influence of prayer on the history of the Church and of the world is little heeded by unspiritual minds; but when we study the Apocalyptic Vision in the Scriptures of revelation, it looks as if that history were shaped by prayer, as if great changes came—judgments penal or purifying, among the rest—came as the result of prayer: "And I saw the seven angels who stood before God, and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints, upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth, and there were voices, and thunderings, and lightnings, and an earthquake."

With such associations in our mind, how solemn and interesting is this hour of prayer, assembled as we are in the character of ministers and delegates from the Congregational Churches of the land! What are we met for? Why this Autumnal gathering? To what end do we incur so much of varied expense of time, toil, forethought, beside other things less precious? Some great purpose is surely aimed at, surely should be sought, as the result of this large gathering. Sadly mortifying will it be to us, unworthy of our intelligence as men, of our spiritual nature as Christians,—most shameful to us as ministers, most dishonourable and ungrateful to God, who has given us this opportunity of improvement,—if we meet and part without some benefit, if this night be a blank—if this week be a blank in our spiritual history. But no! a blank it cannot be. It will be written over with a curse in large letters, if a blessing be not first inscribed on it. What can justify our meeting here—what can repay the kindness of our friends—if each minister of Christ meets not his brother and his host in the spirit of Paul, who told the Romans, "I long to see you, that I may impart unto you some spiritual gifts, to the end that ye may be established;" that is, that I may be comforted together with you, by the mutual faith both of you and me? What worthy meaning can we put on those services, if we mean not that we are seeking here this week—seeking by

God's help—seeking with the wish to find—a revival of religion in our souls, as men, as messengers of Christ, as his servants, whether in the pastorate or otherwise? Each church-member should be intent on gathering up and carrying home something of spiritual worth, some fresher thoughts, some deeper feelings, some livelier convictions; he should be intent on kindling large and pure desires, strengthening brave purposes, adding fuel to the inward fire of love and holiness. Each teacher, evangelist, and pastor should strive to get brighter and broader views of his great work—of its nature, issues, and responsibilities—of the way by which, in the present age, and in our own dear land, he may best fulfil his course. All should open their minds to receive more of light, and their hearts to receive more of love. We should tear off whatever may be clinging to us of the rags of bigotry and sectarianism, and clothe ourselves with the graceful flowing robes of catholic charity (the only uniform which becomes the Church); while at the same time we maintain, and seek better to understand, those ecclesiastical principles which we see to be taught of God, and in the exercise of thoughtfulness, candour, and wisdom, endeavour to devise such ecclesiastical arrangements as are in harmony with them. We are come together this week, not to spend a holiday, or to fight a battle, but to reap and glean in a harvest field; and shame be on the man who goes home without carrying "his sheaves with him."

With such ends before us, how proper to begin the meetings of the Union with an hour of prayer. How desirable to speak to God, before we speak to each other; to confess to him our infirmities and imperfections, before we acknowledge them to each other; to thank him for his mercies, before we congratulate each other; to ask counsel of him, before we ask it of each other. The influence of this prayer-meeting ought to be soul-subduing and tender. We meet before the throne of love, within sight of the Cross of love, under the immediate shadow of the Spirit of love. Our wisdom should be as "peaceable" as it is "pure." Our attachment to the true, and the right, should be blended with equal attachment to what is kind and fraternal. We must think not only on the things that are "true, honest, just, and pure;" but on the things that are lovely and of good report." Alike sensible should we be to "the praise and the virtue" that are in them all. Important questions that divide good and wise men in opinion may come up amongst us before we part. This preliminary meeting, if it answer its end, will have so imbued us with humility, diffidence, candour, and charity—as well as truthfulness, honesty, and courage; we shall have received so largely of this sevenfold gift of the Spirit; that while, with a confessor's heroism, we shall maintain the principles which conscience holds sacred, we shall, with a brother's love, open our lips and utter our words. Not as antagonists, shall we grapple; but as friends, we shall guide. No one will throw himself into debate, as if it were war to the knife; but, looking on himself as a fellow pilgrim to the temple of truth and righteousness, each who thinks himself able in anything to teach or correct another, will take him by the arm, saying, "Brother, I think I see the way clearer than you." Such will be the influence of a prayerful spirit on us all. As the constitution of our Assembly is such that we cannot exercise the power of councils, synods, and conferences; neither shall we evince that spirit of intolerance, and theological strife, and rude oppression, which has too often, in darkest clouds, enveloped such assemblies; a devout spirit will preserve to us a pure atmosphere in every meeting. This relates to the immediate and direct influence of prayer on ourselves. Will it not do something more? It will, if there be truth in the Divine saying, "Ask and receive, seek and ye shall find." "If ye, being evil, know how to give good gifts unto your children, how much more will your heavenly Father give the Holy Spirit to them that ask it." The Spirit is our great want. Not that we need to bring him down; for he is come. The Comforter abideth in the Church. Pentecost was the glorious hour of his permanent enthronization in the midst of Christ's followers. Never will he leave them, to the end of the world. But the consciousness of his presence, the grace of his presence, the power of his presence, the glory of his presence, the pentecostal gushings forth of his renewing and sanctifying love, we do need; and equally true is it, that what we need we may by prayer obtain. What may this Autumnal Meeting be, if larger effusions of the Spirit's light and love be obtained and felt? Is it too much to expect that we shall be quickened afresh in the Divine life?—that we shall get into a higher spiritual region than ever?—that we shall speak to one another, and to the people, with power?—that whatever prejudices there may be in our minds will be fused down?—that our hearts will crystallize into one brilliant and sparkling mass of love?—that the brightness and joy of our fellowship will spread over the souls of those that visit us?—that carnal, godless minds will be arrested and impressed?—that conversions will take place?—that there will be an ingathering of souls into Christ's fold?—that God, "mighty" in the midst of us, will "rest in his love, and rejoice over us with singing?"

"*Ask great things of God!*
Expect great things from God!"

"If any two of you shall agree together upon earth as touching anything that ye shall ask, it shall be done for you by my Father who is in heaven." And will not the love, the tranquillity, the pureness of soul generated by prayer, be the very atmosphere into which the Spirit will love to descend and distil his blessings? There is no deposition of dew on a cloudy night, nor does it appear at all in situations screened from the open sky. Clouds and surrounding objects act as opposing causes. The calm, uncovered earth, beneath the open heaven, soon becomes covered with sparkling dew-drops. And so, dear Brethren, do calm, uncovered souls, made so by prayer (prayer having driven away the clouds, and pushed aside surrounding objects, and left a clear

opening between earth and heaven), so do these souls become saturated with dew from the Lord.

Be this hour, then, the beginning, not only of devout fellowship with God throughout this Autumnal Meeting, but of devouter fellowship with God than ever throughout our future days. Be it the beautifully illuminated initial letter of a new psalm of life. Be it the parent hour of many coming hours of prayer; hours that shall sweeten and hallow other hours, hours of toil, and study of pastoral oversight, and pulpit-effort,—hours of domestic sorrow, relative bereavement, private temptation, hidden anguish,—hours full of spiritual valour and victory. Happy will be the remembrance to us of such hours in life's last hour! Hours too freely spent in literature and criticism may be begrudged then, as those of the learned Grotius were, who cried in death, "I have spent my life in laboriously doing nothing;" while hours of prayer, however we may regard them now, will then seem too few, as they did to the devout and sainted Sutcliffe, who, drawing near his end, exclaimed, "I wish I had prayed more." From such falls as have occurred of late to some in sacred office, awaking in our souls the deepest grief, prayer, with watchfulness, will save us; for such duties as our station and our endowments call us to attempt, prayer, with decision, will qualify us; and for such success as shall overcrown all our hope and efforts, prayer, with humility, will prepare us.

Modern Congregationalism, the outgrowth of Puritan piety, was nursed and bred up in prayer. Prayer must ever be its staff and sword, its strength and shield. The *Speedwell*, which brought into the port of Southampton the band of the pilgrim fathers from Leyden to join the *Mayflower* (those ships that have become to us hallowed symbols of an heroic faith—starry constellations, shining over our churches); that first-named humble vessel, at its setting forth from Delfthaven, was consecrated and commended to God by tearful and earnest prayers, that flowed from the hearts of many brethren as they knelt down on the shore before they took their last farewell. And what but prayer could have strengthened Watts's father to suffer affliction with the people of Christ; and solaced Watts's mother as she sat on the stone steps at the prison-door, with the infant-bard of modern Congregationalism wrapped up in her arms? And what but prayer could have sanctified the muse of Watts himself, and given to his hymns those spiritual touches which make our hearts sometimes, as we sing them, thrill with an emotion such as no poet, who has only invoked the muses of the Aonian Mount, could ever inspire? Our cause has lived because our fathers prayed; it will die if we become indevout.

Ask to be taught how to pray. Crave the spirit of grace and supplication. Lean on Him who "helpeth our infirmities." Look up to Him "who ever liveth to make intercession for us." Pray for the beloved brother who is to preside in our Assemblies (and whose presence, as the substitute of another beloved friend whom God has afflicted, carries with it an affecting lesson); pray for him, and our valued Secretary, whose absence, from a similar cause, we lament. Pray for those who shall take part in the services. Pray for all who shall gather together. Pray for the Churches whom we represent. Pray for the flock of Christ, of which we form a part. Pray for the whole human race, whose brothers we are. Pray without ceasing; "praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints."

FIRST SESSION.—TUESDAY.

On Tuesday morning the business was opened at the Above-bar Chapel, (Rev. T. Adkins's). The attendance was numerous, comprising many members of the Union from a distance, and a large number of the county ministers. After the usual devotional services, conducted by the Chairman, the Rev. T. Binney, he delivered the following address:

CHAIRMAN'S ADDRESS.

HONOURED AND BELOVED BRETHREN,—I am placed this morning in a very unexpected position. In common with yourselves, I greatly regret the necessity which requires this chair to be filled by any other than our respected President; while, for myself, I must be permitted to add, that, but for one circumstance, to which I shall immediately advert, I, certainly, should not have filled it. When it was found that Dr. Morison would be prevented by illness from attending these meetings, the Committee of the Union determined, for obvious reasons, to obtain a chairman from among those who had previously filled the office: and they further determined to begin by soliciting the services of the last. If he failed them, they were to fall back on the next; and so, in the case of further failure, they were to go on, proceeding upwards, till they came to one able to serve them. Mr. Parsons was obliged to decline from inability to be present this day. I stood next; and, of course, was next appealed to. As it was my previous purpose to be here, I had no inability to urge from external circumstances; and, as the request came to me *on a principle*—not as the result of chance suggestion, capricious choice, or clique partiality,—I found myself deprived of those grounds of objection that lay in personal considerations. I began to think, too, that I owed something to the Committee who were placed in embarrassment—I *knew* that I owed much to *you* for indulgence and kindnesses formerly received: but the one thing that more than any other smoothed my way to acquiescence in the request preferred, was, what I have already hinted at; namely, that I should occupy this chair, not as a person, but as an instrument—not as Thomas Binney, but as the Chairman of 1848; and that I should be here,

therefore, neither because I wished, nor because others willed it, but just because it so happened to come to pass, through the working out of a certain fixed and definite law.

It is very true, indeed, that after I had consented to the request of the Committee, the thought struck me that they might as well have begun at the beginning of the chain, instead of at the end of it, and so have come down from the oldest surviving Chairman along the line of his successors; in which case, doubtless, they would have found what they were seeking long before they had reached me. This thought, I frankly confess, did occur to me; but my weakness, or my virtue, immediately suggested that I ought not to presume to question the wisdom of the Committee, and that I ought to be reluctant, after having given my consent, to re-open the subject, and to renew their embarrassments. I candidly acknowledge, also, that I was not unwilling to retain the honour that had unexpectedly fallen on me, when I remembered, not only that we were to meet in this county, in which I was ordained to the ministry, and where I resided for five years, but that our meetings were to be held in this edifice, in which there continues to labour and to be blessed, a beloved brother, from whom I received a brother's welcome, when, six and twenty years ago, I came a stranger into these parts, and who showed me frequent and much kindness, at a time when kindness like his was to me valuable.

Although, from the circumstances which have led to my position among you this day, I might fairly be exempted from making any formal introductory address, yet I feel it to be something like a duty to endeavour to supply to you (however imperfectly) what you lose by the absence of your Chairman, and also to contribute my mite, in the way most open to me, to the interest and usefulness of the present meetings. Before, however, advancing to the little I may attempt, I am anxious to express, towards Dr. Morison, those feelings which, I am persuaded, pervade this Body. In addition to our respect for him—our high appreciation of his Christian and ministerial character—his genial warmth, kindness of heart, and urbanity as a man, our sense of his laborious industry, and of the value of his public services to the Denomination,—I am sure I only interpret rightly your present sentiments, when I express the anxiety and sorrow which his serious illness has called forth, the hope we indulge of his speedy restoration, and the assurance he may entertain of our loving thoughts and frequent prayers. Nor can I forget that another brother is absent, to whom, as its Secretary, this Union has been long and deeply indebted, whose arrangements for business were always so perfect, whose manner and bearing were so affable and conciliatory, whose spirit was so fraternal, and whose prudence and wisdom were so pre-eminent—conspicuous when needing to be seen, but more frequently felt in their results without being obtruded. To him, at any time, your Chairman would be forgiven for expressing your respect and confidence; at the present time, he would *not* be forgiven if he omitted such expression. I breathe, therefore, and waft towards the sick chamber of our beloved friend, what I am sure will cheer and comfort him in his solitude, not only the assurance of high personal estimation and respect, but the further assurance of general sympathy, affectionate recollections, and fraternal intercession.

In now proceeding to offer a few remarks that may be appropriate to the opening of the present meetings, the thought occurs to me, that they are the meetings of a Denomination that has a history—or whose principles, at least, have a history, and no mean one. They may be traced, some of them, through various stages of growth, development, apprehension, utterance, for many generations; always, in spite of the weaknesses or errors of their advocates, doing a work, and leaving a result, in the thinkings of the community, beyond the sphere within which they were themselves accepted or professed—over and above what they effected there. It might not, perhaps, be owned at the time—it may be denied now; or the accidental evils that always attend the advent and appearance of great thoughts in the world—or their perversion or corruption, by the half-discipled or the unfaithful,—these things may be remembered, insisted upon as the sole results, and stigmatized as the natural bad products of what was inherently bad as a principle. We are not disposed to argue with those who can thus speak, nor "careful to answer them in this matter." We wish, however, to illustrate, from the ecclesiastical phenomena of these our times, that, by the acknowledgment of others, the recent advocacy of some of our principles has not been without results, and that these results are not unworthy of welcome, even though, for the present, it may seem doubtful whether the good or evil that is in them predominate.

As the descendants and representatives of men who, in former periods of the religious history of this country, had to discover for themselves, and to maintain, both for themselves and others, great scriptural principles, and, among the rest, the spiritual independence of the Church—its freedom, or right to freedom, from all foreign secular control,—it cannot but be that we should feel alive to all ecclesiastical movements and anxieties, especially such as bear any resemblance to what we ourselves had to pass through or experience, in the persons of our fathers. From the fact, also,

that at one time many of us had to separate from the National Establishment — to suffer ourselves to be cast out, or to escape from it— because we could not submit to certain imposed points of Church polity, nor consent to use certain religious offices, which, (as we thought,) proceeded on the assumption, and embodied in their expressions, serious errors; it is natural that we should look with peculiar interest on those agitations in the Church, at the present crisis, which are intimately connected with the very questions which we had once practically to settle for ourselves. At the last arrangement of our national religious polity, when many of the fathers of modern Dissent were *de facto* in the Establishment, two powers were, of course, called into play— namely, the Ecclesiastical, to review and fix the formularies of the Church; and the Civil, to enforce their adoption and use when settled. Our fathers took exceptions to some points, as being things which no Church ought to recognize or to utter at all; and to others which ought not to be positively and authoritatively enjoined. But, failing in their protests against the determinations of the first power, they had no alternative but to refuse obedience to the will of the second; they became Nonconformists and Dissenters,—seceding from the mixed National Institution because they could not consent to do what they thought the Master did not require, nor undertake to say what they did not themselves unequivocally believe. They preferred the appearance of disobedience, as subjects, to the authority of the King, to actual disobedience and disloyalty, as disciples, to conscience and to God.

Two things, however, should, I think, here be acknowledged, which are sometimes perhaps not adverted to. In the first place, it should be remembered, that most of the ejected ministers did not belong, and never had belonged, to the Episcopal Church; and as it was that Church that was restored, and that returned to recognition as the Establishment, it was hardly to be expected that it should abjure or modify what it itself professed, to meet the opinions or to retain the services of those who supplanted it; and, in the second place, it ought to be owned, that, had nothing been insisted upon or recommended but what it was possible for them to have agreed to, the greater part of the St. Bartholomew Nonconformists would have seen nothing wrong in the ratification and establishment of it by the civil power. It is, therefore, important to call to mind the fact, that long before either Commonwealth or Restoration, Westminster Assembly or Savoy Conference, there had been *Independents* who saw the inherent viciousness and wrong of any secular authority whatever in spiritual things; and that, after the ejectment, the minds of the seceders, or those of their descendants, gradually opened to the perception of the principle. Hence, the Nonconformist body, as Dissenters, came to be distinguished by taking as their standing point, the rejection and denial of the Sovereign's supremacy over the Church,—the exclusive authority of Christ there, as His mind is declared in Holy Scripture,—and that that mind is to be ascertained for itself by every congregation of faithful men. Hence, again, this principle led, by way of natural consequence, to the modern form of Nonconformist antagonism to all ecclesiastical establishments, *as such*; for, independently of other reasons arising from what is termed the Voluntary principle, or the support of the Church by the Church itself, it came to be seen, that, when once established, there is left to a Church no inherent power of correction or advancement,—no discovered errors can be abjured, no deficiencies supplied, but by the permission, or with the concurrence of a *foreign* power,—for such is that of every King, President, or Parliament, however Christian, if, in or over the Church's spiritual proceedings, any one of them exercise authority *as* Parliament, President, or King.

For many years,—emphatically for the last two or three generations,—the Nonconformist body, including Baptists and Independents, held and professed these principles; their preachers and writers stated and enforced them. They were regarded as extreme, extravagant, fanatical, disloyal. Few listened, few read, beyond the circle whence the voices issued. Men, and books, and principles, if ever mentioned, or ever thought of, were the objects of pity, contempt, or wonder, to the secure occupants of the State-Establishment. The idea of the "Establishment" was all in all; submission to "the powers that be" was the highest virtue; their protection and support were essential to the very existence of religion. So far was this opinion of the necessity and utility of an Establishment sometimes carried, that it used to be often insisted upon in effect, and not seldom even said in words, that if *it* was to be done away with, nothing but a direct special miracle could secure the continuance of Christianity in the world! When, therefore, some twenty years ago, the ecclesiastical controversy sprang up afresh, and with something like sudden and startling violence,—and when *the spiritual principle* of modern Dissent (mistaken, at first, for political democracy or ecclesiastical ambition,)—when this made itself heard and feared, astonishing the general ear, and disturbing the dreams of the dwellers in Establishments, by the proclamation of the belief, that the principle on which such institutions rest was anti-Christian, and their practical working to a vast extent spiritually mischievous,—a cry of horror burst forth on all hands, as if a band o

atheists had confederated together to raze to its foundations the sanctuary of God! We have lived, however, to see those very persons who were then so scandalised by Dissenting audacity, so shocked and terrified by its strange opinions, actually come round to those opinions themselves—adopt and proclaim them as demonstrable and divine, and speak out on the evils of "Establishment" and the assumption of "supremacy," with a force and bitterness which Nonconformist denunciation never reached.

I am well aware, that this episcopal proclamation of the opinions of Dissenters is not, properly speaking, the utterance of Dissenting opinion, inasmuch as it is associated with a Church, priestly, and sacramental system which gives it materially another character. Still, many of the things which our Church friends now affirm, and which are new and startling as heard from *them*, have in them much that is right, *although* they are associated with other things dubious or wrong. It may be true, also, as they say, that the entire movement, with its mingled good and bad results, is very much the effect of the ecclesiastical controversy respecting Establishments, and that Dissenters may have thus, in some degree, been the innocent occasion of the revival of great and enormous errors; but, in the nature of things, this revival was inevitable one time or other; it *must* have come, and its coming as it has may be regarded as alleviated so far as anything that is true has been adopted and professed. I remember when the ecclesiastical controversy began, and when some out of the Church, and many in it, seriously thought that the Establishment was in danger, that a question was started, in a company of friends, as to the effect that would follow the actual separation of Church and State,—whether in fact, it might be expected to lead to the purification and spirituality of the episcopal communion? "No," it was replied, by one present, "not soon—certainly not immediately. Our friends have been so long accustomed to the flattering consciousness of being superior to all other denominations, from the circumstance of being the Establishment, that, if they were to be disestablished to-morrow they would not be content to take their stand on a level with the sects. Beaten on the ground of exclusive political pre-eminence,—left naked on the open plain by the forced surrender of their present distinctions,—they will flee to what is provided for them in their Church-system, but which has been comparatively lost sight of during their day of Erastian security;—they will be off to the rocks and fastnesses of the succession, apostolic descent, episcopal orders, priestly powers, and sacramental virtue, and *another* controversy will have to be prepared for, far more momentous than the present, for which a very different equipment, and other and weightier weapons, will be required." *So it has come to pass.* By more than one writer of the Church party the course of events has been traced *backward* in this very way. Modern Anglicanism is a reaction, as well as a retrogression;—it is retrogression, *because* it is reaction. It would not, of course, be admitted to be a sort of proud revulsion, from a reluctance to be placed on the same footing with more vulgar bodies; but it may have had something of such an earthly origin, nevertheless, though thought by its advocates to have descended from the sky. But, whatever might be the motive or mixture of motives in the beginning, once begun, the thing spread; the prospective contemplation of possible disalliance from the State opened the eye to what had before been concealed; that which might come by force, and have to be submitted to as a necessity, began to appear as something that was desirable, and that might be selected by choice. It was discovered that the Establishment had injured the Church; the Church was seen to have been "fettered and enslaved;" spiritual independence was advocated as a right; while for secular persons, whether Queen or Council, to pretend to be supreme in spiritual affairs, has grown to be stigmatised as outrageous tyranny and grievous wrong. The Establishment has been called "a upas tree;" the supremacy a degradation; and a contrast has been drawn between the position of the Church and that of other Bodies that enjoy a liberty from which she is excluded; so that while still proudly contemning the sects, especially conscientious and consistent Dissenters, Churchmen envy their position, re-echo their sentiments, and proclaim, as something newly discovered, what, with a better meaning, has been familiar to us for a hundred years!

There are two ways of carrying out the principle of spiritual independence. From the middle point of political Erastianism, men may go forth either, on the one hand, to Christ and the Bible,—to "perfect freedom,"—leading to congregational and individual liberty; or they may go, on the other, to the authority of the Church of past ages, leading, in the end, to the recognition of the supremacy of the successor of St. Peter. The one form of the principle allows nothing to intervene between the spirits of men and the utterances of "the Word," and is opposed to, or suspicious of, equally and alike, *all* forms of political alliance; the other subjugates the community of the faithful to the power of a class, and while jealously guarding *their* independence, does so with the proviso, that they need not refuse the gifts of governments if they can get them on their own terms; nor, in the exercise of their spiritual function object, if need be, to set their foot upon the neck of kings. From the nature of the light which revealed to many of

our friends in the Establishment the rightness, in the abstract, of the Dissenting standing point, from the position from which they looked at it, and the influence of the objects that surround them there, it was perfectly natural that they should misapprehend it; and that many of them, while becoming ashamed of their past derogatory though splendid bondage to the secular power, should rush, in their remorse, to the opposite extreme, and prefer spiritual subjection to the Pope. We are not answerable for this result. If, as they say, the Dissenting controversial excitement, twenty years ago, was, partly at least, the means of sending their thoughts in a certain direction, whence they have returned with some views which compel them to approve the principle we then enunciated, and to envy the independence we practically enjoy; and if *they* pervert these new views to a wrong purpose, because associating them with errors of their own, *that* is *their* concern, not ours. It would have been the same if their partial conversion had been delayed for a century. Their previous condition necessitated the occurrence of their present transition state one time or other; and we can only earnestly hope and pray that it may soon be succeeded by another re-action, that shall so operate on that great community which must ever be a mighty power in the midst of us, as to make her a pure, spiritual, Protestant, and evangelical Church; a sister in a sisterhood; an equal among equals; lovingly looking on other Churches of the same faith, though of different forms; neither wishing to be thought by others the daughter of a harlot, nor herself willing to be the mistress of a king, but studying in all things to "approve herself unto God" as the nursing mother of many souls, who shall constitute a part of that glorious company which in the upper world, shall be recognised as "the bride, the Lamb's wife."

In adopting the line of remark which I have been pursuing, and which was suggested to me, not more by my own thoughts than by the statements and admissions I had recently met with in various books, I may be said to have illustrated what is the office and the working of the Nonconformist denominations as such, and of the Congregational community as one of them. As a Church, or a confraternity of Churches, we have to preach the Gospel,—to save souls and promote holiness, by converting sinners, and by confirming and edifying the Body of Christ. As a community, professing certain characteristic and distinguishing principles, we have to give our "testimony" to those principles,—to advocate, explain, defend them,—to hold them up, that they may have the chance of recognition where they are unknown, forgotten, or denied. In referring to this subject, I beg to say, that I am not at all insensible to the special testimonies which other Bodies, as such, may have to give, over and above their Christian announcement of "the Common Salvation." I am not one of those who are so happy as to think, that their own particular communion has got hold of the whole truth on all points, and nothing else, and that other communions must be necessarily wrong, wherever they are so unfortunate as to differ from them. I am disposed to think, that there is something right in all Christian communities and in all Ecclesiastical forms,—that each has some portion of truth, some right idea which the others have not, and that all have got some errors they would be the better without. How to get all the truth really brought together into one system, and all errors excluded or expelled, it is not easy to see, nor, perhaps, will it ever be accomplished. It would seem to be the lot of man on earth, in sacred as well as temporal things, to see advantages on opposite sides of his path, both of which he might wish to secure, but, from the one class of which he must of necessity recede in exact proportion as he approaches the other. So far as Church questions may be looked at merely as to the facts of their practical working, impartial men, I suppose, of all communities, will acknowledge their own actual defect or possible danger. If Independency proceeds to the entire isolation of every distinct and separate interest from all others; if each society, and every individual, insists upon the exercise of their own liberties, unaffected by all connexional relationships; if, at the same time, the Voluntary Principle is carried to the extent of all Churches and congregations, of all sizes and in every place, each for itself, finding within itself the means of its own support,—men may say what they please about Divine ideas, or primitive models, or anything else, but the fact is, that, while on such a system you might have perfect liberty, congregational independence, separation from the State, freedom from the "supremacy," and so on, you could not have compactness or power as a body, strength from union, defence from scandals, nor ability to provide for the spiritual wants of small and poor patches of population. Independency may doubtless be carried so far as that Independents shall not be, properly speaking, a body;—the Churches shall not be members of a body —or, if members, only like so many scattered and separate legs and arms. Then, again, if you seek to secure oneness by centralization, by jurisdiction and oversight, or anything that produces something like a physical unity that can be controlled, moved, checked, impelled, because entirely subject to some regal or pervading force, —while you gain something by this in missionary ability to sustain teachers for an entire people, in small hamlets as well as towns and cities, you not only lose much (perhaps all) of

both congregational and individual liberty, but you may become so formidable as a confederacy —such an *imperium in imperio*—as to disturb the movements of the body politic—to be so capable, in fact, of mischief, at any moment, that it may be for the safety of society for the State to make terms with you, or to bring you to terms; and those, too, of no doubtful or ordinary stringency. Then, again, if such compromise or subjugation be effected, other or more complicated evils may result; the thing may take such a shape as to leave congregations in the unsocial isolation of the first system, while suffering under the ecclesiastical tyranny of the second, but deprived of the advantages belonging to both;—the Church becoming to the State a suspicious auxiliary, the State proving to the Church a questionable friend. All these things are standing manifested before us at the present moment, in some one or other of their results, or half-results. We see one in ourselves, in the scandal produced by some cases of flagrant immorality, where we have not the power to impose silence; we see another in the opposite ecclesiastical extreme, where the insolence of the Pontiff has created and dignified an Archbishop of Westminster—a thing which, I conceive, with the notions of what such an office implies which are common to Lambeth, St. James's, and the Vatican, is something of the nature of a political offence; and we see the third in what I have been referring to—the groanings and writhings of many of the clergy under the iron hand, or hoof, of the State; their "gnawing their tongues for pain;" calling to *us* (I have myself heard them) to relent, and help them to achieve their liberty; and their calling on one another, to observe well how the Royal supremacy has come to show itself as "the very spirit of Antichrist;" how, "in an evil hour, the Church committed to the State the guardianship of her own chartered rights and liberties;" how they must alter this, or be prepared "to resign the position of being the Church established by law;" how they must be "ready even to lay down their lives, so that one step might thereby be gained towards blotting out" the sin, "and effectually preventing the recurrence of so perilous an experiment;" how "the existing relations between Church and State cannot continue consistently with the claim of the Church to be a Church at all;" how they must be ready, if need be, "to submit to the loss of all their endowments;" how the Church "must stand ready to make choice between obedience to the powers of this world, and obedience to the Lord who bought her;" and, in fine, that she must be prepared "to go forth to do her own work—not as before, for so many centuries here in England, with kings for her nursing-fathers, and queens for her nursing-mothers, but—walking alone with Him who is with his Church always, even unto the end, and who hath said by his Spirit, 'Be thou faithful unto death, and I will give thee a crown of life.'"

If, as is said by those who ought to know, the Dissenting agitation helped, in however small a degree, to bring about this acknowledgment of old errors, and this perception and profession of new truths, it is something to be thankful for, in spite of the evils that may still remain among ourselves, or of those with which our lessons may have become associated in those that have learned them. We must just be more intent on our own improvement, and we must *not* take the blame of others' ignorance or folly—though it may be, that these may necessitate new action. A particular Christian denomination has to deliver its own specific testimony to its characteristic principles. If, by the deliverance of this testimony, it so happen that reviews, and investigations, and researches, are promoted, which lead others to acknowledge some of the principles, but with an addition or a difference which amounts to a perversion, it is not to charge itself with that perversion. Another duty, however, then comes forward, not only for it, but for all who may see that the source of the perversion is the retention or the revival of errors, the seeds of which were in something else,—that something else, consequently, is to be opposed. Hence, in the present posture of affairs, with what has been done, and what has issued, I think it is a great and pressing duty now to "contend for the faith once delivered to the saints;" to protest against those errors and superstitions which are so poisonous to the inward life and health of Christians; even as we protested against that Royal touch, which, in relation to the Church, it has come to be acknowledged, may communicate many evils, but can cure none. It is better that things should have come to their present pass, and that we should all be brought to see the seriousness of that battle for essential, Scriptural truth, which will always have to be fought, over and over again, so long as Antichrist lasts, or any portion of his spirit, or any of his perversions, are retained by professedly purer communities. I would remind you, therefore, brethren, and myself also, of the necessity there is, at the present moment, for a revived attention among us to Protestant truth, evangelical godliness, earnest holy living and preaching; and I would conclude this address to you, by cordially adopting for ourselves the wish of a high dignitary of the Establishment, only a few days ago expressed to myself in a private letter: "that the present conjunction in Church matters may lead, at last, to a better appreciation in the Church of Christ's religion, *as almost anew imparted to man at the Reformation.*"

The foregoing Address was received with extraordinary interest, and appeared to be duly appreciated by the Assembly for the depth of its reflection, the extent of its erudition, and its singular pertinence to the present times.

The Rev. T. ADKINS, of Southampton, in neat and appropriate terms, moved that the Address of the Chairman and that of Mr. Stoughton be published.

The Rev. R. ELLIOTT, of Devizes, cordially seconded the motion, which was unanimously carried.

Mr. BINNEY and Mr. STOUGHTON acceded to this request.

The Rev. T. JAMES read a letter from the Rev. Dr. Morison, regretting his inability, through indisposition, to attend. The Doctor said he had been precluded from all public engagements for the space of ten weeks, arising from a severe attack in the vascular and nervous systems; in fact, he had only preached three times in three months.

The Rev. S. CURWEN, of Reading, moved an address of condolence to the Rev. Dr. Morison, and the Rev. Algernon Wells, stating there were few there who loved them so much as he, simply on the ground, that few had known them so long and so intimately; adding, that the absence of their beloved brethren was nevertheless monitory, inasmuch as it reminded them that, as the Chairman had read that morning, "All flesh is grass, and the glory thereof as the flower of the field." In this case, however, he hoped the flowers would yet again soon bloom, pleasing by their hues, and delighting by their odour.

The Rev. E. T. PRUST, of Northampton, from the depth of his heart seconded that proposal of affectionate sympathy with his dear brethren, whose absence they so much deplored.

The resolution having been read by the Chairman, was most cordially adopted.

THE MAGAZINES.

The Rev. T. JAMES then read the following:

Report of the General Committee, on the Transfer of the Magazines, finally agreed to at its Meeting, 17th September, 1850.

The Sub-Committee, having carefully examined the various minutes and other documents connected with the establishment of the CHRISTIAN WITNESS and CHRISTIAN PENNY MAGAZINES (these publications being the property of the Congregational Union, and under its exclusive control), recommend the following arrangement for the purpose of carrying into effect the resolutions of the Union in May, 1850:

1. That all property connected with the Magazines be invested in forty-eight Trustees, consisting of twenty-four Congregational ministers, and twenty-four laymen, being, and continuing to be, members of Congregational churches, selected from town and country; all such Trustees professing to approve of the "Declaration of Faith and Order" published by the Congregational Union.

2. That the present funded property of the Magazines, with all future additions, be invested in the names of four Trustees, who shall be chosen by the general body of Trustees from their own number.

3. That the body of Trustees shall also elect annually, from their own number, an Executive Committee, whose business it shall be to regulate all matters relating to editorship and publication, to make all contracts for paper, printing, advertisements, insurance, and other arrangements necessary for carrying on the work, and to present an Annual Report to the Trustees.

4. That the Trustees shall hold a general meeting in London, in the month of May, to distribute the profits of the Magazines, in strict accordance with the objects contemplated by the regulations adopted by the Congregational Union at its Sixth Autumnal Meeting, held at Norwich, in October, 1844, and its Eighteenth Annual Assembly, held in London, in May, 1848; to elect the Executive Committee for the year ensuing, and to transact such other business, connected with the funds of the Magazines, as may require attention. They shall also report to the Annual Assembly of the Congregational Union both their yearly proceedings and existing vacancies in the Trusteeship; which vacancies shall be filled up by the vote of the Union, unless the Assembly shall determine otherwise.

5. That, in this transference of property originated by the Union, it is regarded as a desirable arrangement that the "Chronicle of the Congregational Union of England and Wales, of the Board for General Education, and of the Three Societies for British Missions in connection with the Union," be continued in the future publications of the CHRISTIAN WITNESS, as heretofore.

6. That the following gentlemen be recommended as the Trustees of the Magazine and funds. (Names to be read at the meeting.)

Mr. JAMES SPICER, of London, then moved that the foregoing Report be received for consideration.

Mr. HENRY RUTT, of Clapton, seconded the resolution.

After a most multifarious discussion, involving topics collateral, and some of them irrelevant, matters began to assume a business shape by a motion that the propositions contained in the Report be taken up *seriatim*, which was carried.

The Rev. T. DAVIES, of York-road, Lambeth, moved the omission of the words, "all such Trustees professing to approve of the 'Declaration of Faith and Order,' published by the Congregational Union."

This amendment having been discussed at great length by Messrs. Curwen, Adkins, Palmer, Gill, Elliott, Gunn, and Legge, Mr. Davies withdrew his proposition, acknowledging that the general feeling of the meeting seemed to be against it.

The Rev. JOSEPH FLETCHER, of Christchurch, said he should be willing to discuss the points in detail if they had first settled the principle. He regretted that the Report had not been printed earlier, and put into their hands by means of the penny post. There were so many great principles involved, and the whole matter was attended with so many difficulties, that the time allowed them for the consideration of the document was wholly insufficient to do it proper justice. The point they had to consider was, "What was the difference between what the Magazines had been and what they wanted them for the future to be?" The Magazines were doubtless the property of the Union. (Hear, hear.) There had been some little misapprehension on this point, the Editor having given them to understand they were his property, and he would strike his pen through any part, even of the title, that seemed good to him, which he, Mr. F., contended he ought not to have done.

A VOICE: The Committee struck it off.

Mr. FLETCHER: The Editor said he would do it, and it was done—(laughter)—and when Dr. Campbell said he would do anything, he generally tried to do it at least. (Hear, hear.) Dr. Campbell had had half a year for attacking the "faction." (Hisses, and loud cries of "Order.') He thought a slight reference allowable. (Hear,

hear.) He was sure he had no ill-feeling towards Dr. Campbell—(hear)—his only wish was to promote peace and unity. (Hear.) He wanted to know what was to be the future relation of the Magazines to the Congregational Union. (Hear.) As their hold on both was fully recognised, of course, as they had power, it was their duty to call the Editor to order when they considered he had acted improperly. (Hear.) As an individual member of the Union, he had a perfect right to comment on Dr. Campbell's proceedings. (Confusion.) He was not to be put down. (Hear.) If there was a difference between him and Dr. Campbell it could be reconciled. Put what they like, or omit what they might from the title-page, the property was theirs, and the responsibility devolved upon them. If they adopted the report with the forty-eight trustees, and continued to fill up the vacancies, they would still retain the responsibility. They could not relieve themselves of the responsibility without entirely disposing of the property. They had only this alternative. The Editor spoke to them, and they had a right to speak to him—(laughter)—and to speak as gently to him as he did to them. (Laughter.) He considered there ought to be a yielding on both sides; age and position should not be allowed to weigh in the matter, but reason—not the size of a man's church, but the reasonableness of a man's remarks. He thought, if they took a candid position on the question, all might go on in harmony as before. (Hear.) As to getting rid of the Magazines, he confessed, that last May he saw no other way of escape than to get rid of them. He had been spoken of as having then entered into a conspiracy; the fact was, the thing was done very hastily. (Hear.) Dr. Campbell said they did not give a word of warning of what was going to be done. But the truth was, they did not know themselves what they were going to do, or that they were personally to do anything; and their object was to subserve the best interests of the Congregational Denomination. If they got rid of them he believed the sale would go down. The Editor had power to prevail because he had the sanction of the Union; he spoke to the Churches, their pastors and deacons, therefore, in such a manner as, were he a mere private individual, must be termed not simply presumption, but impudence. But such being his position, he was of course not liable to any such charge. (Hear.) He believed that Dr. Campbell, notwithstanding all his power—and he was as willing to concede his power and good desires as any one—still he thought his influence for good as an Editor would be considerably diminished, in the event of the Magazines being separated from the Union. The matter resolved itself, therefore, into this,—should they try Dr. Campbell awhile longer, or cut off the Magazines entirely? He spoke thus frankly, because he knew Dr. Campbell would hear him with candour. ("Hear, hear," from Dr. Campbell.) In No. VI. of the CHRISTIAN WITNESS, the Editor laid down the following rules for his editorial guidance. He (Mr. Fletcher) thought them appropriate at the present juncture, and he might, therefore, be forgiven if he read them:—

> Our "Prospectus" is our sole and only chart, from which nothing can induce us to deviate for a moment; and we can, therefore, permit no man, in our pages, either to attack or to defend the Anti-State-Church Association. As the CHRISTIAN WITNESS was established to promote great objects, in which the Congregational Churches of England and Wales are fully agreed, points of difference, whether at the instance of the "minority" or the "majority," are inadmissible. Our first duty is, to promote union, not division: we labour for the whole, not for a part. Our trust is sacred. The confidence reposed in us we shall never betray.

He maintained that if the Editor had adhered somewhat more rigidly to this self-imposed code, the present discussion would have been prevented, and the circulation of the periodical considerably extended. (Hear.) And if Dr. Campbell would re-adopt them, and for the future abide by them, the profits, instead of being £700, he believed would speedily reach and exceed £1,000. (Hear, hear, and cheers.) [Mr. Fletcher was here told that the profits have sometimes, we believe, reached £1,300 and upwards.] The Doctor had power—(hear)—a power which, he believed, no other brother in the denomination had—(hear)—and he thought there should now be a mutual coming together—(hear, hear, hear)—and, in a kind and friendly way, to adjust their differences. (Hear, hear, and much cheering.) He would like much to hear the views of Dr. Campbell. (Hear.) If they kept the Magazines, let them go on as they were. (Hear.) He hoped there would be some discussion on the topics to which he had adverted—(hear)—as he considered a resolution on the subject before such discussion would be premature. (Cheers.)

The Rev. T. ADKINS called attention to the conclusion of the fifth paragraph of the Report, with regard to the insertion of the *Chronicle*. They would have to determine whether the right should be reserved to them of insisting on its insertion, whether the "48" were willing or not. (Hear, hear.) Very much patience had been displayed by their gigantic friend—(laughter)—and he trusted all would go on pacifically. (Hear.)

Mr. STOUGHTON said, the omission of the last part of the fourth clause would totally dissever them from the Union.

Dr. MASSIE was exceedingly gratified by the remarks of Mr. Fletcher. He thought, however, the debate might be adjourned till the May meeting. (Hear.)

Mr. GEORGE CLARK, of London, rose and said: I do not think that I violate any confidence when I state that this Report was finally agreed to in a very small Committee, and that, on its being proposed for adoption, I was one of the minority who opposed it; and, having had the misfortune to differ from the majority of my colleagues on a matter of considerable importance, I should blush were I backward here to avow the fact, and to state to you the reasons of my difference. (Hear, hear.) I am deeply sensible of the very great importance of peace and concord at meetings of this kind, and were it on a matter of only ordinary interest, I should content myself with having stated my opinion in Committee, and remain here, as I have heretofore done, entirely in the shade; but, Sir, the present is not a subject of only ordinary interest—it is something more—it is one of a very extraordinary character, cutting deeply, in my humble judgment, into a very important branch of the most useful and beneficial operations of the Union—(hear, hear)—and on such an occasion, if ever, it strikes me, a dissentient member is justified

in giving the preference, according to his own impressions, to purity, integrity, and justice, above and beyond even peace, concord, and harmony. (Hear, and cheers.) Sir, it is to me a matter of very great regret, that on this occasion I find myself in opinion and judgment opposed to gentlemen of whom I have the very highest opinion—(hear, hear)—and in stating my views of the case, and the grounds on which I incline to think that they have come to a wrong conclusion, I desire to speak with the greatest deference, and with all possible respect. (Cheers.) Sir, the resolution of the last annual meeting which gave rise to the present report of the Committee, is as follows:—

"That the Committee of the Union are instructed to make arrangements by which, with due respect to the safety of the property of the CHRISTIAN WITNESS and the CHRISTIAN PENNY MAGAZINE, they shall be no longer regarded as the official organs of the Congregational Union."

In consequence of that, the Report now submitted to you states that,—

"The Sub-committee having carefully examined the various minutes and other documents connected with the establishment of the CHRISTIAN WITNESS and the CHRISTIAN PENNY MAGAZINE (these publications being the property of the Congregational Union, and under its exclusive control), recommend the following arrangement for the purpose of carrying into effect the aforesaid resolution of the Union," &c., &c.

Sir, I take it that the substance of the first and second is, that, in order that these publications should be no longer regarded as "the official organs" of the Congregational Union, you shall absolutely part with them, and make them over, and, in fact, give them away for ever to some other persons, and that without any consideration. The substance of the third is, that a portion of those other persons —what portion it does not say—shall exclusively control and exercise all acts of ownership over the works; and then, with most remarkable peculiarity, which I will not characterize, the substance of the fourth "and fifth" is to make the CHRISTIAN WITNESS and the CHRISTIAN PENNY MAGAZINE as much, or more, the official organs of the Congregational Union than they now are. Sir, I do not agree in opinion with the Committee on either of their five points. (Laughter.) As I read the resolution of the last Annual Meeting, it amounts to this: Gentlemen of the Committee, by October next please to consider a plan by which the Editor of our publications may be no longer considered our official organ, or, in other words, that the Editor's opinions may no longer go forth to the world as the opinions of our united body;"—not a word is said about the transference of the property. It is true there are the words "having regard to the safety of the property," but their true construction is for the Congregational Union, and not for anybody else. And I take it, the course of the Committee was, that if they found, on due consideration, they could not chalk out such a plan without an entire alienation of the property from themselves to others, they should have come to this meeting boldly and openly, and in terms saying so, and crave further instructions. I think therefore, on the whole, the Committee have far outstripped the bounds of their commission, and recommended that for which they had no warrant. I repeat, that their instructions were only to consider a plan by which the publications should no longer be regarded as the "official organs of the Congregational Union," and nothing further or other. (Hear.) Sir, not only do I object to the Report as a whole, but I take exception to it in its several parts; and I begin first with the introduction. It states that "The Sub-committee have carefully examined the various minutes and other documents connected with the establishment of the CHRISTIAN WITNESS and CHRISTIAN PENNY MAGAZINE (these publications being the property of the Congregational Union, and under its exclusive control)." Sir, I have read and carefully examined those minutes, and I find the following was a resolution passed at Leeds, on the motion of Rev. J. A. James, and seconded by Rev. Dr. Vaughan:—

"That upon the report now presented by the Secretaries, of the present position of the proposal for a new Magazine, this Meeting most respectfully and affectionately requests the Rev. Dr. Campbell to edit the projected periodical, in connexion with the Congregational Union of England and Wales—the Meeting acceding to the views of Dr. Campbell, as now reported, in respect to the price and size to be adopted for the Magazine; and entertaining sanguine hope of its extensive success and usefulness, under the direction of so accomplished and indefatigable an editor."

Now, Sir, reading those together, I do not agree in the opinion stated in the exordium, that "these publications are *the sole property of the Congregational Union*, and under its exclusive control." (Hear, hear.) I incline to the opinion, that those two documents show that the undertaking was a joint one between the Union and Dr. Campbell. There is nothing of the stipendiary dependent, the servant, the hireling, in the invitation, or in its acceptance, but quite the contrary—(hear, hear, hear)—and I think that Dr. Campbell risked quite as much in character and labour as the Union did in substance—(hear, hear)—in the establishment of the Magazines: in point of fact they advanced not one shilling—(hear, and cheers)—and I do not think that justice has been done to Dr. Campbell—(hear, hear) —or that he has been sufficiently considered, or that he has sufficiently considered what was due to his own interests, and those belonging to him—(hear, hear)—if he is a consenting party to this Report. At any rate, I, as an independent member of your Committee, as well in the discharge of what I conceive to be imperative to my sense of right and justice, and to the Congregational Union as a body, as of what is due to Dr. Campbell, I thus publicly and firmly, but very respectfully, tender my protest against it. (Hear, and loud cheers.) I object to the recommendations 1st and 2nd in the Report, as not warranted by the instructions of the Annual Meeting to the Committee, inasmuch as no sufficient cause is shown for thus abandoning and giving up a valuable property—(hear, and cheers)—as not called for by the circumstances of the Union as regards its promises to the public, its engagements already made to annuitants, and its invitations to those who may become such, and its

connection with Dr. Campbell. As they recommend the establishment of an oligarchy absolutely despotic (the last thing in the world to be expected from a Christian body) —(hear, and laughter)—which may, in its working, possibly be injurious to the annuitants and Editor, and detrimental to the general success of the publications, may not any one interested in them ask you,—Sir, Is it right, and fair, and just, that the Editor and annuitants, and the present and future profits, should be handed over to the absolute and irresponsible care, and keeping, and management of an undefined portion of any forty-eight gentlemen, although of the very highest respectability? (Hear, and cheers.) Is it not difficult for the Union to give a satisfactory answer to the question, Why should the Union renounce, at once and for ever, to any person whomsoever, (after twenty years of unproductive labour,) their very first achievement of a profitable and beneficial character. (Hear, hear, and loud cheers.) Sir, the only reason I have heard assigned for it is, that it may escape a repetition of that little interlude acted in Broad-street Chapel, in May last. (Hear, hear.) I cannot describe it other than as a very little reason, unworthy the judgment of the Union as a body, or of its members individually. (Hear, and cheers.) Sir, what would be thought of the physician, called in a case of derangement of the biliary organs of a full, flourishing, and well-to-do constitution, who should recommend to the patient suicide as the only cure for such derangement? (Loud laughter and cheers.) Or what would be thought of that parent who, because his child did not in all things quite act so as to please him, chose to hand him over for ever to some other guardian, and assign as his reason, that it was the only way he could think of in order to prevent him acting unworthy of him in future? (Laughter.) Or what would be said of that individual, who, having, in connection with another person, amassed a large sum of money, were to open his window and select from the passing crowd forty-eight individuals, and give them the savings, as the only way to prevent the possibility of all disputes and differences between them in future? (Laughter and cheers.) Surely there is some other way of meeting the requisition of the annual meeting than by giving up the property, with all its concomitants, for ever and ever. For sure I am, Sir, there is no gentleman of business habits present who would dictate any such course as this for his own conduct with respect to any individual undertaking in which he was personally interested and engaged. (Hear, hear.) Sir, I object to recommendation third, because all power is given to an undefined portion of this despotic oligarchy, even over Dr. Campbell, who, I repeat, was one who ventured a joint and equal risk in the undertaking originally —(hear, hear)—and to exercise all other absolute and exclusive acts, which undefined portion are to account only to the other portion; and this transference of property, involving much that is valuable, and to annuitants and others deeply interested, is to be a body utterly irresponsible to any of those, or to any others except those composing the oligarchy. (Hear, and cheers.) It is true, that recommendation fourth carries accountability somewhat beyond the third; but, then, I very much incline to the belief, that it subverts the whole purport of the reference, for, in my humble judgment, it stamps the publications much more the official organs of the Union than they now are. ("Hear, hear," and cheers.) Recommendation fifth also gives the publications an official organic connection. Then I very respectfully inquire as to the whole Report—*cui bono?* (Cries of "Time, time," and confusion.) I will not be put down. I shall be heard. (Laughter and cheers.) Kindly bear with me one moment longer, while I state my own impression to be, that all that is absolutely necessary to meet the requirement of the resolution of May last, the Editor has, by a stroke of his pen, already done—all that is essentially necessary, I say, and the CHRISTIAN WITNESS now goes forth free of anything savouring of such organic connection; but, if more be required, I would respectfully submit, let it be printed on the title-page that the CHRISTIAN WITNESS is *not* the official organ of the Congregational Union, except for its own reports, nor has the Union any interest in it but to devote the profits to the benefit of aged ministers. (Cries of "No, no," and impatience.) But if the Union (after the "most mature consideration," which, I submit, it has not given to the subject yet) should resolve seriously to part with the two publications to any one, then I most respectfully, but very firmly, express my opinion to be—regard being had to the original compact—it is but right and just that the Union retire from the undertaking in favour of the individual who originally joined them in the establishment of the Magazines, and who has so materially contributed to their success and the augmentation of their profits, as your yearly votes to him abundantly testify, in order that he may vest it in trust for the purpose of securing the objects originally designed. (Hear, hear, and cheers.) At any rate, I very strongly incline to think, that the settlement of it in trust should, in justice and integrity, as was the original establishment, be the conjoint act of the Union and of Dr. Campbell—(hear, hear, and cheers) —and he not merely a concurring party. I incline to think that his real position (which may be gathered from the reported occurrences at Leeds in 1843, and the minutes consequent thereon) has not been rightly or sufficiently considered by the Committee or by other members of the Union, or even by *himself*, either as regards the past, the present, or the future. (Hear, hear, and cheers.) I, for one, cannot see any analogy whatever between the *Evangelical Magazine* and Dr. Morison (whose absence to-day, saving your honour's presence—(immense laughter and cheers)—I deeply regret, and the cause of it) and between the CHRISTIAN WITNESS and Dr. Campbell. In the former, the thing was commenced by a few who acted as Editors, and after it was established, and had become a property, for many years Dr. Morison was engaged as an Editor on stated terms. (Hear, hear.) In the CHRISTIAN WITNESS, it was not begun, nor could it begin, as I gather from Mr. Palmer's statement at Leeds, until Dr. Campbell had agreed to the solicitations

to join it as "Editor in connection with the Congregational Union." (Hear, hear.) On the whole, then, I incline to the belief, that the matter has not been yet sufficiently considered, either by the Union, or the Committee, or Dr. Campbell—(hear, hear)—and that further and more mature consideration may induce not a little alteration in the report. I have further a very strong impression, that this half-yearly meeting should not take upon itself to decide irrecoverably on so serious and fundamental a step as the total surrender of so valuable a property—(hear, hear, and cheers)—and I therefore move as an amendment, that the whole matter of the report, and the subjects involved, be remitted to the Committee of the Union to review their report, and, after such review, to present the result to the Annual Meeting in May next. (General cheers.)

The Rev. G. SMITH, of Poplar, sympathised with many of the views of Mr. Fletcher, although he thought a great "change had come over the spirit of his dream"—(laughter)—since last May; if he had thought in May as he thought then, much painful discussion might have been avoided. Alluding to an expression in Mr. Clark's speech, he said he did not think the "48" could become "corrupt" or "oligarchical." Much had been said as to the denomination having been committed by the WITNESS. He did not think this had been done to so large an extent as was by some supposed. (Hear.) He thought many persons confounded articles in the *British Banner* with the WITNESS. (Hear, hear, and cries of "That's it.") He did not consider that Dr. Campbell had received a fair expression of opinion for the very candid and judicious manner in which, on the whole, the Magazines had been conducted by him. (Hear, hear.) It was unfair and absurd to expect any man to conduct the periodicals of a community, which appeared to be composed of parts so heterogeneous, with universal satisfaction. (Hear, hear.) He looked on Dr. Campbell's Editorship in the light of the "Declaration of Principles." He did not pin his faith to every individual point in that document, although he believed it to be a correct outline of that which should be received and taught amongst us. He never heard from that platform, from any of the aged men, or from any person in any place, any reflections on the junior brethren *because of their age*. He stood there, not to find fault with any one, but he stood there to thank Dr. Campbell for his great efforts on behalf of that which is right. (Hear and cheers.) He had had the misfortune to have himself fallen under the Editorial lash. (Laughter.) He doubted if there were an individual in the entire assembly whom the Doctor had so effectually "shown up." But he (Mr. Smith) had the magnanimity to forgive him—(applause)—although he privately informed him of his view of the whole matter. One thing he had noticed,—when the Editor was lashing him (Mr. Smith) his young friends looked very calmly on; but directly it came to their turn they winced. (Laughter.) Mr. Smith concluded by deprecating the waste of time and bitterness of spirit to which these discussions gave rise, and intimated, that if the party in question made a point of repeating their attacks, he and others would withdraw entirely from the Union. He hoped they would settle the thing at once. (Cheers.)

In the course of some observations on the general question which were offered by Mr. Swaine, he appeared to intimate a desire to place these periodicals and all others on their own footing, that they might stand or fall according to their intrinsic merits, and not upon the charity of the thing; when Dr. Campbell immediately repudiated the idea of their ever having been in any other position. "They were established," he said, "for purely spiritual, not eleemosynary purposes. If profits came, well; but no appeal had ever been made on their behalf on the ground of benevolence." Mr. Swaine concluded his remarks by deprecating any measure which should constitute the Magazines an endowment in perpetuity, so as in effect, to make laws to bind posterity.

The Rev. JOHN KELLY, of Liverpool, offered some observations, which were very indistinctly heard, from his speaking from a remote corner under the gallery. We gleaned from his speech, that he was glad to see that light was breaking on the subject. Whoever was their Editor, if he were worth having, he would assuredly be independent. (Hear, hear.) A man must be a perfect conjurer to conduct such periodicals without offence—(hear, hear, and applause)—occasionally, to some one or other. He felt somewhat sore about the treatment the Evangelical Alliance received at its hands; but the moment they put on the cover, "For the general contents the Editor alone is responsible,"—why, that settled the matter. (Hear, hear.) The best thing, after all, that could be done was, to go back to the old plan. (Hear, hear, and cheers.) There were some parties, it was true, who were still unsatisfied; but their true spirit was clearly manifest, and all they could do would fail to satisfy them. (Applause.) The best thing they could do was to go back—(hear, hear)—to the course they had left. It seemed to him, that Mr. Fletcher's own ground brought them back, and he rejoiced to think they could do so with such entire unanimity. (Cheers.)

Mr. FLETCHER rose, protesting against going back in the manner recommended by Mr. Kelly, inasmuch as such a procedure would virtually stultify themselves in the eyes of the public. [Dr. Campbell here made a move, and was called to speak by the general acclamations of the assembly.] He did think the matter rested very largely with the Editor. (Voices, "Well, let's hear the Editor.") He did not think it was impossible for the Magazines to be conducted in such a manner as to be void of offence. He maintained that if the Editor's original plan had been adhered to—if the Editor would now say that he would take it, and adhere to it—he would say, "I will give him the whole of my confidence." (Great applause.) There were ministers listening anxiously to know what was going on; he felt they were not acting for that locality (hear), but as a deliberative assembly of the entire body. (Hear.)

The Rev. Dr. CAMPBELL then rose, and said: Sir, there are so many points on which I might speak, that I feel at a loss what to say. I suppose I must, nevertheless, address myself to the chief subject in a few words. I think it is due to you, to the assembly, and to my friend Mr. Fletcher. Mr. Fletcher I have called "my friend." His honoured father was my friend. (Hear, hear.) I loved the father, and I love the son; I have always thought much of him; yea,

I thought much of him last May, even at the moment he was acting a part I deemed unfair and adverse: but I think a great deal more of him to-day—I think he has done himself, as a man, as a minister, and as a member of this fellowship, very great credit (applause) in the course he has pursued. (Cheers.) I do not know that I should have spoken at all, had it not been for the strong and frank appeal he has made to me. I have, as you know, the power of abstinence on these occasions. (Laughter.) I hardly ever speak at meetings, whether at home or abroad; I have no taste for it,—but I must make some response to Mr. Fletcher's manly appeal. (Hear.) I think the candour should not be all on one side. (Hear, hear.) I must confess, therefore, Mr. Chairman and friends—I can afford to do it—(hear), that there is a good deal of truth in what Mr. Fletcher has said concerning the Editorial code, cited from the wrapper of No. VI. of the CHRISTIAN WITNESS. Were I required to give advice, or draw up rules, as to the best mode of proceeding with a denominational periodical, the result would be something very much to the same effect. (Hear.) If any man ask, Why, then, I did not walk by my own rules, I will be equally candid in saying, that I ought so to have walked. (Applause.) I have no hesitation whatever in saying so. (Loud cheers.) But, Sir, I was led by circumstances to deviate. I found what I considered a monster, in a certain ooze, from which I anticipated fearful perils to the Church of God. My fears were aroused; I inquired whence it came; and I traced its connection with a certain Association; and I, therefore, fearless of all consequences, as one means of defending Gospel truth and repelling the foe, smote that Association. (Applause.) For that—(cries of "That's it, that's it!")—for that I was smitten in return. (Laughter.) No matter; I transfixed the monster. The deed was done, and Mr. Fletcher materially aided me in doing it; for he supplied one of the spears with which I pierced the foe. (Cheers.) I was at that time greatly and constantly excited by my many labours, and a large mass of correspondence; and it may be that, under such circumstances, I was a little unguarded in attacking the said Association. It was, at any rate, certainly a breach of the rules laid down for my own guidance. The act was far from pleasant; it was opposed to inclination and affection. Mr. Fletcher and Mr. Reed, from their youth up, were both pet lads of mine. (Hear, hear, hear.) I had the utmost regard for them both. Andrew Reed I considered a young man of great promise and a noble mind. (Hear, hear.) Well, they both came hot from the Anti-State-Church Conference to the Union, and met in a pew together. One said, "I mean to hurl a dart at the Editor;"—(laughter)—the other replied, "I'll join you." (Hear, and a laugh.) This, it would seem, is precisely how the thing came about. It had certainly been better not to have touched the matter in the WITNESS, since my readers were divided about it. I thus aggrieved the young men. (Applause.) Then, at an earlier period, there was that amiable organization designated the Evangelical Alliance. I needed not have touched it—(applause)—since I thereby grieved the elder men. (Hear, hear.) But I thought it a waste of time and of money; and I have the misfortune of thinking so still—(laughter)—with the consolation, however, of believing that the Chairman (Mr. Binney) is of the same opinion.

Well, then, I will now tell you what I think of the matter. In this body of "forty-eight trustees" I have unbounded confidence. (Hear.) I think they are men who constitute, to a large extent, the ornaments of our Body; and in their hands I should feel myself perfectly safe. I could work with them editorially with the utmost comfort. With the bulk of those resident in London, I have long worked already, without a jar or one misunderstanding. Personally, in some respects, I should be a most decided gainer by the change, if I am to be baited annually—(no, no)—though I become familiar with it. It has become a matter of course almost. I can withstand it perfectly well—(laughter)—yet I don't like it. (Hear, hear.) On personal grounds I am indifferent; but I deprecate it for the sake of the general cause. I came down with a heart full of solicitude for the cause of God, and had much to say about the necessity of its revival; and I could, therefore, have wished there had been nothing to consume the time or to distract the attention. (Hear) On personal grounds, grounds of feeling, the proposed arrangement would be to me every way acceptable. Mr. Clark was quite right in saying I "had not considered the matter" as I ought to have done. I did not: of myself I thought not for a moment; I considered only the case of subsequent Editors; but I have no hesitation—especially after what my friend Mr. Fletcher has provoked me to say about the "property"—in submitting that I stand in a very different relation to the Magazines from that which will belong to my successor. Mr. Clark's solid and penetrating observations come short of the whole truth. The Report made at the outset at Liverpool, to the effect, that three or four hundred pounds must be raised, in order to provide an Editor, at once damped all expectation of a Magazine. On such a condition, as you were deeply in debt at the time, and without prospective resources, a Magazine could never have existed. Application was made to me on a different principle; I was pressed to embark in the work; but not a word on the subject of compensation, although it involved a certain and a serious sacrifice, as, in the course of two or three previous years, my pen had realized a sum of £500; but, after the Magazine had began, it so thoroughly engrossed my redeemed time, that I never wrote another line of book-work. To relieve the Committee from all uneasiness in regard to the matter, since I knew they were conscious they had made a serious demand upon me, I made a definite communication to Mr. Secretary Wells; I wished it to be understood, that if the experiment failed, I would not accept a farthing for it (applause), but would give my labour as a contribution to the cause of God.

But this is not all; the idea of the CHRISTIAN WITNESS originated with you, but the PENNY MAGAZINE originated with me exclusively. (Hear, and cheers.) Correspondence with ministers, and an extended survey of the Churches, led me to conclude that a cheap PENNY MAGAZINE was necessary. I went to Manchester, after having got the sanction of the Committee, to urge the matter upon the Union; you will not forget that I had literally to force it upon the Union. (Hear, hear.) I had to

fight for it as I never fought for anything in my life; my noble friend, Mr. Kelly, even he was so opposed, that he was going to speak, but he could not get his head in. (Laughter.) Another noble man, Mr. Halley, led the onset against me. Others said, "If Dr. Campbell likes to have a PENNY MAGAZINE of his own, let him, but not in connection with the Union." They had an idea that I was a great democrat; and that I would fire the Churches. (Laughter.) But my democracy is all conservative. (Applause.) I said, "Gentlemen, take your choice; I am satisfied it ought to be. If you will accept it, it shall be yours; if not, it shall nevertheless go on! I am more necessary to you in this matter, than you are to me. I have power to establish it, and I will do it." You, Sir, (Mr. Binney) said on that occasion, going down stairs, "Well, now, we have got our master at last." (Great laughter.) You have told me since, that, at the same time, you said, "I did admire his sublime impudence! (Laughter.) But he so completely carried with him my head and heart, that I held up my hand for him." (Laughter and cheers.) This is the history of the PENNY MAGAZINE. The very first year of that publication realised a clear profit of between five and six hundred pounds to you; total, up to this time, between two and three thousand pounds. (Applause.) Now, I might have had every sixpence of that large sum in the funds. (Hear.) I submit, therefore, that on these grounds, I am entitled to some consideration with regard to the Magazines; and if I had even claimed to have had some voice with reference to what was to be done with the property, it would not have been great presumption. (Hear.) I owed you much, of course: but the thing arose with me. In the event of the "48" project being carried, I shall ask a seat in the Executive. Now, let me be just. They put me upon it. I said, "No," in my folly. Second thoughts, however, have taught me that I should not have opposed this. If these gentlemen live as long as I live, I have nothing to fear; but men may arise among them who "know not Joseph"—(laughter)—and then, perhaps, it will not fare quite so well with him. (Renewed laughter.)

Again, considering my anxious ceaseless toil to serve the cause of God and you, it is no wonder if I wrote some sharp things after the meeting of last May—I suppressed much. I thought my treatment was far from just or kind, and indecency mingled with injustice. Take an example; a young man, whose name I had never heard in connection with the Union, whose face was never seen at the Union,—that man had the hardihood to come to the Secretary some days before, paid his paltry 5*s.* for qualification, and announced, at the same time, that it was that he might be able to move the dismissal of the Editor. (Shame! shame! and great sensation.) Now, gentlemen, you are men—you have English hearts; you can judge of this matter, and of my feelings. It ought to inspire caution. I must retain my seat on the Executive. I ask no advance with regard to privilege; I don't wish to advance a hair's-breadth towards mere prerogative; but I am unwilling to go back. (Hear, hear.) Let the new Body be as the Union to me, and I will be to them as to the Union.

Such is one view of the subject. The other, on which my friend Mr. Fletcher has pressed me to give some statement of my views, is this:—I see difficulties—great difficulties—in the way of change. (Hear, hear.) I see, moreover, considerable peril to the Magazines—to their moral weight, which is ten thousand times more important than circulation and profit. Perhaps an Editor best knows the extent, the effect, and the influence of his labours, and how far they are affected by moral considerations. The advantage of the connection has doubtless been great. The duty implied by that connection is obvious; I see in it a reason for great temperance and forbearance on the part of the Editor, and that he should labour to hit the general average of opinion. He ought neither to attack divided parties himself, nor suffer them to attack each other. Had the attack which aggrieved Messrs. Reed and Fletcher been still to make, I should have abstained—(voices, "That's candid")—and all the more that I have got other means of waging such warfare. But let me not be misunderstood: in the WITNESS there was but a single article. It was in the BANNER the offence was given; but I have no disposition to return to that point now.

The matter, then, is entirely in the hands of the Assembly. I am prepared to go with the "48," and equally prepared to try again on the old plan—(loud and continued cheering)—on the old plan, with the benefit of all the experience I have had in these matters. (Applause.) I am now getting somewhat advanced in the service of the cause; and, if the brethren think it well to let the matter stand over another year, I have no objections; if they like to settle it at once, I have no objections to that. I think, however, it will be advantageous to go on as we are. (Hear.) As a man gets nearer to eternity his experience teaches how unsatisfactory are all earthly things, and the imperative duty of taking first that which is most important. I am somewhat abated in my views—I don't say I retrograde, as the Magazines show—I am somewhat abated in the importance which I attach to polity, ordinances, and everything of the kind, as compared with the Gospel. I see more and more that the one great thing is, to turn men to God. (Sensation.)

In conclusion, I can only say, if you can better provide for the Magazines, I will at once, with my whole heart, surrender my function. Let the cause of God live. I am well convinced, that if I cannot meet the views of the reasonable men of the Body, it were better the Magazines should remain with the Body, if they can find a man that will please all, and the present Editor withdraw. I think they are of great service to you—you of great service to them—and that, upon the whole, they might be conducted in such a manner as reasonable men would not find fault with; and that, had it not been for this explosion concerning a certain Association, there would have been no fault found last May. I think the Magazines had better remain with you, and you with them. (Hear, hear.) I leave the matter entirely in your hands. (Great applause.)

The Rev. Mr. GUNN, of Warminster, moved, and the Rev. T. MANN, of Trowbridge, seconded, a resolution to the effect, that the Magazines should remain as they were.

Mr. FLETCHER then said, he thought that

they could not have had a more generous, full, and manly statement than Dr. Campbell's. (Hear, hear.) He tendered him his personal thanks; and he thought that they must not then go on just as if there had been no such statement—(hear, hear)—because the matter of dispute had confessedly been between the Editor and the Union. The Editor had now removed it—(hear, hear)—and, as far as he (Mr. Fletcher) and Mr. Reed were concerned, and those with whom they had acted, the difficulty was now removed. (Applause.) He concluded by proposing that the words, "After the statement which has been made by Dr. Campbell, it is the opinion of this meeting, that, on the ground of that statement," be prefixed to the resolution. He felt very thankful to Dr. Campbell, and believed the great object was secured. (Cheers.)

Mr. SAMUEL MORLEY, notwithstanding what had been said, still thought that, on general grounds, and wholly irrespective of his friend Dr. Campbell, and Editorship, it would be better that the Magazines should be entirely separated from the Union.

The Rev. T. DAVIES, of Lambeth, and several other gentlemen, here made some remarks, but the hour for closing having long passed, the Assembly was urgent for a division.

Mr. BINNEY then put the resolution in the following terms:

"That, after the statement of Dr. Campbell, the existing arrangements for the management of the Magazines be continued."

Carried by a very large majority. On the contrary, some half dozen hands only were held up. Thus ended the first sitting.

SECOND SESSION.—WEDNESDAY.

After the usual devotional services, Mr. BINNEY delivered the remaining portion of his Address, as follows:—

CHAIRMAN'S SUPPLEMENTARY ADDRESS.

The CHAIRMAN said:—I am not insensible to the fact, that the events and movements of late years have, in some respects, occasioned a reaction among ourselves. This is seen in the new forms of architecture in which our buildings rise, and in the attempts, in some places, to give greater variety and richness to our worship. I see no objection in principle to either of these; at the same time, I think both require to be watched with some care. Our edifices must never cease to be embodiments of the idea of a teaching and preaching ministry; they must never be permitted, for any amount of effect whatever, to be so constructed as to be inconvenient or ill-adapted for the efficient exercise of that power which is the centre of our system; nor must our aspirations after other than our customary modes of vocal praise ever be allowed to lead to anything but what may *help* the utterance of the melody of the heart. If this should be superseded, we shall lose much and gain nothing; for it is not gain to have the ear ravished, or the taste regaled, at the expense of the secret incense of the soul. If, however, our places of worship are carefully and, I would add, conscientiously adapted for a ministry of instruction; and if our attempts at improvement in "the service of song in the house of the Lord" not only affect that service itself, but lead to greater attention to all worship,—increased reverence, deeper devotion, more united prayer,—we shall be doubly benefited; retaining our wonted, or receiving increased, spiritual good, in addition to those forms of external beauty which address themselves to the eye or ear. I cannot be supposed by these remarks to intend any censure on my brethren, since they will be seen to constitute a caution to myself. Among the more observable phenomena of the times, as connected with ourselves, is the aspiration after higher and more varied attainments in those that advance to the ministry, and the consequent projection of so comprehensive a collegiate course as to necessitate an unwonted staff of professors,—to require longer time than hitherto both for letters and theology, and higher qualifications in students when admitted. Two things, springing out of all this, I should like to be permitted to notice. The first is, the desireableness, as it seems to me,—I express it, of course, merely as a private opinion,—the desirableness of endowments for our collegiate institutions. The evils of endowments for the support of the ministry,—especially in connexion with a system in which no external power is provided for bringing public opinion, or the opinion of the Body, to bear on their abuse by indolence or mal-appropriation,—may be admitted, or, at least, any discussion respecting them may be passed by. I frankly confess, however, that I do think our colleges should not depend on casual donations or annual subscribers, or not to any great extent. The popular mind is impatient of delay; anxious for immediate and striking results; more caught by ultimate effects than cognizant of the previous elaboration of the agency; more alive to missions abroad, or movements at home, than to the necessity of a provision for those higher forms of scholarship which it does not understand. It reaps the results and enjoys the advantages of them, but by so lengthened and circuitous a route that it does not see, and cannot appreciate, the preliminary processes by which they are provided. It is painful to think of tutors and treasurers being reduced to the necessity of preaching or pleading for the funds of their college; nor is it to be concealed that there may be something repellant to the minds of some whom it is wished to invite into the ministry to hear the academic institution pleaded for as a thing depending on subscriptions and collections that seem to be given as an eleemosynary dole. I do hope that some of our many opulent men will be animated by a desire to associate their names with New College, and similar institutions, by noble acts of pious, patriotic, Christian liberality. They might found scholarships, to which students might be elected, thus stimulating and rewarding attainment and merit, and exercising a healthful moral influence on the mind of the aided and honoured youth by the consciousness of his enjoying what was fairly earned. They might, by large endowments, provide the means for establishing a greater

number of professorships, and thus make their own colleges to become competent universities, teaching everything, and training efficiently for secular life, without danger, or with positive advantage, to their own sons' religious convictions. It is surely possible for endowments to be so left, and so managed, as that public opinion may prevent their abuse, and those benefits be enjoyed, both by tutors and students, which flow from such fixed and permanent supplies. At any rate I venture to hint at the matter, and throw out these few words; and I think I shall be forgiven for having done so, even by those who may differ from me. I should be very glad, if some large-souled, noble-minded rich man would so respond to my appeal as to try the effect of "a great fact" by way of an argument;—a splendid gift, actually brought out, laid down, and got into play, would very probably do more to convince the judgment and conciliate opinion than any reasoning that I could use. It cannot be out of place, however, I must be permitted to say, to make the suggestion in this town, to which some £90,000 or more has been recently left for the advancement of science. When secular learning receives such magnificent gifts, it is surely excusable to breathe a word in behalf of one to be consecrated to religion and offered to God.

The other thing to which I would advert, is the conduct to be pursued towards students (or towards some at least) at the close of their college course. Something is to be said, I believe, in the course of these meetings, respecting the selection of young men for the ministry—the encouragement of such as may be deemed fitted and qualified for the work. By all means let this be attended to. Let it be felt that the spiritual call has come to an individual, as well as that there is the endowment of suitable gifts, and has been the acquisition of the requisite attainments. Let it be the care of all whom it concerns only to introduce such to preparation for the work as are likely to prove, when they arrive at it, workmen that need not to be ashamed; who, as "good ministers of Jesus Christ," will rightly divide the Word of Truth. There is something, however, to be done besides care on behalf of the churches, at the beginning of the student's course; and that is, on behalf of the student, and towards him, something like regard and sympathy at the end of it. By the severe demands now made on their faculties and time during the progress of the college course, many young men are produced (if I may so express it), who, when they have taken their degree, or have left college, have had few opportunities for acquiring confidence, facility, and power as preachers. They do not at once succeed as such. They are not acceptable—not in request. They lose heart; they *must* do something; they take to teaching, or turn to literature, and are lost to the ministry, and all becomes lost to the denomination that was expended on their equipment. There seems to be needed, not only a college, theological training after the arts, but a practical, Church-pastoral training after the college. This might be furnished, in many instances, where students are not speedily called to a Church, by their becoming assistants to older ministers; nor would it be undesirable if there was often this intermediate stage (in spite of "calls") between the occupancy of the class-room and that of the pastorship. I am well aware that co-pastorships do not seem to succeed with us. Whether the fault be with our senior or our junior ministers I do not know, and I will not inquire. It is not for co-pastorships that I plead. Permanent arrangements of that sort may, for anything I can tell, have something about them inherently inexpedient; but temporary and limited engagements ought to be possible, and might be good. I would have the young minister to be engaged by the elder as his personal assistant,—to do everything under his direction and authority. He should have opportunities of taking the most important public services, and be employed in private family visitation; all the while receiving such practical hints and suggestions as might enable him to start, while yet young, with the advantages flowing from the experience of age. Having acquired knowledge of the most useful character, gained confidence, tact, and ability in respect to public services, more likely now to be acceptable to a Church, and, being more competent to instruct and guide it, the man might remove at the end of a year or two, and another might succeed to his vacated place. We employ great skill, long time, much expense, to perfect our students in a course of learning:—we expect them to spring into preachers by instinct. With many whom we lose we have no patience, no mercy. We neglect, humble, mortify them. We are very deficient in what should be a kind training for the minister, after the drilling and discipline of the student. We dishearten men for not possessing what we have not taught them, or not afforded them a fair opportunity to learn. I am not sanguine as to the acceptance or result of these remarks. The plan indicated would require, perhaps, too much—I do not mean of money, but of things more valuable, and even more rare than that—it would require, perhaps, too much both in ministers, churches, and students too, to be effectively carried out; still I have mourned so deeply over the loss of some who have fallen, or who have been forced, back, who need not have been lost, and I have seen so much of the depression, sadness, and many anxieties of others when unsuccessful, who yet had it in them to succeed, that I have ventured on hazarding these tentative suggestions.

INTRODUCTION OF REV. L. BRIDELLE.

The Rev. M. Louis Bridelle, pasteur of Taitbout Chapel, Paris, who had been formally introduced at an earlier stage of the proceedings, came forward, and was received with great cordiality. As a speaker, M. Bridelle is characterised by great pathos, and not a little fluency. After regretting the absence of his friend M. Monod, and apologising for his imperfect knowledge of our language, he expressed himself nearly as follows:—He was happy to say, that in France there was no such distinction as was attempted to be made there yesterday with reference to the comparative influence of old and

young ministers. (Hear.) He must say he inclined towards the young brethren. Had not the Father of all in his treasury things both new and old? Well then, if both old and new were there, they were both good, or they would not be there. (Hear.) Old and young must, therefore, endeavour to make profit of each other. (Laughter, and hear.) With regard to the Union which he represented, it could not be said to be, in a strictly literal sense, Congregational; but they had three points in common with their English brethren, viz., (1.) Purity of doctrine (that is your first principle, it is also ours.) (2.) The Voluntary principle. (Hear.) No connection between Church and State; and (3.) The perfect liberty of each several Church to manage its own affairs. (Hear.) They had, in common with the Union, these three great principles; but some of the ministers had Presbyterian leanings—those who had seceded from the National Church; these were at liberty to do as they pleased in their respective Churches; it was for this reason that they did not assume the designation of Congregationalists. They could not love them as they desired to be loved, if they did not know what they really were. They were a feeble sister Church. In his youth, on the addition of a new member to the family, it was a source of joy to the whole domestic circle; and he hoped the Union, as an elder branch of the great family of Christ—he hoped the Union would receive its little continental sister with similar feelings. Their Union was formed last year, and comprised fourteen Churches; even some of these were very feeble; but they did not fear; they had the truth of God on their side. Some of these Churches were "Independent" Churches before the Union; others are the result of secessions from the National Church on account of the laxity of her discipline. In the year 1848, the National Church held a Convocation, or Synod, in Paris,—the first since the times of persecution,—at which some ministers proposed that they should issue a "Declaration of Faith," and vindicate the orthodoxy of the community; but they could not do this, inasmuch as some of the ministers were Unitarians, and others held views equally objectionable. MM. Monod and Gasparin, therefore, seceded. (Hear.) He wished it to be distinctly understood that he did not wish to speak disrespectfully of his brethren of the Established Church, although he thought they were in the wrong; he did not wish the Union to have a bad impression of them. (Hear.) They met in Paris, during the year 1849, to draw up a constitution which should be a bond to unite their scattered churches, which had been satisfactorily accomplished, and they had hitherto worked unanimously. The first thing to be decided was, of course, a confession of faith. The old ones would not do; they did not want a new faith—(hear)—but simply that it should be expressed in the language of the nineteenth century. Augustine, for instance, had a confession of faith, but it is not exactly conformed to our ideas. (Hear.) Calvin, too, expressed himself in his own words; may not they do the same? Could they not do so, and preserve the great truths?—(hear)—God, the Father, Son, and Spirit, our creator, helper, and hope,—that God we adore; but they express our faith according to their own actual knowledge. Moreover, to become connected with their Union, it was necessary to profess the faith, to have discipline—(hear, hear)—not to admit everybody to the Lord's Supper, as in National Churches; the Churches must also be supported wholly on the Voluntary principle. (Hear, hear.) On this they stood firm. (Applause.) Their Synod was stronger than this Union. (Laughter, and "Oh, oh!") They were stronger, he repeated; for if they only had fourteen Churches in it, that was their whole body, while they, to their shame, had some 2,000 Churches, and only some 400 of them in the Union. (Hear, hear.) The stronger Churches assisted eight which were but feeble. The Synod received yearly reports from every Church—a most interesting department of its functions. It had a fund for general purposes, not to pay ministers. (Hear, hear.) Fourteen Churches would hardly warrant a Theological School, of course; but they supported two candidates for the ministry, and two preparing for schoolmasters. (Hear.) Their Synod had the power to discharge a Church erring in doctrine or in morality. (Hear, hear, hear.) Although so small, they looked on themselves as part of the great family; and therefore it was part of the Synod's duty to cultivate fraternal relations with the Church of Christ throughout the world. (Hear.) They had a commission to transact business in the interim. This assembled first at Paris; but had since been removed to a village near Bordeaux St. Faure. It was a small place, but rich in historical associations. They had received brethren from Scotland, Wales, and Ireland, at the last Synod held here, and they hoped the Union would send a Deputation to the next. (Hear, hear, and protracted cheering.) The brethren were delighted to see them—so much so that they laughed with delight. (Laughter.) Our hearts were in our chests! (Renewed and protracted laughter.) The speaker then gave the following thrilling narrative:—When we were holding meetings in this place, which is strongly Catholic, and extremely benighted—I am sorry for my beloved France that it should be true!—a mob gathered round our place of meeting; at nine o'clock they became outrageous, entered the place, removed the Bibles which we had secreted under the table, and burned them in the open market-place—(great sensation)—like so many savages. (Hear, hear.) This was a great affliction to us. But God was in that fire, as he was in the "burning bush." On the morning of the following day, one of the brethren went to gaze on the melancholy spectacle; he wept at the sight of the ashes; he saw a small piece which was fringed around with black, but containing some passages. He took it up, and brought it to our dear President, who read it to us. The passages were these—on one side were the following words:—"When ye do well and suffer for it, and take it patiently, this is acceptable with God, &c., for thereunto were ye called, because Christ also suffered." On the other side these words were legible; "Being born again not of corruptible seed, but of incorruptible, by the Word of God, which liveth for ever and for ever." Yes, my dear friends, "for ever and for ever," even among the ashes! Let us hope, then; our begging is small, but our principles shall widen and deepen, and spread and last for ever and for ever.—The speaker then sat down amidst the protracted greetings of the Assembly.

The Rev. J. KELLY, of Liverpool, then rose, and moved a resolution of sympathy with Mr. Bridelle and his community. He said: I do not think it is necessary for me to make many remarks on this subject. If the brethren have all felt as I have felt towards our esteemed brother, I am sure he has received from us a sincere and hearty reception. (Hear, hear.) We have a duty to discharge with regard to the Evangelical Churches of France. Let us not forget that a large amount of French money comes over here to Catholicize us; and I think it is but fraternal—(laughter)—towards them to do something to disseminate principles which we love and believe to be true among the people of France; for I believe they are far better prepared to receive Protestantism than my fellow-countrymen are to receive Catholicism. (Hear, hear.) We should look at the question fairly and candidly, and ere long be prepared to act with becoming cordiality; and, France once evangelized, the speedy destruction of Popery in Europe is sure. (Applause.)

DR. CAMPBELL said: I feel exceedingly honoured in being permitted to stand up to utter a few words in support of the resolution. (Hear, hear.) I should have deemed it worth coming down from London to Southampton for. (Cheers.) I have been deeply affected at the thought of that diabolical dance. (Hear.) In the age to come it will be a great fact in the history of the times which are now passing over France. (Hear.) I see the collected Bibles, the rising flames, the ascending smoke, and the eye of the Head of the Church looking down upon the misguided and infatuated men as they madly shout and reel around it! The event is encouraging. The history of Methodism is pregnant with instruction and encouragement to our Continental friends: Just in proportion as Methodism has been persecuted it has prospered. (Hear, hear.) The lives and journals of Wesley illustrate this. Let our brother beloved therefore take courage. (Hear.) Great and glorious days yet await his distracted country, Let him and his brethren look abroad for encouragement. It was only the other day that I received a bundle of religious periodicals from that land of the cannibal, New Zealand. (Hear, hear.) By the same mail I learned that, on a spot where, not many years ago, the natives were in the habit of butchering white men, roasting them, and dancing around the fires as they devoured their bodies,—I learned that, on this spot, institutions for the illumination of the human mind have now been erected; an Athenæum and Mechanics' Institute have just been opened, when the Chief Justice presided, and delivered an oration worthy of himself and of the occasion. I do rejoice that we have that young man's presence—young, I say—(laughter)—for he is young—I do rejoice that we have his presence here this morning. When we think of France,—that mighty volcano, of which some months back it was truly said, in a spirit of poetic and patriotic pride, "France lifts her head, and all Europe is agitated; again she lays it on her pillow—the nations have rest"—the mind is filled with sad thoughts. She has been the right hand of popery, and the troubler of Europe; but, once turned to God, she will prove as mighty in peace as she has been in war; as much a blessing as she has been a curse to her neighbours. (Cheers.) I was reading the other day Guizot's speech at the Paris Bible Society; a speech—Guizot, I say, spoke it—I am not ashamed, even here, to stand up and avow my respect for him—(hear, hear)—and I respect him all the more because of that speech; a speech which shows how accurate is his knowledge of the wants of his country—a country whose woes can never be healed by systems of government and philosophical dreams. She has tried pure despotism, a limited monarchy, a pure republic, and is now trying a modified one; but all have failed. (Hear, hear). Nothing can bring felicity to that distressed, nor peace to that troubled country, but the Gospel of mercy. (Applause.) Only that one thing can make her happy. Meanwhile, France is a nation without God. Having lately occasion to write to Lamartine, I took the liberty of urging upon him that this was the sole remedy for the woes of France—an act which was scarcely necessary, for he himself seems fully aware of it, as will appear from an extract from one of his works, in an article in the next month's WITNESS. The fact that Lamartine is where he is, in point of political position, shows that France has much to learn still, and much to unlearn. God raised him up in the terrible hour of convulsion, when his tongue was worth ten thousand sabres in subduing the genius of destruction, and preserving the lives of myriads. (Cheers.) Lamartine, after twenty years, has just visited our native land. What was his first act on returning? Not to libel England—to foment a spirit of national animosity—(hear, hear)—it was to give full expression to the wonders and excellences, the virtue and happiness, he had so lately witnessed. That great adept in the science of human nature moreover knows what makes England great. He knows that it is not her constitution, although that is excellent; all things considered, it is the best in Europe. (Applause.) The strength of England's society is in its virtue; its virtue has sprung from its Bibles, and is sustained by the institutions of religion. (Hear, hear, and cheers.) This is what constitutes England strong, great, and happy,—the wonder and envy of the world. England's pulpit, and England's Sunday-school: these are her bulwarks. (Cheers) I hope our interesting visitor will treasure what has been said to him on the subject of Sabbath-school instruction. He may have some idea of the estimate in which it is held by Britons when I tell him that we have some hundreds of thousands of teachers, and several millions of children under spiritual culture. (Hear, hear). Let the concern of his little French sisterhood be to send forth simple, single-minded godly men, notwithstanding defects in culture. I would give him and his friends as a motto the words of Wesley—"*Fire low.*" (Great laughter.) That great master understood his business; and, Mr. Chairman, when you were this morning addressing to us those admirable paragraphs, for which I greatly thank you,—when you came to touch the question of Colleges, and the monitions to be derived from the improved character, I hoped you would have gone further; but I am afraid you are not the man, since you are too liable to the very evil which has to be guarded against. My fear in respect to these Colleges is, lest they should not "fire low" enough—(applause)—but direct the artillery of truth

over the heads of the masses; and, if so, God will soon leave them to themselves, and raise up for his own purposes a simple, humble, and, it may be unlettered ministry, but a ministry whom he will clothe with power from on high. (Hear, hear, and applause.) By firing low they will rake the nation, and save the millions. But I must stop—(cries of "Go on")—I must stop, but I really know not how to do so, since I am at present speaking from the heart, rather than the head. (Cheers.) I greatly enjoyed the address of our esteemed brother, and I am sure I echo the sentiments of this assembly when I say, that his statements have been exceedingly gratifying to us all. He has given us much for which we shall be the better. I thank him for his hearty, homely hints—(hear)—and most entirely reciprocate all his expressions of fraternal regard. In closing, I would connect with the remarkable incident to which he has referred of the burning of the Scriptures, and the preservation of that precious relic, an event of a kindred character in our own country, by reminding him of England's great Reformer, who perpetrated the crime of translating the Word of God into the vernacular—(hear, hear) —a crime for which Popery had no absolution. Nor was the vengeance of the Vatican satisfied with his death; in the bitterness of its malice it took his very ashes from their resting-place, and, not satisfied with depositing them in some unconsecrated spot, it threw them into the Severn, which bore them to the ocean; and thus by anticipation, invested with sanctity the seas which wash the shores of the isles and continents of both hemispheres,—a remarkable emblem of the subsequent progress from England of that very book which his hand had translated,—a book which, in English type, is on its way to enlighten every portion of the human family. (Continued applause.)

EDUCATION.

The subject of education was then brought on by the Rev. JOSIAH VINEY reading a paper comprising a large and luminous view of the general question, setting forth past proceedings, the present state, and the future prospects of the Board.

Mr. S. MORLEY, the Treasurer, then stood up and made some general statements, closing with the intimation of the likelihood of a junction between the Congregational Board and the Voluntary School Association, in the event of which, the new creation would act apart from the Union,—a result which did not seem to meet the general views of the Assembly, which found a meet expression in the Rev. J. W. Richardson, of London, who expressed his surprise and regret, and hoped the matter would be looked at with the utmost care before such a consummation. It was agreed that the matter should be resumed after dinner, the time not then admitting of further discussion.

MR. CONDER ON DR. WATTS.

The assembly then broke up for a little breathing, prior to Mr. Conder's address on "Dr. Watts, his times, his poetry, his prose, and his public services."

On re-assembling, the beautiful edifice was nearly full, when Mr. Josiah Conder delivered part of an exceedingly elaborate dissertation, which, notwithstanding the disadvantages attending its delivery, from the fact of being constrained to omit many passages and whole parts, nevertheless deeply interested, and ofttimes strongly excited the audience. The admiration of it was deep and general, and it seemed to be considered a masterpiece of refined criticism, indicating an extraordinary acquaintance with the vast range of time, matter, men, and things embraced by it.

Mr. CONDER having closed,

The Rev. Mr. ADKINS rose, and gave a remarkably interesting and sometimes affecting history of Nonconformity in Southampton, tracing it from the first day up to the present time; exhibiting at the close some curious relics of the great poet of Nonconformity. Among other things was set forth an exquisitely-finished picture of Dr. Watts in early youth. His study-gown, of brown figured damask, and in an excellent state of preservation, was next produced; then his father's family Bible, and the first editions of some of his poetical works, with other matters we cannot specify; and concluded by proposing a resolution to the effect, that Mr. Conder should be requested to give up his manuscript to the Committee of the Union, with a view to its being printed amongst the documents of the Session, which was seconded by

The Rev. JOHN STOUGHTON, who, in a few words, expressed his intense admiration of the production.

After this, Dr. CAMPBELL rose and intimated that to publish it among the Session papers were just to consign it to the "tomb of all the Capulets." (Hear.) Mr. Hall had said, "If you want to conceal anything, get it into a Report." (Hear.) But that document deserved the widest publicity. (Hear.) It would make a handsome volume: it deserved long primer, or even pica, and ought to be got up in the best London style. He recommended them to request Mr. Conder to publish it, and 500 of them to guarantee to take a copy each. It was one of the finest things which had been done for a long time. (Hear and cheers.)

Mr. CONDER returned thanks for their kindness. Dr. Campbell, who was a man of large experience in such matters, had recommended 2s. 6d. to be the price—(hear, hear)—and he should like to have it beautified with a well-executed engraving of that beautiful portrait—(hear, hear)—of Watts in his younger days—(hear)—(pointing to one suspended in front of the pulpit.)

EDUCATION—RESUMED.

After dinner the subject of education was resumed, when, after a multifarious discussion, a resolution was carried, that it be an instruction to the Committee of the Congregational Union to confer with the Committee of the Board on the subject of the intended junction with the Voluntary School Association; and to endeavour, if practicable, to prevent any such coalition until the next meetings of the Union in the month of May.

The Assembly then adjourned to Albion Chapel for tea, and at half-past six that beautiful house was well-filled with an audience, to hear a statement of the proceedings of the Board of Education, which was ably addressed by the Revs. J. Kelly, of Liverpool; Gill, of Witham; R. Elliott, of Devizes, and other gentlemen.

THIRD SESSION.—THURSDAY.

The Assembly met again on Thursday morning, when, after the ordinary devotional services, the Church at Sheffield, under the pastoral care of the Rev. Mr. Muir, was received into the Union, after which Mr. Binney stood up with great gravity, intimating to the Assembly that he held in his hand the *British Banner*, to which he wished to call the attention of the Assembly, on the ground of a very serious error. He made no remark upon the leading article of the Editor, which bore the stamp of his usual good nature, and contained nothing that could give offence to any one. But there was one error so serious as to require special attention. In speaking of the clergy, he (Mr. Binney) spoke of their "groanings and writhings" under the iron hoof of the State, which was rather a forcible expression; whereas the printer made him say, "the goodness and worthiness of the clergy,"—rather a different expression. (Laughter.) The Rev. Chairman truly said it resulted from his own unintelligible manuscript, for, on since referring to the MS., we find it impossible to decipher. The compositors were therefore left to guess.

Next came Mr. Hanbury's statement of the financial affairs of the Union, which shows a balance in hand of £8 16*s.* 7*d.*

The Rev. J. Sibree, upon this statement, moved a resolution.

Mr. Samuel Morley, in seconding the resolution, said that the funds of the Union might be easily augmented were the matter properly gone about, and application regularly made to those who had failed to pay up, as well as to new subscribers. For his own part, he found his own name was not in the list. It came out in the course of the statement, that there were arrears to the extent of some £150.

WORKS OF ROBINSON.—The Rev. R. Ashton presented a paper on the subject of a republication of a complete edition of the works of Robinson, for the particulars of which we refer to the Wrapper.

BRITISH MISSIONS.—A paper was read by the Rev. Dr. Massie, after which,

The Rev. JOHN CORBIN moved a resolution upon the subject. He commenced by expressing the gratification he had felt during the last three days of fraternal intercourse. He thought that if they did not all go away the better; the fault would be their own: but this was mere holiday business. Their work was to preach the truths of the ever blessed Gospel throughout the length and breadth of the land—(hear)—their business was to save souls, and to instruct and improve those who were saved. They had to do this in connection with the operations of these British Missions; and he submitted that the Churches certainly had not given to these missions that measure of support which he thought their own credit and consistency required. (Hear, hear.) It had been one of the advantages which they sought to secure in these Autumnal Meetings of the Congregational Union in the several provinces, that they should diffuse and increase the interest felt by the Churches in this matter, and the more interest that was felt, the greater would be the extent of their co-operation. In 1847, they held their meeting at York; in the two years preceding, the entire sum collected by the North Riding for the British Missions was £23 9*s.* 7*d.* In two years after that meeting they collected £99 11*s.* 9*d.*—(great cheering)—showing an increase of more than four times the previous amount. Four years before that, they held their meeting at Leeds; two years preceding the Leeds meeting, the entire sum contributed by the West Riding was £67 12*s.* 9*d.* The two years that followed that meeting, the same district contributed £484,—an increase of more than sevenfold. Their Hampshire friends would excuse him if he hoped that their case might present a similar result. He did not mention Hampshire, because that was behind other counties; for it might be advantageously compared in this respect with several counties—(hear, hear)—nor had he a desire to say that what is contributed to British Missions could be taken as an index to its own Home Missionary operations. There were 62 preaching stations in the county; but after all—it was the county that gave him birth, and he would not speak unfairly—out of 44 churches and 62 out-stations, only 32 had made collections during the last ten years for these Missions; leaving 74 which had not made any collection at all. The matter stood thus:—12 had made one collection during the ten years, 6 had made two, and 6 others had made three; which made 94 collections during the ten years,—whereas, if every church and out-station had made collections annually, they would have had 1,060 collections—that is, 966 more than they actually had had. It was a regular thing with him to make collections at the out-stations; in fact, he regularly drew out a plan of the village stations every quarter, putting a mark at every one of the stations, which, on referring to a note at the bottom of the page, was found to signify that that was the day appointed for making the collection for the British Missions. In fact, they would as little think of omitting the collection for Foreign Missions as for Home Missions. He should like to know what considerations there were to induce them to make collections for Foreign Missions, which should not be at least equally strong in behalf of Home Missions. (Hear, hear.) An objection was often made that the Churches were poor, but the amount of the sum raised was never objected to. They might not be able to contribute much, but that was no reason they should not contribute any. They did not complain that they had little, but that they passed them by without doing anything at all. (Hear, hear.) Some said they could not get the collection in. How long were they going to be getting it in? Some of them had been ten years. (Laughter.) He should think that was sufficient to get in one at least. (Laughter.) If they could not get it in, let them turn something else out. Let the various objects be attended to in turn. Others complained that they should give offence to the people by bringing forward various objects so frequently. He did not believe it. He did not think that they did justice to the people. There were, doubt-

less, some who would complain if they reduced them to half a dozen collections during the whole year; such persons would be discontented still. (Hear, hear.) Some people were born to complain, and he found that those who were least disposed to work themselves, were most inclined to find fault with those who did work. (Hear.) He did not approve of this plan of sparing the people. (Hear, hear.) They would spare them and spare them, until by-and-by they began to spare themselves in a way which would be anything but agreeable. He had known instances of this. A brother had given up collections for the various objects one by one, British Missions, London Missionary Society, County Association — one after the other. He spared his people when there was actually no necessity for it. In his congregation he had three county magistrates and a number of wealthy people. By-and-by he felt the infirmities of age were creeping on him. He began to be so frail that he got through the services with difficulty. He stated this to his people, and asked assistance. But they looked at the expense, and agreed that the deacons should in turn read and pray for him. (Hear, hear.) He believed that the people would be very willing to give if they made out a good case; and if they could not do that in behalf of these three missions, the sooner they left their ministry the better. (Hear, hear.) There was another point on which he wished to say a word or two. There were some gentlemen there who had not associated themselves with the Congregational Union, and excused themselves on that ground from making collections for the British Missions. Now, that was no excuse at all. (Hear, hear.) To such persons he would say, "Come in ye blessed of the Lord." (Laughter and cheers.) He should like to hear the man who would get up and tell them why he did not belong to the Union. He did anticipate great results from the residence of his friend, Mr. Fletcher, of Christchurch, in that neighbourhood. He would go on in his clear, calm, convincing way, and gradually bring about a change of opinion on this point. If they did not believe in the Congregational Union, there were few of them that disbelieved in the preaching of the Gospel to perishing sinners, and it was on that ground that they based their appeal for help to these noble Societies. He made it a point of making a collection for British Missions the first Sunday in October. In fact, he took the month of October for the consideration of the spiritual welfare of England and her dependencies. Sometimes he took three nights out of the four weekly prayer-meetings, and on one of them read selections from the Report of British Missions, one one evening, and another another; and so awakened the attention of the people. If their brethren would in this way try to interest their people, they would find that the mighty influence of this Society might be increased fourfold. (Loud applause.)

Rev. E. T. Prust, of Northampton, seconded the resolution, in a very interesting address.

STATE OF RELIGION IN THE CHURCHES.

A paper was then read by the Rev. R. Ashton, bearing on the present condition of religion in the British Churches; on which

The Rev. R. Fletcher, of Manchester, moved a resolution. He commenced by referring to the low salaries which were doled out to many of the country ministers, but proved by ancient documents that it was just the same a hundred years ago, and, strange to say, wheat was then at the same price as it now is. He then referred to the increase of frequent pastoral removals, and referred with great pleasure to that Church (the Rev. Mr. Adkins's) as an enticing sphere to young ministers, on account of the unusually long period which it retained its ministers. He attributed the short pastorates, in many cases, to want of success—want of prosperity which was attributed to the pastor—he would not say how much was attributable to the people themselves; but, seeing that they got rid of their pastor on that account, it augured well, he thought, for their desire to prosper; they were uneasy while they remained stationery, which was not formerly the case, as a general rule. With regard to the piety of the Churches, he complained of the conformity to the world which obtained among professors to an extent which, in former times, would have completely nullified the influence of their profession. While he lamented this state of things, he did not sympathize with those who went to the other extreme—made absurd distinctions where none were required. (Hear.) He then referred to the general discontinuance of the Sabbath afternoon service; he believed it to be against public opinion; they must yield, and give it up. He regretted this; he thought the tendency of such movements was to bring men to content themselves with a single service. He next adverted to the thinly-attended prayer-meetings; but said, this might be attributable, in his case, to the fact that his chapel was situated in the midst of business, many of his people living at a great distance, and a considerable number being wholly unable to leave their business to attend them. Again, the multiplicity of meetings for various objects, amounting, in many instances, to one almost every night of the week, he thought had a powerful effect in thinning the prayer-meetings; he would rather have fewer meetings for general objects, and have the prayer-meetings more numerously attended. (Hear.) He thought it was a serious sacrifice. (Hear, hear.) Nothing would have a more powerful tendency to cheer ministers, than the constant and numerous attendance at the prayer-meetings. (Hear, hear.) But he would not go further with this part of the subject. Much was said about securing the attendance of the elder scholars. (Hear, hear.) They had paid considerable attention to this in Manchester: they had separate class-rooms for them, with intelligent teachers, who met with them not only on the Lord's-day, but during the week. This was the case in at least ten classes. (Applause.) They had classes for "inquirers" among the scholars, which were conducted by the teachers themselves, and the effect was powerful for good; at one time they had scarcely a youth over fifteen years of age in the school: now they had a large number

between fifteen and five-or-six-and-twenty. (Hear, hear.) Some of them were married; and, in many cases, it was a matter of some difficulty to get them out of the school, so strong was their attachment. The same might be said of Mr. Pooer's school, and some others, and he looked upon it as one of the most hopeful signs the country presented. It completely obviated the complaint that used to be so general, that the children as they reached fourteen or fifteen gradually slipped through their fingers. One of his daughters had a class of mothers, who met her once a month. They had come very frequently, in spite of rain and other difficulties, from a considerable distance. Nothing, he thought, could be more calculated to get a hold on the common people than such measures as these. With regard to chapel building, he had to report very favourably. A noble spirit of Christian enterprise was beginning to manifest itself. Ten or a dozen chapels had been erected in Manchester, in connection with their Body, during the past nineteen years, each of which had an excellent congregation—some of them very large and influential. The chapels were not gorgeous, but capacious and respectable, and free from debt to begin with. (Applause.) The one at Fleetwood and the other at Blackpool were built on this principle. Quite recently the church at Manchester had joined together to build another in the Oldham-road district, where there was a population as large as the whole town of Southampton. The chapel was opened the other day, at a cost of about 4,000*l.*; all of which had been raised, except about 400*l.*, which they expected to clear off at Christmas. All the Churches united in this matter. When this was done, they intended to start another on the same principle. In fact, there were several gentlemen who were prepared with 150*l.* or 200*l.*, to be engaged in this way; and during the next six or seven years, if these men were spared, several excellent chapels would be given to the people free from debt. (Cheers.) There was a gentleman who told him the other day, that he would be one of five to subscribe to enable a people in the county to build a chapel, at a cost of 1,500*l.* or 2,000*l.*, free from debt. (Cheers.) In matters of commerce, persons looked at a certain neighbourhood, and made inquiry concerning its population, to see if it presented a good opening, such as to warrant them laying out 2,000*l.* or 3,000*l.* as capital. Christians should investigate on the same principle—look to a neighbourhood which was densely populated, and in want of evangelical instruction. Was it worth while to linger along some ten or a dozen years in a feeble state, while they might be launched at once without incumbrance? (Hear, hear.) Let them see if they would not save some years by this plan. Such was Mr. Wilson's mode of proceeding, and he need not say that Mr. Wilson's was successful. (Hear, hear.)

The CHAIRMAN: Have the gentlemen who built the chapels retained any interest in them, or do they hand them over to the people?

Mr. FLETCHER said: In the particular case to which I have just been referring—Oldham-road—the students of the College had been accustomed to supply it. They had got some friends to take a room for them, and worked it in their spare time, and it formed a nice little nucleus of a people, although they were too poor to do anything for the neighbourhood themselves. The chapel was put in trust for them. Those who had given the money at present retained possession of it, until the people had attained such a position that it could be safely put into their hands. The whole matter would be eventually handed over to them, exactly as Mr. Wilson did. Mr. Wilson held his properties until he deemed it safe to hand them over; he then put them in trust for the people; this, however, was in trust already. (Hear, hear.)

Dr. CAMPBELL: Is any of the money paid back?

Mr. FLETCHER: Not a farthing. (Great applause.)

The CHAIRMAN: Who selects the minister—the people, or those who contribute the money?

Mr. FLETCHER: The minister in this particular case was already preaching in the room, and it was understood that he should be the pastor of the chapel; but at present he is only engaged for half-a-year, till matters begin to develope themselves. All being well, it is intended, by-and-by, to form a Church and hand the building over to it. The others are built on the same principle. (Cheers.)

The Rev. Dr. CAMPBELL then rose and said: Mr. Chairman, I should not rise so soon were I not compelled forthwith to leave for town, nor perhaps at all, since I have never taken part in these discussions on the state of religion, much preferring to hear the testimony of the brethren from divers parts of the country, were it not for the circumstances in which I am, and, for many months past, have been placed. This matter of the state of religion is a thing difficult to deal with. I shall have no difficulty in making out either a very bright case or a very dark one. It is differently seen as it is differently viewed. There is no subject on which it is so difficult to obtain true statistics, and in their absence there is no certainty; and it is impossible to proceed beyond comparatively barren generalities. I may perhaps,—as, I suppose, the only minister from London who may address the meeting,—be allowed to say, that, all things considered, the state of religion in the metropolis is highly encouraging as compared with what it was more than twenty-two years ago, when you (Mr. Binney) and I came to the city. As it respects chapel building, I conceive that London is at present a model to all the empire. (Cheers.) A great and good work is being vigorously and wisely carried on. I cast my eye around on the city and its suburbs, here, there, and yonder, and in well-selected localities I behold seven or eight new, commodious, and beautiful edifices, reared within a comparatively brief space, and all with large and prosperous congregations, presenting so much clear gain to the cause of God. (Cheers.) As to the Churches generally, as far as my knowledge extends,—and it comprises the mass of our Churches,—never since I knew them were they more tranquil, more active, or better conditioned than at the present time. (Hear, hear.) As to my own indi-

vidual locality, I may be permitted to state, that things are in a very interesting position. I have had with me, labouring incessantly for eighteen weeks, that well-known and extraordinary man, Professor Finney, whose labours have been of signal service in reviving the pious, deciding the undecided, and in converting numbers of thoughtless souls. The ministry of Mr. Finney is of a very peculiar character. His public efforts are very unequal, and nothing can be more unsafe than to attempt to form an estimate of him by a single hearing. His power is very great. Nothing can exceed the closeness of his applications to the conscience, the force with which he presses home repentance towards God, and faith in the Messiah. He is altogether unlike any individual with whom it was ever my lot to be associated. His habits and course of action are so unusual as to be almost unearthly. Rejecting all the solicitudes of hospitality and pleasant intercourse, sight-seeing, and almost needful recreation, he gives himself up to his one object, most strikingly exemplifying the apostolic language, "We give ourselves to prayer and to the ministry of the Word." But on this subject I will not enlarge, but conclude by simply stating the result of my daily intercourse with him, and constant attendance upon almost the whole of his mighty labours, which is, that I have come to entertain a very strong, and I believe unalterable opinion, on the importance of occasional special efforts everywhere, both in town and country, to awaken a thoughtless world, to call the attention of the neighbourhood to the interests of their souls,—and, with a view to this, to adopt such means as are calculated to bring them to the house of prayer. Indeed, there are many worthy ministers labouring to little purpose, with great numbers of perishing men around, on whom they find it impossible to get a hold. Everything is orderly established, and consequently it attracts no notice. It becomes necessary, therefore, to go forth upon them by addresses, by visitations, and other special methods of exciting their attention. I have no doubt that a special effort—comprising visitations of two or three or more in succession, of the most efficient neighbouring brethren, to help the brother that is thus ploughing upon a rock, in the space of two or three successive weeks—would issue in results of the most gratifying character. For my own part, I believe numbers in the neighbourhood of the Tabernacle, never moved before, have been brought by curiosity to see and hear the American stranger, and have heard to the salvation of their souls. His services were almost ceaseless, and the people never seemed to weary. Hardly ever did he preach less than an hour and a-half, and, to all appearance, had he extended it, he would only have gratified his auditors; and, after these mighty Sabbatic labours, great numbers were ever found ready to add to the longest evening services another service half as long of a supplemental character, devoted to special addresses. Nor was the impulse evanescent. It continues up to the present time. Perhaps never did a larger number retire to the great adjacent room than last Sunday night, when, I presume, not less than a thousand souls withdrew from the Tabernacle to that building, after a service of two hours and ten minutes, conducted by that zealous and laborious evangelist, the Rev. E. Cornwall, and remained another hour for additional exhortation with prayer. I have much gratification in making this statement, and now retire from the assembly and the town with unmixed and very great satisfaction—(cheers)—and if every other brother shall go home as much refreshed, strengthened, and encouraged as I do, they will regret neither the time nor the labour connected with their visit to this ancient and important town, on which and its people may every blessing rest. (Cheers.)

Our reporter was here compelled to leave for town, and we regret our inability to record what followed, beyond the simple fact, that the meeting was addressed by the Rev. Mr. Elliott, Mr. Adkins, Mr. Parsons, and other gentlemen.

After dinner—for *three* public dinners, as well as teas, were provided for the assembly—the customary resolutions of thanks were passed to Southampton friends for the hospitable entertainment the visitors had received, among whom there was but one opinion of the kindness manifested, and one feeling expressed of the enjoyment experienced. The Rev. James Parsons preached in the evening to a crowded assembly with his usual effect. Thus ended a series of meetings of the deepest interest, which have made, and will leave behind them, a beneficial impression.

Cabinet of Curiosities.

GREAT MEN AND GOOD THINGS.

When Mr. Commissioner Phillips wrote his celebrated Observations on Curran, in defending his imagery, if we remember aright, he referred to Burke, whom a large class of addle-pated or very mathematical people considered but an imperial embodiment of fancy. Mr. Phillips rebuked their stupidity by enjoining them to look through the foliage, and they would find a load of fruit pendent from every branch. Again, it has been customary among philosophers of a third-rate grade, with first-rate pretensions, to assume that the power of intellect is incompatible with the power of emotion, and that as the passions are strong, the understanding is feeble—a dogma which has been derived from the character of the two sexes, but which by no means holds in regard to man, as is exemplified

in the highest degree in the case of many illustrious names, both ancient and modern. Perhaps the junction was never more remarkable than in the case of Burke, who united an intellect the most vigorous and expanded with a fancy the most magnificent, and passions of all but inconceivable intensity. Men have been misled by Lord Bacon, who was wont to say he "saw things in a dry light." His mind was one vast luminous body, but no hidden fires smouldered in his bosom, and hence the slender influence which he would have excited in dealing with the multitude. His speeches are solid and respectable compositions, containing many excellent thoughts and much sound and powerful reasoning. But they are utterly destitute of the elements of persuasion. He was, therefore, a man of the study, rather than a man of the market-place—a man calculated to sway the opinions of courts and senates, rather than of large bodies. It was not so with Burke, whose biographer, in estimating the character of his hero, thus speaks:

"Frequent observation proves that some of the strongest minds are under the dominion of very powerful feelings and passions, and by the stimulus which these supply to the reason, enable it to accomplish much which minds equally great, without such strong excitements, would be unable or afraid to attempt. Thus the mild spirit of Melancthon never could have done the work of Luther, Calvin, or Knox: thus Mr. Fox or Mr. Pitt, in all probability, could not have excited the public mind on the American war as Mr. Burke, by the variety of his powers and passions, excited it. It is almost certain that they never could have rendered popular the trial of Mr. Hastings, as was done, at least for a time, by him. It is unquestionable that it was not within the range of the powers of either singly to influence the nation as he influenced it on the question of the French Revolution. Men constituted as he was, uniting extraordinary acquirements with invincible zeal, perseverance, and genius, are peculiarly cut out by nature for important and trying exigencies. He has a remark himself somewhere that 'a vigorous mind is as necessarily accompanied with violent passions as a great fire with great heat.' 'Strong passion,' said he at another time, and the observation displays much knowledge of character, 'under the direction of a feeble reason, feeds a low fever, which serves only to destroy the body that entertains it. But vehement passion does not always indicate an infirm judgment. It often accompanies, and actuates, and is even auxiliary to a powerful understanding; and when they both conspire and act harmoniously, their force is great to destroy disorder within, and to repel injury from abroad.'"

The following thought of Burke is worthy of transcription. This is for the benefit of our soft and silken sentimentalists, to whom delicacy is dearer than truth, and who confound taste with insipidity:

"Delicacy I have the utmost wish to preserve; but delicacy, though a being of perfect symmetry, is only a subsidiary virtue, and ought always to give way to truth, where the case is such that the truth is of infinitely more importance than the delicacy. . . . *Delicacy is to truth but as the ruffle to the shirt; and I do not admire the taste of those who are content to lay aside the shirt, and display only the ruffle.*"

The large dealers in delicacy, the would-be monopolists of good manners, falsely so called, have seldom done much for truth. Their love of it is but a sentimental love, not the deep gushing of strong and honest hearts. They will talk a little, but not suffer, and far less die for it. But these mean men have a noble counterpart, of which Hazlitt says:

"They have a character at stake, which is dearer to them than the whole world. They have an idea of perfect truth and beauty in their own minds, the contemplation of which is a never-failing source of delight and consolation to them,

'Though sun and moon were in the flat sea sunk,'

and which they will not sell by mixing it up with the infirmities of any cause or any party."

Again, there is a class of persons, the disciples not of truth, but of party. They are curious people, and are thus described by De Foe:

"There were," says he, in his time, "a hundred stout country fellows, ready to fight to the death against Popery, without knowing whether Popery was a man or a horse! This, then, was a prejudice—that they did not fill up their own heads."

These are the men for Reformers, notwithstanding Hazlitt has thus described these hapless though useful mortals:

"The Reformers are, in general, it must be conceded, an ill-conditioned set,

and they should be told of this infirmity, that most easily besets them. When they find their full of bitterness overflowing on the very persons who take the lead, and deservedly take the lead, in their affairs, for some slight flaw or misunderstanding, they should be taught to hold, or be drummed out of the regiment as spies and informers."

Men must be told the truth, and most painfully is it to be told when they are most deviating from it. Again let us hear Hazlitt:

"If we flatter their mistakes, and not only screen them from the eyes of others, but are blind to them ourselves; if we compromise a great principle in the softness of a woman's friendship, we shall be in that case slaves of affection, not servants of the public, nor shall we long have a spark of the old Roman or the old English virtue left."

"When everything is at stake, dear and valuable to man, as man; when there is but one dreadful alternative—entire loss, or final recovery of truth and freedom—it is no time to stand upon trifles and moot points. That great object is to be secured first, and at all hazards."

"A very large portion of these marplots and regenerators of the world are actuated by no love of their species, or zeal for a general question, but by envy, malice, and all uncharitableness. They are discontented with themselves, and with everything about them. Nothing will suit their fastidious tastes."

PROSPECTS OF THE UNITED STATES OF AMERICA.

THERE are few congregations of any magnitude in England some of whose members are not to be found in the United States; and so far as our experience, observation, and correspondence bear upon the question, the numbers departing are rapidly on the increase. These facts will add to the interest which all must feel in the position and prospects of that great community—a community, however, which, while compared with other nations, appears to have approached its manhood, may really be considered to be only in its infancy, as will appear from the following

Retrospective and Prospective View of the Population of the United States, for One Hundred Years from 1820.

			Estimated at.	By Census.
1749	Population	.	1,046,000	
1776		27 yrs.	3,000,000	
1790	30 pr. ct.	14 „	3,920,000	3,929,827
1800	35 pr. ct.	10 yrs.	5,303,666	5,305,933
1810	36½ „	10 „	7,239,903	7,239,814
1820	33⅓ „	10 „	9,625,734	9,638,131
1830*		10 „	12,834,312	12,866,020
1840		10 „	17,112,416	17,168,666
1850		10 „	22,816,544	
1860		10 „	30,422,072	
1870		10 „	40,562,764	
1880		10 „	54,083,685	
1890		10 „	72,111,580	
1900		10 „	96,148,772	
1910		10 „	128,198,362	
1920			170,931,149	

It will be seen by the foregoing, that the estimate for 1790 fell short of the census 9,501
„ 1800 „ „ 2,367
„ 1810 exceeded the census by 99
„ 1820 fell short 12,397
„ 1830 „ 31,708
„ 1840 „ 55,250
1850 not yet known.

It will be seen that the population of 1820, 1830, and 1840, has increased over one-third, and by the addition of foreigners may be 40 to 50 per cent. for many years; so that at the completion of the present century the whole population may exceed *one hundred millions*.

Such are the by no means too complacent notions of the Americans themselves. Now, considering the aspect of England, the constant increase of her population, and the peradventures which hang over her successive harvests and the whole of her commercial empire, it is probable that the stream of emigration, so far from decreasing, will go on augmenting with something more than geometrical progression. One thing, therefore, is certain: that in point of numbers, wealth, and power, America is destined to be incomparably great, and there is reason to hope that that greatness will bear the impress of goodness. It is certain that if things shall continue as they are now going on, she will develope her moral to the same extent as her commercial resources. Those who look on at a distance are too apt to fix their eyes on Slavery, and, repelled by that vast black and blood-stained spot, they remain unconscious of the beauty—moral, spiritual, and social—which overspreads the New World. The latter will live when the former has perished; for sure it is that its days are numbered. The number may still be considerable, but it is probable that the younger portion of the present generation will read the proclamation of Congress that Slavery has ceased to be! The subject is great, and cannot be contemplated without deep emotion. The idea that, in the course of another two or three generations, at the

* Assuming ½ as the ratio of increase calculated from 1820 to 1920.

utmost, the whole of that mighty Continent will be intersected by railways, covered with intelligence, pervaded by the schoolmaster and the missionary, all its main localities amply supplied with the ministers of religion, and that it will fast become one great sisterhood of free, prosperous, and happy communities, is indescribably cheering to the spirit, and suffices to compensate for the long night of darkness and sorrow which has rested on the larger portion of that hemisphere.

GREAT BRITAIN IN 1775 AND IN 1848—ITS POPULATION, WEALTH, TRADE, AND MANUFACTURES.

THE following important Table of Statistics regarding the progress and resources of the country we earnestly recommend to the attention of our readers, owing to the astonishing proofs which it contains of the changes for the better which have been in progress during the last seventy-three years:

	1775.	1793.	1801.	1815.	1848.
Population of Gt. Britain	8,800,000	10,000,000	10,000,000	13,540,000	21,000,000
Interest of Debt . .	£4,470,000	9,624,000	18,500,000	30,300,000	28,189,000*
Total Public Revenue raised by Taxation in Great Britain . .	£10,038,000	17,956,000	35,500,000	71,000,000	53,500,000
Loans	Nil.	3,925,000	18,500,000	40,799,000†	Nil.
Amount of Loans & Taxes taken together . .	£10,038,000	21,881,000	54,000,000	111,799,000	53 500,000
Amount of Taxes paid by each individual . . .	22s. 9d.	35s. 10d.	64s. 10d.	104s. 10d.	50s. 11d.
Amount of Taxes & Loans paid by each individual	22s. 9d.	4s. 11d.	98s. 6d.	165s 1d.	50s. 11d.
Rent of Land	£17,200,000	22,000,000	26,000,000	39,350,000	45,600,000
Shipping (of United Kingdom) . . . tons	698,301‡	1,564,520	1,355,879	2,681,276	4,052,160
Imports of Cotton . lbs.	5,000,000	19,040,000	56,004,000	100,000,000	656,400,000
Produce of Iron . tons	50,000	..	180,000	400,000	1,850,000
Produce of Wheat per Acre . . bushels	20	24	24½	28	32
Price of Wheat per qr.	49s. 10d.	49s. 3d.	119s. 6d.	65s. 7d.	50s. 6d.
Declared Value of the Exports of British Produce and Manufactures .	§	..	39,731,000	49,653,000	58,610,156 ‖
Efficiency of same amount of labour . . .	1	1	1 1-10 th	1 5 10th	2

* The return for this year includes interest of Irish Debt.

† Average of 1814, 1815, and 1816.

‡ Tonnage of Great Britain only. But the tonnage of Ireland and of our Colonies, exclusive of the United States, then in a state of revolt, was quite trifling.

§ The account of the declared value of Exports was not taken till 1798; but their official value, which was then much nearer to their real value than at present, amounted, in 1793, to £13,892,268. In 1775 it amounted to £16,326 364; but that includes the value of foreign as well as of native exports, and there are no means of distinguishing the one from the other.

‖ This is the return for 1847, the Exports in 1848 being artificially reduced in consequence of the extraordinary continental convulsions of that year. They amounted, in 1849, to £63,319,967.

A CHAPTER OF STATISTICS.

DENOMINATIONAL STATISTICS.

THE Methodists in the United States, including the church north and south, and those denominated Protestants, number in their body 1,178,626 members. The Protestant portion number but 83,600 of this large aggregate. The number of Methodist churches is not reported in the tables from which these statistics are compiled. The number of ministers in the Episcopal portion of this body is 5,080. The Baptists, including the regular, anti mission, free-will, and others, have 11,266 churches, 6,568 ministers, and 813,921 members. The Presbyterians, old school and new, have 1,027 churches, 3,264 ministers, and 334,453 members. The Congregationalists have 1,866 churches, 1,912 ministers, and 193,093 members. The Episcopalianists have 1,192 churches, 1,404 ministers, and 67,550 members. Here are 212 more ministers than churches. The Lutherans have 1,452 churches, 599 ministers, and 149,626 members. The Associate, Reformed, Cumberland, and other Presbyterians, together with Reformed Dutch and German Reformed Churches, have 2,052 churches, 2,091 ministers, and 41,740 members. The Roman Catholics have 907 churches, 917 ministers, and 1,199,700 members. The Unitarians have 244 churches. The number of ministers and members not reported; but the number of ministers is doubtless as large as the number of churches, if not larger. If the churches contain, on an average, as many as the Orthodox Congregational Churches, the aggregate number would be 27,532. The number of churches of these several denominations, exclusive of Methodists,

which are not reported, is 21,981. Allowing the Methodists 10,000 churches, the whole number would be about 33,000. The whole number of ministers in these denominations is 22,808, and the whole number of members of churches, 4,197,141. Supposing the population of the United States to be 20,000,000, it would give one professor of religion to every five of the population—not including the children—one to three and a fraction. How many of these professors of religion are not possessors we may not presume to say, but undoubtedly the Omniscient One would make a very material deduction. The Baptists have the largest number of churches and ministers. The Catholics have the largest number of members. The Methodists have the largest number among the Protestant denominations. The old-school Presbyterians have 725 more churches than the new school, 162 more ministers, and 23,953 more members. The old and new school Presbyterians together have 2,160 more churches than the Congregationalists, 1,652 more ministers, and 141,360 more members.

SLAVERY IN THE COLONIES, 1776.

The first slaves introduced into America were twenty in number, brought by a Dutch ship-of-war from the coast of Guinea. They were landed, for sale, on James River, in the colony of Virginia, August, 1620—two hundred and thirty years ago. Negroes thenceforth soon constituted a species of tariff, more or less, in all the colonies. At the time of the Declaration of Independence, in 1776, the whole number of them was estimated at 500,000, viz.:

Massachusetts	3,500
Rhode Island	4,373
Connecticut	6,000
New Hampshire	629
New York	15,000
New Jersey	7,000
Pennsylvania	10,000
Delaware	9,000
Maryland	80,000
Virginia	165,000
North Carolina	75,000
South Carolina	110,000
Georgia	16,000
Total	501,502

The census of 1790 exhibited 697,897 slaves, and 59,460 free persons of colour; that of 1800, 893,041 slaves; that of 1810, 1,191,364; that of 1820, 1,538,064; that of 1830, 2,009,031; and that of 1840, 2,427,355.

Since 1808, the importation of slaves has been prohibited by an Act of Congress; consequently, the increase of 1,285,991, from 1810 to 1840, more than double in twenty years, has been from natural causes.

By the first statement, as above, it is shown that slavery existed in all the American colonies at their separation from Great Britain. When, and under what forms it was subsequently abolished in seven of the old States, we have not the means of ascertaining at present. Eight other States, since admitted into the Union, have excluded slavery by organic laws; and nine States, added in like manner, have established it within their limits.

BENEVOLENCE OF AMERICAN CHURCHES.

Mr. Leavitt, of the *Independent*, in replying to an article in a French paper, against the Voluntary system, as exemplified in that country, compiles the following very useful and creditable table of the donations to the leading objects of benevolence during the period of their existence respectively:

Societies.	Total Receipts. Dollars.	Income last year. Dollars.
Amer. Board of For. Miss.	5,047,090	289,702
,, Bible Society	3,500,000	151,870
,, Education Society	1,142,622	27,301
,, Tract Society	2,462,771	258,300
,, Sunday-school Union	1,378,410	164,024
,, Home Mission Society	1,897,257	145,925
,, Seamen's Friend Soc.	315,344	18,582
Baptist Foreign Miss. Board	1,183,834	105,526
,, Home Mission Society	649,442	81,992
,, Am. & For. Bible Soc.	378,566	39,840
,, Publication Society	...	25,416
Methodist Epis. Miss. Soc.	1,848,577*	84,045
Presby. Board Dom. Miss.	987,607*	81,185
,, ,, For. Miss.	960,934	110,081
,, ,, Education	787,675*	37,104
,, ,, Publication	397,473*	67,413
Episcopal Miss. Society	942,458	68,716
American Protestant Society	92,812	28,704
Foreign Evangelical Society	196,675	24,298
Dollars	24,669,547	1,910,024

STATISTICS OF RUSSIA.

The European provinces of Russia cover an area of 99,489 square miles; Transcaucasia, 2,825; Siberia, 208,600; the Steppes of Kirghis, 30,000; the Islands, 1,100; American colonies, 17,500; making a total of 359,524 square miles. Reden, the geographer, calculates that the number of inhabitants of these vast countries amounts to 60,600,000; and among them 50,000,000 Sclavonians, and 4,333,000 Poles. The census of 1763, according to Schlozer and Storch, showed a population of but 20,000,000; that of 1782 showed an increase of 6,000,000; and the census of 1835 reached a figure of 55,000,000. In the European provinces of Russia the population averages 609 on a square mile. The most populated districts are those of the central provinces, where one square mile contains about 2,000 inhabitants. The *minimum* of population exists in the Government of Archangel, where a square mile is inhabited by 16 people. Of Russian subjects there are 50,552,000 (88 per cent. of the population of Russia) belonging to the Greek religion; 6,744,145 are Roman Catholics; 3,409,330 are Protestants; 1,604,767 are Jews; and 566,320 are Mohammedans. The rest of the inhabitants belong to various sects, or they are considered as temporary residents and foreigners. 154 periodicals are published in Russia—viz. 108 in Russian; 29 in German; 8 in French; 1 in Italian; 5 in the Polish; and 3 in the old Lettish language.—*Kolner Zeitung.*

POPULATION OF AUSTRALIA.

A Parliamentary return recently issued affords the means of ascertaining the relative increase, during the last ten years, in the population of each of the various colonies of the Australian group. New South Wales has advanced from 114,386 souls in 1839, to 220,474 in 1848; being an increase of 93 per cent. In Van Diemen's Land, the returns for which reach only to 1847, the increase has been from 44,121 to 70,164, or 59 per cent. South Australia, from its mining discoveries, shows the most re-

* These sums are estimated on the best data at hand.

markable result, the numbers having been 10,015 in 1839, while in 1848 they had reached 38,666; the increase amounting to 286 per cent. Western Australia, owing to her trade with the Indian seas, has likewise shown striking progress, the advance having been from 2,154 to 4,460, exhibiting an increase of 107 per cent. As regards the entire population of the Australian group, the progress has been from 170,676 souls in 1839, to 333,764 in 1848; showing an augmentation of 163,088, or at the rate of 95½ per cent. With respect to trade, the balance in 1848 was in favour of Australia, the imports being £2,578,442, and the exports £2,854,315; while the total tonnage, inwards and outwards, was 694,904.

POPULATION OF GERMANY.

The late Parliamentary census of the German States shows the following figures:

	Inhabitants.
Prussia contains	16,112,948
Bavaria	4,504,874
Saxony	1,836,433
Hanover	1,758,856
Wurtemburgh	1,743,827
Baden	1,349,930
Electoral Hessen	723,073
Grand Duchy of Hessen	852,679
Saxony Weimar	257,373
Saxony-Coburg-Gotha	147,195
Saxony-Meiningen	160,515
Saxony-Altenburg	129,589
Brunswick	268,943
Nassau	418,627
Mecklenburg-Schwerin	528,185
Oldenburg	278,909
Anhalt-Dessau	63,082
Anhalt-Cothen	43,120
Anhalt-Bernburg	48,844
Schwarzburg-Rudolstadt	68,711
Schwarzburg-Sonderhausen	58,682
Reuss-Major	35,159
Reuss-Minor	77,016
Lippe	108,236
Schaumburg-Lippe	28,837
Waldek	57,604
Making a total of	31,670,237

inhabitants of Germany, exclusive of the German provinces of Austria, Holland, and Denmark, of the Free Hanse cities, and the petty principalities of Hessen-Homburg and Lichtenstein.—*Kolner Zeitung.*

POPULATION OF THE GLOBE.

The Church Missionary Society has recently issued a paper, on the moral condition of the world, which has the following table:—

Heathen, or Idolaters,	600,000,000	
Mohammedans	96,000,000	
Jews	4,000,000	700,000,000
Papists	160,000,000	
Other Christians, not Protestants	52,000,000	212,000,000
Protestants	68,000,000	
	980,000,000	

It appears, therefore, that of every hundred persons living on the earth, only seven are Protestants; while twenty-two are believers in some false system of Christianity, and seventy-one reject the Christian religion altogether!

MORTALITY OF ENGLAND, ETC.

The annual mortality of England, in 1700, was about 1 in 25. About the middle of the last century it increased to 1 in 20. In 1801 it was 1 in 35; in 1811, 1 in 38; and is now 1 in 45; so that, in about eighty years, the chances of existence are exactly doubled in London. In Rome, the annual deaths are now as 1 in 25; at Amsterdam, as 1 in 24; at Vienna, as 1 in 22. The inhabitant of London, therefore, has twice as good a chance of living as the burgher of Vienna.

LIBRARIES AND BOOKS.

The Annual Report of the Board of Regents of the Smithsonian Institute, contains a statement of the public libraries in Europe and the United States, from which we have prepared the following table:

	No. of Libraries.	Aggregate Vols.	No. of Vols. to each million of people.
Germany	103	5,578,000	186,000
France	241	4,771,000	145,000
Great Britain,	31	2,001,000	83,000
Russia	120	1,321,000	28,000
United States,	182	1,294,000	64,000
Denmark	13	600,000	330,000
Belgium	31	614,000	153,000
Sweden	16	358,000	120,000
Spain	21	354,000	80,000
Norway	14	157,000	150,000

This table furnishes no standard of the comparative intelligence of the countries named, else the United States would rank with Russia and Spain, and Denmark be ten times more intelligent than Britain. These public libraries are useful to a few scholars, but generally the people have no access to them; and whether they derive any benefit from them at all, depends upon the use the scholars may make of them.

THE SPINDLES OF THE WORLD.

The following statement of the number of spindles at work appears in the *Borsenhalle* of the 10th ult.:

	Spindles.
Great Britain	17,500,000
France	4,300,000
United States, where cotton-spinning was first commenced in 1824	2,500,000
Austria	1,500,000
Zoll-Verein	815,000
Russia	706,000
Switzerland	650,000
Belgium	420,000
Spain	300,000
Italy	300,000
Giving a total of	28,985,000

RAILWAY ACCIDENTS.

By an analysis of the returns made to Commissioners of Railways, it appears that of the 96 persons killed, and 75 injured, on all the railways open for public traffic in Great Britain and Ireland, during the half-year ending 30th June, 1849, there were 5 passengers killed, and 30 injured, from causes beyond their own control; 7 passengers killed, and 2 injured, owing to their own misconduct or want of caution; 12 servants of companies or of contractors killed, and 9 injured, from causes beyond their

own control; 51 servants of companies or of contractors killed, and 30 injured, owing to their own misconduct or want of caution; 20 trespassers and other persons, neither passengers nor servants of the company, killed, and 4 injured, by improperly crossing or standing on the railway; suicide, 1; total, 96 killed, 75 injured. The number of passengers conveyed during the half-year amounted to 28,761,895. The number of miles of railway open on the 31st of December, 1848, was 5,126¾; the number of miles open on the 30th of June, 1849, was 5,447¼; increase during the half-year, 320 miles.

BRITISH NATIONAL DEBT.

"The British National Debt," says Mr. Rigley Wason, in his revised arithmetic, "is £772,000,000, and the aggregate capital of England and Ireland £7,750,000,000; so that ten per cent. of the capital will easily pay off the debt. It is as if a man with a capital of £7,750 was indebted only to the amount of £772." Mr. Wason would propose ten years as the time for paying the debt, and thinks it would be very easy for the owners of realized property to do it.

FACTS IN PHYSIOLOGY.

A man is taller in the morning than at night to the extent of half an inch, owing to the relaxation of the cartilages. The human brain is the 28th of the body; but in the horse only the 400th. Ten days per annum is the average sickness of human life. About the age of 30, the lean man generally becomes fatter, and the fat man leaner. Ritcher enumerates 600 distinct species of diseases in the eye. The pulse of children is 180 in a minute; at puberty, 80; and at 60, only 60. Dr. Letton ascribed health and wealth to water, happiness to small-beer, and diseases and crime to spirits. Elephants live 200, 300, and even 400 years. Bats, in India, are called flying foxes, and measure six feet from tip to tip of their wings. Sheep, in wild pasture, practise self-defence by an array, to which rams stand foremost in concert with ewes and lambs in the centre of a hollow square. Three Hudson's Bay dogs draw a sledge loaded with 300 lbs. fifteen miles in a day. One pair of pigs will increase in six years 119, 169, taking the increase of fourteen times per annum. A pair of sheep, in the same time, would be but 64. A single house-fly produces 30,080,327 eggs. The flea, grasshopper, and locust, jump 200 times their own length, equal to a quarter of a mile for a man.

A CHAPTER ON THE MINISTRY.

LABOURS OF CALVIN.

Dr. Hoyle, who wrote under the patronage of Archbishop Usher, mentioning Calvin, says, "What shall I speak of his indefatigable industry, almost beyond the power of nature, which, paralleled with our loitering, will, I fear, exceed all credit? It may be the truest object of admiration, how one lean, worn, spent, and wearied body could hold out. He read, every week of the year through, three divine lectures; every other week, over and above, he preached every day: so that, as Erasmus said of Chrysostom, 'I know not whether more to admire his constancy or theirs that heard him.' Some have reckoned his yearly lectures to be *one hundred and eighty-six*. Every Thursday he sat in the presbytery. Every Friday, when the ministers met to consult upon difficult texts, he made as good as a lecture. Besides all this, there was scarcely a day that exercised him not in answering, either by word of mouth or writing, the doubts and questions of different churches and pastors; so that he might say with Paul, 'The care of all the churches lieth upon me.' Scarcely a year passed wherein, over and above all these employments, some great volume, in folio or other size, came not forth. This celebrated man, even in his dying illness, would not refrain from his labours; but when his friends endeavoured to persuade him to ease himself, he replied, 'What! shall my Lord come and find me idle?'"

AGED CONGREGATIONAL PASTORS.

The Appendix to Dr. Packard's half-century sermon, just published, contains a list of the fifteen living pastors of the Congregational order in New England who have completed a pastorate of fifty years or more with the same people:

New Hampshire.

Rev. L. Ainsworth, Jaffrey, pastorate of	66	yrs.
„ Ebenezer Hill, Mason . . .	59	„

Connecticut.

Rev. Samuel Nott, D.D., Franklin .	67	„
„ Calvin Chapin, D.D., Rocky Hill .	55	„
„ Daniel Dow, D.D., Thompson .	53	„
„ Bezaleel Pinneo, Milford . .	53	„
„ Maltby Gelston, Sherman . .	52	„

Massachusetts.

Rev. T. M. Cooley, D.D., Granville .	53	„
„ Benjamin Wood, Upton . .	52	„
„ John Fisk, D.D., New Braintree .	52	„
„ John Peirce, Brookline . .	52	„
„ Isaac Braman, George Town .	51	„
„ T. Snell, D.D., North Brookfield .	50	„
„ Oliver Cobb, D.D., Rochester .	50	„
„ Theoph. Packard, D.D., Shelburne	50	„

Another list contains the names of 210 deceased pastors of Congregational churches who held the office fifty years. The longest pastorate recorded is Rev. Nathan Bucknam, of Medway, Mass., 1724-95, 70 years. The greatest age attained by a pastor is 94, by Dr. Nathan Williams, of Tolland, Ct., whose pastorate was 69 years, 1760-1829. Mr. Smith, of Portland, 1727-95, and Mr. Adams, of Newington, N. H., 1715-83, Mr. Whitney, of Brookline, Ct., 1756-1824, and Dr. Gay, of Hingham, Mass., were pastors 68 years. Of the 210 named, 44, or over one-fifth, completed 60 years in the office. Rev. Nehemiah Porter, of Ashfield, died in 1820, aged 99 years and 11 months, but he had left the pastorate many years before. Rev. Nathan Birdesey, of Strafford, died in 1818, in the 104th year of his age, and is the only Congregational minister on record who reached 100. Neither Mr. Birdesey nor Mr. Porter held the pastorate near fifty years.

METHODIST ITINERANCY.

It would seem from certain statements which are given in *Zion's Herald and Wesleyan Journal* (United States), that "the Methodist itinerant preacher soon finishes the work of his ministry." From 1773 to 1845, seven hundred and thirty-seven itinerants were reported as having ceased from their earthly labours, of whom nearly one-

half died under thirty years of age. It also appears that nearly two-thirds died within twelve years after entering the itinerancy. We should naturally suppose that an itinerant would be more active, healthy, and strong than a settled, sedentary ministry. There must be something wrong in the mode of preaching, we conjecture, or there would be no such mortality.

A HINT TO PREACHERS.

Mr. Wesley, in a letter to one of the preachers in connection with him, says, "Scream no more, at the peril of your soul. Speak earnestly as you can, but do not scream. Speak with all your heart, but with a moderate voice."

It seems worthy of inquiry how far the brevity of life referred to in the foregoing Article may not be caused by over-vehement speaking.

INCREASE OF MINISTERS.

There are only six thousand Baptist ministers in the United States, and ten thousand churches. There are then four thousand churches without stated pastors. But the number destitute must be even greater than this, for many ministers are not giving their time to the work. When we behold this wide-spread destitution, and the great demand for ministerial labour, how does it become the churches to look to God, that the young men who are coming into our churches may be inclined to engage in the ministry! It is in answer to the fervent prayer of faith that we may expect an increase of the number of faithful labourers in the vineyard of the Lord. But the churches should watch as well as pray: we mean by this, they should search out and encourage the gifts of those young men. An increase of prayer-meetings, where the young men are invited to take a part in conducting the exercises, would certainly facilitate this, together with other great objects of church organization. In the absence of these social meetings, there is no opportunity either to discover or to encourage the gifts with which a church may be blest.—*Baptist Banner.*

HIRING MINISTERS.

The Editor of the *Tennessee Baptist*, in answering a querist who inquires as to the expediency of annually electing pastors, has the following: "Our churches, instead of electing pastors, hire by the month or year, as they do plantation overseers. The only difference is, the overseer is paid what is promised him, and the minister *seldom is*. It is, we say it fearlessly, an abomination of no common magnitude. The working of the unscriptural system is, like that of every other departure from the teachings of the Bible, deleterious and ruinous to the cause of Christ. There is, perhaps, no one practice that tends more directly to depreciate the character and lessen the influence of our ministers, or to retard the prosperity of our churches, than these *yearly hirings*. The evils springing from them are *legion*." Of these evils the *Baptist* proceeds to enumerate several:

"1. The practice leads the minister into temptation.

"2. It tempts him to become a mere *time* and *man* server.

"3. It creates coldness, envyings, emulations, and evil surmisings among ministers.

"4. It is rife with all the evils of our political elections."

A CHAPTER ON ABSTINENCE.

SIR JAMES ROSS ON TOTAL ABSTINENCE.

"It is difficult to persuade men, even though they should not be habitual drinkers of spirits, that the use of these liquors is debilitating, instead of the reverse. The immediate stimulus gives a temporary courage, and its effect is mistaken for an infusion of new strength. But the slightest attention will show how exactly the result is the reverse. It is sufficient to give men, under hard and steady labour, a draught of the usual grog, or a dram, to perceive that, often in a few minutes, they become languid, and, as they generally term it, faint; losing their strength in reality, while they attribute that to the continuance of the fatiguing exertions.

"No better testimony on this subject is required than the experience of the men who work in the iron foundries. That is the hardest work that falls to a man to do; and so well do the labourers in this department know that they cannot perform it, if they drink even beer, that their sole beverage, during all the hours of this hot and heavy labour, is water.

"If London draymen and coal-heavers are of a different opinion, every one knows the result; as the self-indulgence which leads to this luxurious and profligate practice is not less known."

He further says, "As I was the only one who drank no spirits, and was also the only person who had not inflamed eyes, I represented that the use of grog was the cause, and therefore proposed that they should abandon this indulgence; showing further, that although I was very much the oldest of the party, I bore fatigue better than any of them. There was no hesitation in acquiescing."—*Second Voyage of Discovery to the Arctic Regions*, p. 396.

EIGHT REASONS.

The following eight substantial reasons are given in the Memorial from citizens of Rochester to the Common Council, why they should grant no license:

First.—More than three-fourths of those imprisoned for crime, are intemperate.

Second.—About seven-eighths of those who are assisted as paupers in our County Houses, are brought to that condition by their own intemperance, or that of those on whom they are dependent for support.

Third.—At least *forty* per cent. of the male adult deaths are those of intemperate persons.

Fourth.—More than two-thirds of the tax for county expenses grows out of the crime, pauperism, and death, produced by liquor.

Fifth.—The people derive no benefit, either moral or pecuniary, to compensate them for the evils thus inflicted.

Sixth.—If the sale of liquor is profitable to the vender, it is contrary to the principles of republican government that the business should be monopolized by a few individuals.

Seventh.—If the sale of liquor is not a moral business (on account of its *uniform* tendency to produce *immorality*), the licensing of it cannot make it so.

Lastly.—As the traffic in intoxicating drinks as a beverage, uniformly brings with it such an immense train of moral, physical, and pecuniary evils: therefore we, the people, ask and pray and, as in duty bound, will ever pray, your Ho-

nourable Bodies to deliver us from this CURSE, so far as the refusing to grant licenses for the sale of intoxicating drinks will effect that object.

IMPORTANT TESTIMONY.

The temperance cause makes no infidels, no atheists, no sceptics, no profane men, no Sabbath-breakers, no deriders of the Bible. It lays no sacrilegious hands upon the altars of God; breaks up no assemblies for worship; disbands no sabbath-schools, and disrobes none of the ministers of religion. It makes war on no Bible Societies, and on no efforts to send the Gospel around the globe. It will interfere with no act of domestic worship, when, at the family altar, we commend our children to the Father of mercies; and it will never poison the air which they breathe; it will make up no storms on the land or on the deep; it will throw no obstacle in the way of their health or prosperity, or their length of days, or their salvation, when, from the domestic hearth, they go forth to act their parts in the world.—*Albert Barnes.*

"I WAS ONCE A MAN."

"Yes," said the poor outcast, "*I was once a man*, but now you see to what *I* have come; and *rum* has done it all." Neither *friends*, nor *money*, nor *home*, had this unfortunate man. The wife of his early days had long since gone down in sorrow to the grave; his family broken up, and he left houseless and penniless, dependent upon the cold charities of the world—and as I gazed upon this wreck of a once-gifted and noble nature, I could not help exclaiming, "Rum-seller, *behold* YOUR *work!*—look upon those blood-shot eyes, that bloated face, those trembling limbs, and tell me if your work has not been well done? And, verily, you shall have your reward in this world's riches; and all the luxuries which wealth can purchase shall be yours; and, in the world to come, 'a just recompense of reward.'"—*Pledge.*

A CHAPTER ON INSANITY.

LIABILITY TO INSANITY.

From a table illustrative of the occupations and civil condition of the insane, it appears that the farmers and labourers, whose natural and healthy employments might be thought to bestow almost an exemption from this malady, afford no less than twenty per cent. of the whole number. The mercantile class, whose anxieties and feverish speculations might be supposed to irritate the nervous system far more than the unvaried and steady occupations of the farmer, yield only three per cent.; while among the female patients, the monotonous tone of an indolent or merely housewifely occupation seems to afford a parallel to the agricultural, their numbers bearing as high a proportion to the whole as forty-two per cent. Does it not seem to follow, that the energetic employment of all the powers of the brain, which is the necessary condition of a life of trade and business, is more favourable to the continuance of health than the partial employment of some faculties, and the stagnant condition of many others, as in the farming and domestic classes? The medical profession supplied ten patients, and the clerical six. But what will be considered surprising is, that the civil condition of married and single give respectively almost equal proportions, the former being 545, and the latter 564.—*Dr. Winslow's Journal of Medicine.*

INSANITY AND SLEEP.

Dr. Brigham, Superintendent of the Insane Hospital at Utica, in his late Report, represents *loss of sleep* as one of the most influential causes of insanity:

"So rarely," he says, "do we see a recent case of insanity that is not preceded by a want of sleep, that we regard it as almost the sure precursor of mental derangement. Some believe sleep is but of little consequence. Though it may be well to arise with the sun, or when it is light, (not before, however,) yet this is of minor importance, in comparison with retiring early to bed."

Dr. Brigham gives the following hints for the procuring of sound sleep:

"It is important, in the first place, that the mind should not be disturbed for several hours before retiring to rest.

"2ndly. Retire early, and neither when very warm or very cold; sleep on a hair mattress, or on a bed not very soft. The bed-room should be very large and well-ventilated, and the bed should not be placed near the wall, or near a window—as such an arrangement often exposes the person to currents of cold air.

"3rdly. There should be nothing tight about the neck; and the Chinese rule of brushing the teeth before retiring is a good one. Tea or coffee taken late in the evening is apt to disturb sleep. Strive to banish thoughts as much as possible, on retiring to rest; or take up but the most dull subject. Study during the evening is improper."

THE POWER OF CONSCIENCE.

A legal friend in an adjoining county mentions a very curious case of lunacy, the facts of which were developed in a recent investigation. An Englishman, a resident of this county for several years, received, before leaving England, quite a large sum of money as a legacy from his father. He was worth previously a considerable property. By a codicil in the will he received £160, which, in the body of the instrument, were reserved to a brother and sister. This latter sum was obtained, by some persuasion and effort, on the part of the recipient, although it has never been supposed that he resorted to any means positively unfair or improper. The additional sum, thus obtained, so pressed upon his thoughts and conscience, as finally to drive him raving mad.

He is now an inmate of the asylum at Utica. He would pace his room all night, wring his hands, and exclaim in intense agony,

"I did it." "I'm the man." "I'm horribly guilty; and shall be damned hereafter." "My father altered his will; and *I* told him to do it."

He fancied, too, that he was beset with evil spirits in consequence of the unfraternal act. Efforts were made to divert his mind from the one dark theme; but in vain. It was suggested to him that he might now restore the £160, and thus atone for everything.

"Not so," he always replied; "it wouldn't be *my father's will*—would it? That's what troubles me. I'd give all my property to change *that*—but it's *too late*."

"Ringing the changes" on this sore point, his mind gradually became shattered, and nothing but constant watchfulness prevented his self-destruction.—*Buffalo Courier.*

HOW GRIEF AFFECTS WOMEN AND MEN.

The statistics of suicides in France, showing

the relative numbers of male and female suicides, exhibited the following causes:

Crossed in love, 97 males, and 157 females.

Jealousy, 39 males, and 52 females.

Mortified pride, 27 males, and 27 females.

Calumny, and loss of reputation, 97 males, and 28 females.

Remorse, 37 males, and 12 females.

Disappointed ambition, 110 males, and 12 females.

Reverse of fortune, 283 males, and 39 females.

Gaming, 141 males, and 14 females.

Other species of misconduct, 208 males, and 79 females.

Domestic chagrins, 524 males, and 260 females.

Misery, 511 males, and 594 females.

Fanaticism, 1 male, and 13 females.

THE WORK OF THE SPIRIT OF KINDNESS IN THE MADHOUSE.

A magic change came over the dismal building; and the gloomy, barred, and bolted prison became the cheerful and kindly asylum. The high, dark walls, that had shut out the green fields of the earth and the golden light of heaven, sank, till the country round was seen in all its healthful verdure and soothing beauty. The bars dropped from before the narrow windows, as if melted by the sunbeams that came streaming in, or swept away by the sweet air that now gushed through them. And, where the bars had frowned, birds in cages sang, and flowers blossomed; till the damp, dark dungeons that once had echoed with the clanking of chains, and reeked with the fetid atmosphere, were now cheerful chambers, pleasant with melody and perfume. There was warmth for the winter, and coolness and shade for the summer. There were lightsome places set apart for the tranquil, the sick, and the helpless; and places as lightsome too, though more secure, for the unruly, the noisy, and the violent. And those who for years had never moved a limb, or had a peaceful thought, were now busy, forgetting their delusions in the work-shops and work-rooms, the farm and the dairy, the smithy, the printing-office, and the play-ground, that gave new life and health to the place. Those who, a little while back, would have been chained in wooden troughs, now made soft bedding for their suffering brethren. Those whose bodies would once have been strapped to the coercion-chair, were now busy making easy seats for the feeble and the helpless. Those whose limbs would have been gripped fast by leg-locks, were now hard at work, tilling the sweet-smelling earth; while others, whose muscles would have been stiffened with iron belts and braces, fashioned toys and puzzles for the childish.—*The Brothers Mayhew's "Magic of Kindness."*

The Union Chronicle.

PROCEEDINGS AT THE TWELFTH AUTUMNAL ASSEMBLY OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES,

Held at Southampton, October 14, 15, 16, *and* 17, 1850.

MONDAY EVENING, October 14.—A preliminary devotional service was held in Albion Chapel. The devotional exercises were conducted by the Rev. Edmund Prust, of Northampton; Rev. George Wilkins, of Broad-street, London; and Rev. James Smith, of New-court, London. The Rev. John Stoughton delivered an address appropriate to the occasion, founded on Acts iii. 1, "The hour of prayer," which will be found in a previous page.

TUESDAY MORNING, October 15. — The Assembly met at the Above-bar Chapel, at half past nine, a.m. The Rev. Thomas Binney presided, in the absence, through indisposition, of the Rev. Dr. Morison, Chairman of the Union for the year. The Chairman conducted the devotions of the morning, and afterwards delivered an important and valuable address, given in full in a former page.

The Rev. Thomas Adkins moved, and Rev. Richard Elliott seconded, the following resolution:

That this Assembly has heard with satisfaction and delight the Address now delivered by the respected Chairman, and earnestly entreats that he will allow it to be printed in the Minutes of the Union; and also, respectfully requests the Rev. John Stoughton to allow his very admirable and devotional address to be printed along with the other documents of the Assembly.

Both Mr. Binney and Mr. Stoughton consented to place their respective Addresses at the disposal of the Union.

Monsieur le Pasteur Bridel, de Paris, was introduced by Rev. Thomas Adkins to the Chairman at the Assembly, as the official representative from La Commission Synodale de l'Union des Eglises Evangeliques de France. He was cordially greeted by the Assembly, and invited by the Chairman to take his seat among the brethren.

Rev. Thomas James read an affecting letter from Rev. Dr. Morison on the subject of his inability to fulfil his duties, through very serious and protracted affliction; at the conclusion of which it was

Moved by Rev. Spedding Curwen, of Reading; and seconded by Rev. Edmund Prust, of Northampton:

That this Assembly cannot enter on the consideration of the important matters which are to be presented to its attention, without recording an expression of sincere and affectionate sympathy with the honoured brethren, the Rev. Dr. Morison, Chairman of the Union for the year, and the Rev. Algernon Wells, its indefatigable and devoted Secretary. Whilst the assembled brethren would bow with unmurmuring acquiescence to the afflictive dispensations by which they are deprived of the presence and effective assistance of their beloved friends, they would earnestly pray that they may be sustained and comforted under their present sufferings, and speedily restored to such a measure of invigorated health, as will enable them to resume those duties which they have for so long a time discharged with much honour to themselves, and great advantage to the Churches of the denomination, and to the World.

Mr. James read the Report of the Com-

mittee on the proposed transfer of the Magazines:

Report of the General Committee, on the Transfer of the Magazines, finally agreed to at its Meeting, 17th September, 1850.

The Sub-Committee, having carefully examined the various Minutes, and other documents connected with the establishment of the CHRISTIAN WITNESS and CHRISTIAN PENNY MAGAZINES (these publications being the property of the Congregational Union, and under its exclusive control), recommend the following arrangement for the purpose of carrying into effect the Resolutions of the Union in May, 1850:—

1. That all property connected with the Magazines be invested in forty-eight Trustees, consisting of Twenty-four Congregational Ministers, and Twenty-four Laymen, being, and continuing to be, Members of Congregational Churches, selected from Town and Country; all such Trustees professing to approve of the "Declaration of Faith and Order," published by the Congregational Union.

2. That the present funded property of the Magazines, with all future additions, be invested in the names of four Trustees, who shall be chosen by the general body of Trustees from their own number.

3. That the body of Trustees shall also elect annually, from their own number, an Executive Committee, whose business it shall be to regulate all matters relating to editorship and publication, to make all contracts for paper, printing, advertisements, insurance, and other arrangements necessary for carrying on the work, and to present an Annual Report to the Trustees.

4. That the Trustees shall hold a General Meeting in London, in the month of May, to distribute the profits of the Magazines, in strict accordance with the objects contemplated by the regulations adopted by the Congregational Union at its sixth autumnal meeting, held at Norwich, in October, 1814, and its eighteenth annual assembly, held in London, in May, 1848; to elect the executive Committee for the year ensuing, and to transact such other business, connected with the funds of the Magazines, as may require attention. They shall also report, to the Annual Assembly of the Congregational Union, both their yearly proceedings and existing vacancies in the Trusteeship: — which vacancies shall be filled up by the vote of the Union, unless the Assembly shall determine otherwise.

5. That, in this transference of property originated by the Union, it is regarded as a desirable arrangement that the "Chronicle of the Congregational Union of England and Wales, of the Board for General Education, and of the three Societies for British Missions in connection with the Union," be continued in the future publications of the CHRISTIAN WITNESS as heretofore.

6. That the following gentlemen be recommended as the Trustees of the Magazine and Funds. (Names read at the Meeting.)

A slight inaccuracy in the minutes of the Committee, respecting the resolution on the Magazines in May last, was ordered to be corrected.

It was moved by James Spicer, Esq., and seconded by Henry Rutt, Esq.,

That the Report of the Committee, on the transfer of the Magazines, now read, be received for consideration.

An interesting, vigorous, and fraternal discussion ensued, during which various propositions were submitted on the subject of the Report; at the conclusion of which, after a clear and satisfactory statement by Rev. Dr. Campbell, respecting the origin and success of the Magazines, the mode on which they had been, and ought to be conducted, it was, by a large majority of the Assembly, resolved, on the motion of the Rev. H. M. Gunn, of Warminster; seconded by Rev. Thomas Mann, of Trowbridge; supported by Rev. Joseph Fletcher, of Christchurch:

That after the statement now made by Rev. Dr. Campbell, it is the opinion of this Assembly, that the existing arrangements for the management of the Magazines, in connection with this Union ought to be continued.

The time for closing the morning Session having arrived, it was agreed that the remaining business on the agenda for the morning be taken in order, before the Conference on Thursday morning, October 17th.

The Chairman pronounced the Benediction.

TUESDAY EVENING.—The Public Meeting in support of British Missions was held in Albion Chapel. The Chair was taken by Dr. Beddome, of Romsey.

The Rev. W. Wild, of Guernsey, commenced with prayer; the Rev. Thomas Adkins, of Southampton, advocated the cause of Home Missions; the Rev. Richard Fletcher, of Manchester, the cause of the Irish Evangelical Society; the Rev. George Smith, of Poplar, the cause of the Colonial Missionary Society.

The following resolution was moved by Rev. Joseph Fletcher, of Christchurch, and seconded by Rev. George Harris, of Ringwood:

That this Meeting avows its abiding conviction, that the Churches of Christ are solemnly bound, not only to maintain an efficient ministry among themselves, but also to exercise the expansive benevolence of the Gospel, in diffusing the knowledge of Divine truths, as revealed in Holy Scripture, among the ignorant and destitute portions of their fellow-men; that the Churches of Great Britain are especially called at this time, to consider the condition of their fellow subjects, as exposed in England to the Romanising encroachments of a Puseyite clergy; in Ireland, to the vigorous and domineering assumptions of a Papal hierarchy, and other forms of error; and in the Colonies, to the influence of all these elements combined, with the disadvantages of new settlements, and removal from the sanctions and privileges of religious association. That, therefore, this Meeting would renew its urgent appeal to Pastors and Churches, to use such means as will efficiently augment the pecuniary resources of the British Mission Societies, and to promote, as far as they may be able, the simultaneous collections of the approaching season, which during the last ten years have been so productive and economical a means of revenue and co-operation.

The Meeting closed with Doxology and Benediction.

WEDNESDAY MORNING, October 16.—Mr. Binney presided, and led the devotions of the Assembly. He concluded the Address he began on Tuesday morning.

The Rev. Louis Bridel, of Paris, having been called on by the Chairman, proceeded to address the Meeting as the representative of the Union of the Evangelical Churches of France. The Assembly was deeply interested in the statements by the Delegate, and expressed the liveliest sympathy with the trials and joys of the French Associated Churches. At the conclusion of the Address the following Resolution was unanimously adopted:

Moved by Rev. John Kelly, of Liverpool; and seconded by Rev. Dr. Campbell, of London:

That this Assembly welcomes with cordial gratulations the Rev. Louis Bridel, of Paris, as a delegate from the Evangelical Voluntary Churches in France; and expresses its fervent wishes that the Churches represented by their beloved brother may be richly endowed with the grace of the Holy Spirit, and so increased in number, spirituality, and power, that they may become witness-bearers to the truth and purity of Evangelical religion, and powerful advocates of the Word of the living God among their fellow-countrymen in a land where the great Protestant Evangelical principles of our common Christianity are so comparatively little understood, appreciated, and practised.

And, That it be remitted to the Committee of the Union to consider what will be the best means of promoting fraternal intercourse between the Union and their brethren in France.

CONGREGATIONAL BOARD OF EDUCATION.—The Rev. Josiah Viney read a brief report of the proceedings of the Board. Samuel Morley, Esq., gave a statement respecting the overtures which the Voluntary School Association had made to the Board of Education, with a view to form a junction between the two Institutions, and intimated that the proposals had been favourably entertained, and probabilities were in favour of the union being effected.

The following resolution was, after much discussion, and a notice of motion to be submitted by Rev. J. W. Richardson after dinner, respecting the said junction of the two Societies, unanimously adopted.

Moved by Rev. John Hayden, of High Wycombe; and seconded by Rev. E. R. Conder, of Poole:

That this Assembly is gratified by the statement from the Congregational Board of Education; is especially interested in its successful efforts for training pious and efficient Teachers, and securing them important spheres of influence; has heard with pleasure of the progress made towards the purchase of Homerton College, urges its friends to liberal donations for completing this desirable object, and strongly recommends annual subscriptions and collections, to sustain the Board in its operations, so intimately connected with Congregational prosperity, and the religious education of the young.

The time for concluding this part of the morning's proceedings having arrived, a short interval was allowed, in order that the public might be admitted to the chapel, to hear the Paper on Dr. Watts.

DR. WATTS.—The Autumnal Assembly being holden in Southampton, the birthplace of the Doctor, and the scene of his earliest efforts as a poet, it was judged by the Committee a fitting opportunity to advert to his claims on the respectful remembrance of the Denomination and the entire Christian community; and requested Mr. Conder to prepare an Essay, to be read to the Assembly.

The Meeting having resumed, and the audience having sung the 117th Psalm, the Chairman called on Josiah Conder, Esq., to read his Essay on the Character of Dr. Watts as a Poet, Nonconformist, and Divine. The time allowed only selections from the Essay to be read, and at the conclusion the following Resolution was moved by Rev. Thomas Adkins, and seconded by the Rev. John Stoughton:

That this Assembly having been led by the circumstance of holding its present Session in Southampton, to advert to its having been the birth-place of the venerated Isaac Watts, D.D., whose Psalms and Hymns have, for more than a century, conduced so extensively to the edification of the Churches, to the evangelical spirit of our public worship, and to the solace and comfort of believers; feels called upon devoutly to recognise the occasion for thanksgiving to the Divine Head of the Church, which is thus presented to them, in the consecrated gifts and labours of that eminent servant of Christ, and in the blessed results which have accrued from the reformation that he was the instrument of effecting in Congregational Psalmody.

And this Assembly further desires to present its grateful acknowledgment to Josiah Conder, Esq., for the interesting and able paper on Dr. Watts, now read to this Meeting, and respectfully entreats Mr. Conder to allow the Essay to be given to the public.

A beautifully executed and supposed genuine Portrait of Dr. Watts, about the thirtieth year of his age, was placed in the front of the pulpit. His study-gown was exhibited, also a Portrait of his father, and the Family Bible, with other interesting memorials.

The Chairman pronounced the Benediction, and the Assembly separated.

After dinner the Rev. J. W. Richardson, of London, introduced the subject of the union between the Voluntary School Association and the Congregational Board of Education—a union which he deprecated as tending to a separation of the Board from the Congregational Union, and in which deprecation the Ministers and Delegates generally sympathized; and the discussion concluded with a Resolution, moved by Rev. Dr. Campbell, and seconded by Rev. Joseph Fletcher:

That it be an instruction to the Committee of the Union to confer with the Committee of the Congregational Board of Education on the proposed junction of the Voluntary School Association with that Board, with the view, if possible, to prevent such junction until after the Annual Assembly in May next.

WEDNESDAY EVENING.—The public Meeting in favour of Education by the Congregational Board of Education was held in Albion Chapel. William Tice, Esq., of Sopley Park, Chairman. The Rev. George Wilkins commenced proceedings with prayer. At the conclusion of the Chairman's Address the Rev. Josiah Viney read the Report: Samuel Morley, Esq, presented a statement of accounts. The Meeting was addressed by Rev. Messrs. Elliott, Kelly, Gill, Unwin, J. G. Hughes, and concluded with benediction.

THURSDAY MORNING, October 17.—The devotions were conducted by the Chairman. The agenda for the morning was read. The business commenced with a Resolution, moved by Rev. E. Ashton, seconded by Rev. Thomas James, and carried unanimously:

That the Church assembling in Queen-street Chapel, Sheffield, under the pastoral care of the Rev. J. H. Muir, be taken into membership with the Union.

B. Hanbury, Esq., presented the cash account of the Union.

DEFERRED ANNUITIES.—The Rev. W. Stern Palmer read the following Report:

From the statement of Finance which has now been presented by the Treasurer, it will be seen that the amount of subscriptions and donations has not equalled the current expenses of the Union, and, by comparison, it appears that the subscriptions have been £59 9*s.* 1*d.* less than they were last year. At the last audit the Treasurer was in advance £51 7*s.* 4*d.*; and but for the liberality of the Churches and Christian friends at Sheffield, who, after having defrayed the expenses of the entertainment so cheerfully and so hospitably afforded to the last Autumnal Assembly, generously voted to the Union the sum subscribed beyond the expenditure, amounting to £49 10*s.* 8*d.*, and the sum of £155 5*s.* 8*d.*, the amount of profit derived from the Publication Fund within the last eighteen months, your financial statement, including the debit of last year, would have shown a deficit of £195 18*s.* 9*d.*, instead of a credit of £8 17*s.* 7*d.* as now appears.

This deficiency, it is presumed, must arise from forgetfulness on the part of our pastors and deacons, as a comparatively small subscription regularly paid from all the Churches and personal members would fully meet the current expenses of the Union, and leave the profits accruing from publications to be appropriated, as originally designed, to purposes of benevolence.

The Committee would renew their appeal on behalf of the YEAR-BOOK,—a publication confessedly important to all classes in our Denomination, but which this year involves a loss of upwards of £100; in diminution of this loss, it must, however, be remembered that the YEAR-BOOK contains the May and Autumnal Reports of the Union, the publishing of which, together with the expense of circulation, cost yearly £80 or £90—a sum which ever since the printing of the YEAR-BOOK has been included in the publication accounts; and thus, to that amount, diminishing the profits arising from that source, and reducing by so much the annual expenses of the Union. The number printed last year was 3,000, and on that occasion the demand exceeded the supply; this year 4,000 were printed, and the sale has been 3,500. But it has been found on calculation that had the whole been sold, the produce of the sale would not have covered the expense of paper, press-work, stitching up, and advertising, leaving nothing for the compositors and editing; so that an increase of the sale would augment the loss, unless the book be diminished in size or advanced in price. The diffusion of Denominational intelligence is sufficiently important to justify the Union in sustaining some loss; but we must endeavour so to arrange, that if the loss cannot be reduced, it may not, by a more extensive sale, be increased.

On the subject of Deferred Annuities, very little can be added to the Report of last year, but that little is encouraging; for various reasons that need not be enumerated, no one has been added to the list of Annuitants, but the Ministers whose insurance was reported last year as not completed. The number insured is now eleven, as follows:

STATEMENT OF ELEVEN INSURANCES FOR DEFERRED ANNUITIES ALREADY EFFECTED.

No.	Age.	No. of Payments.	Annual Premium.	Paid by Annuitant.	Paid from Fund.	First Payment of Annuity due.
			£ *s.* *d.*	£ *s.* *d.*	£ *s.* *d.*	
1	50	11	34 14 6	21 1 10	13 12 8	October 10th, 1859.
2	50	11	34 14 6	21 1 10	13 12 8	——— 1859.
3	48	12	30 18 7	18 8 7	12 10 0	——— 1860.
4	47	13	28 17 3	17 6 6	11 10 9	——— 1861.
5	43	17	19 15 10	10 19 5	8 16 5	——— 1865.
6	40	20	14 17 3	7 7 3	7 10 0	January 5th, 1869.
7	31	29	7 19 8	2 16 3	5 3 5	October 10th, 1877.
8	31	29	7 19 8	2 16 3	5 3 5	——— 1877.
9	30	30	7 10 1	2 10 1	5 0 0	——— 1878.
10	29	31	7 1 3	2 4 6	4 16 9	——— 1879.
11	34	27	9 1 4	3 10 3	5 11 1	January 5th, 1877.

The annual sum paid is £203 9*s.* 11*d.* Of this sum, the Annuitants pay £110 2*s.* 9*d.*, and the Fund pays £93 7*s.* 2*d.* It will be seen by consulting the Tabular statement, that the advantage of the young Brethren, arising from the small annual premium required, is greatly beyond that enjoyed by their seniors; one at 50 years having in eleven payments to pay £232 0*s.* 2*d.*, and one at 29 having in thirty-two payments to pay £68 19*s.* 6*d.*,—a consideration that should commend the subject to the attention of the young especially.

The funded property, which has increased since the last Report £1,000. now amounts to £5,000 Stock, 3¼ per Cent, all the interest of which, amounting to £160 10*s.* per annum, is available for this purpose. The annual premiums now paid amount to £93 7*s.* 2*d.*; leaving £69 2*s.* 10*d.* to be appropriated, which upon the average of insurances already effected, will provide immediately for eight additional Annuitants.

There are present acquired and permanent benefits resulting exclusively from the CHRISTIAN WITNESS and CHRISTIAN'S PENNY MAGAZINE, besides the sums, amounting to £2,642, which have been annually voted to alleviate the trials and gladden the hearts of many aged labourers in Christ's vineyard.

Will it be too much, on this occasion, to ask the affluent by their liberality in donations and legacies to aid in the accumulation of a Fund, so adapted to meet the necessities, to awaken prudent forethought, and to stimulate the exertions of those for whose comfort it is designed?

The sale of the Hymn-book continues encouraging; attention is invited to the different sizes now published, especially to the edition bound up with the whole of Watts, in one volume, comprised within the thickness of half an inch, and also as bound in one volume with Watts and the Bible, suited to the young, and for whom it is adapted as a very fitting and acceptable present.

The sale of the Congregational Church Records, also, warrants the belief, that this arrangement is acceptable to our Denomination, and likely to be adopted by newly-formed Churches, and by others when the books in present use shall become filled, or the advantage of a more systematic order shall be perceived.

Mr. Palmer having made some additional illustrative statements, the following Resolution was moved by Rev. John Sibree, of Coventry; and seconded by Samuel Morley, Esq.:

That while this Assembly approves that the financial statement now presented be entered on the Minutes, it would express regret that the income of the Union, arising from subscriptions and donations, has fallen so far below its annual expenditure; and would urge upon the Churches, with their pastors, and others entitled to the privilege of personal membership, the importance of so augmenting the funds, that the current expenses

of the Union may, from that source, be fully met, so that the profits derived from the publications of the Union, like those arising from the CHRISTIAN WITNESS and CHRISTIAN PENNY MAGAZINE, may be wholly devoted to benevolent purposes.

The Assembly also receives with pleasure, and devout gratitude to God, the statement relating to the Deferred Annuities' Fund, which continues so satisfactorily to increase, and which promises to become so extensively useful in providing for the comfort of many devoted pastors whose strength has been expended in the service of Christ's Churches: also, the Assembly would sincerely congratulate the Editor, the Rev. Dr. Campbell, on the happy results, by the blessing of God upon his devoted, persevering, and energetic labours in connection with the Magazines.

PROPOSALS FOR PUBLISHING THE WORKS OF THE REV. JOHN ROBINSON, OF LEYDEN.—The Rev. R. Ashton read a paper on this subject.

Before the Resolution, prepared by the Committee, was submitted, the Rev. Dr. Campbell suggested the possibility of the works being published at a cheaper rate than that proposed by Mr. Ashton, and generously offered to undertake the responsibility of their publication if the Assembly and the Brethren would pledge themselves to assist the circulation.

Resolved unanimously, on the motion of the Rev. John Stoughton and the Rev. John Kelly,

That this Assembly, anxious to do justice to the memory of the generally acknowledged Father of the Independents both in England and the United States, hails with pleasure the proposal to publish a collected edition of the works of the Rev. John Robinson, of Leyden; and hereby thankfully accepts the offer of the Rev. Dr. Campbell to undertake their publication on his personal responsibility.

BRITISH MISSIONS.—The Rev. Dr. Massie read a statement respecting the position and prospects of the three Societies.

Moved by Rev. John Corbin, of Derby; and seconded by Rev. Edmund Prust, of Northampton:

That this Assembly recognizes it as a sacred duty of the Churches of Christ, in their separate or associated relations, to seek the diffusion of the Gospel in their several localities; and so to promote the extension of Christianity; and that it rejoices in the activity and liberal efforts of many Churches and several County Associations to sustain Home Missionary operations in their destitute neighbourhoods.

That this Assembly would especially recognize the claims of the British Mission Societies to the generous support of the Congregational Churches of this land; especially as their sole object is to advance the cause of Evangelical Religion, in connection with the distinctive principles of Church Polity professed by the Denomination.

The Assembly is convinced that the faithful administration of the pure truth of the Gospel is the only means to counteract the arrogant pretensions of High Churchism in England, the delusive superstitions of Popery in Ireland, and the spiritual destitution to which the Colonies of Britain are exposed.

The Assembly would therefore commend the affiliated Societies to the fostering care of the British Churches; and would respectfully but earnestly solicit, on their behalf, continued fervent prayer, and increased contributions, by which more extended efforts can be attempted, and greater success anticipated.

CONFERENCE ON THE STATE OF RELIGION IN THE CHURCHES OF THE DENOMINATION.—The Conference was opened by worship. Rev. James Rowland, of Henley, offered prayer.

The Rev. R. Ashton read a short paper containing an outline of the intended topics for consideration.

Rev. Richard Fletcher, the Rev. Dr. Campbell, Rev. Richard Elliott, Rev. Thomas Adkins, Josiah Conder, Esq., Rev. George Stevens, Rev. James Howell, and Rev. James Parsons, spoke on the interesting and important subject; and the Chairman concluded by prayer and benediction.

THURSDAY AFTERNOON.—At the close of the Report, it was moved by Rev. R. Ashton, and seconded by Rev. Thomas James:

That the assembled Ministers and Delegates cannot take leave of their Christian friends in Southampton—the Rev. Thomas Adkins, and his Deacons and friends at the Above-Bar Chapel, and the Deacons and friends of Albion Chapel—without expressing their sincere gratification at the very cordial and hospitable welcome they have received, both in public and private, during their temporary sojourn in this town; nor without giving utterance to their earnest desire and prayer that their kind and generous hosts of every communion may enjoy abundant peace and prosperity, personally and in their several families and Churches.

The Rev. Thomas Adkins and Mr. Randall, also Mr. Sampson Payne and Rev. Robert Lankester, Secretaries of the Local Committee of Arrangement, severally acknowledged the vote.

Moved by Samuel Morley, Esq., and seconded by Rev. Richard Fletcher, of Manchester:

That this Assembly presents its sincere and cordial thanks to the Rev. Thomas Binney, for the prompt and obliging manner in which he complied with the request of the Committee to occupy the Chair, in the lamented absence of the Rev. Dr. Morison, through indisposition; and for the courteous and able manner in which he has discharged the duties of his office through the several Sessions of the Assembly.

Mr. Binney replied, and took an affectionate farewell.

The Session was closed by singing the Doxology.

THURSDAY EVENING.—The Annual Sermon to the Assembly was preached at Rev. T. Adkins' Chapel, by Rev. James Parsons, of York, from 2 Corinthians, i. 13, 14. The Rev. Charles Fox Vardy, A.M., announced the hymns; the Rev. Thomas James conducted the introductory devotion; and Rev. Thomas Binney, as Chairman of the Assembly, concluded with prayer and benediction.

Thus closed one of the most interesting Autumnal Meetings of the Assembly ever held.

One peculiarity of the present Meeting consisted in the arrangements made for *soirées* of the Ministers and Delegates. Every afternoon, at the close of dinner, the company adjourned to the School-rooms of Albion Chapel for refreshment, and spent the interval before the evening service in friendly and fraternal recognitions, and in the free and social interchange of sentiment and feeling.

"How good and pleasant a thing it is for brethren to dwell together in unity."

Theology.

CONFESSIONS, REGRETS, AND RESOLVES.

There is something very remarkable in the Commission of the Messiah to his servants: "Go ye into all the world, and preach the Gospel to every creature. He that believeth shall be saved; but he that believeth not shall be condemned." This Commission requires that every one of the human race should be sought out, and the Gospel be set before him, accompanied with an entreaty, and, in the Divine name, a command to believe, and an assurance, in that event, of salvation; and, on the other hand, such as will not believe must perish, on the ground of their unbelief, and not on any other. Belief of the truth is, therefore, set forth as a primary duty—as an act of obedience to Him who "hath commanded all men everywhere to repent."

This view and aspect is not only of primary but of infinite importance in the business of the world's evangelization. The Church is never to lose sight of this, her chief concern upon earth. The idea of conversion to God is everywhere to mingle with the communication of Christian truth. Teaching is in no case to be considered an end in itself, but only as a means to an end, and that end the conversion of the hearer. This is to pervade the whole machinery of the Church. Where this is not the case, the Church has failed to accomplish its work, which is yet to be done.

This notion, I submit, would give a new turn, in most cases, to the business of Sabbath-school teaching, and, perhaps, even to the Pastor's Bible-classes. Such classes, I fear, have too frequently been viewed as a means of *instruction*, rather than of salvation. There are probably few pastors who will not confess and regret that such has been the case. I very much lament that, in my own case, it has been so to an extent which it is far from consolatory to remember and contemplate. In the course of a long and very numerously-attended ministry, I have had a great multitude in classes, which I always succeeded in rendering, in some measure, interesting; but on looking back, I must confess that five-sixths of my exertions were made to improve the understanding, rather than to convert the souls of the youthful multitude who have continued to cluster around me. This, I think I may say, I never forgot as necessary, but I regarded it more especially, although not solely, as the business of the pulpit. I somehow acted as if it was enough to open up the Scriptures, to teach the doctrines of grace, to explain repentance towards God and faith in our Lord Jesus Christ—to expose error, and fortify truth; leaving the conversion of my auditors to the course of events. I do not mean it to be assumed that these labours were not, in a measure, useful, not simply in building up the young believer, but in paving the way to conversion in the case of others, as also, when that happy hour occurred, placing them in a position which would be of essential service, in at once establishing their views, and fitting them for immediate usefulness; but I mean to say that it was not the one great thing for which I laboured. Now, I have altered my view of this matter very materially, and have come to the conclusion—not a hasty one—that my business as a pastor, in all my intercourse with the unconverted, is, to seek their conversion. I, therefore, determine henceforth to pursue a new plan. My Bible-classes shall not bear less, on the importance of the conversion of souls, but more, than the pulpit, for the time to come.

I have also seen strong reasons for another modification of the Classes, or rather for making an addition to them. I mean to cultivate, to the fullest extent, private personal intercourse with the members of them, for direct spiritual inquiry and converse. I do not see that I ought to be satisfied with anything

short of a somewhat correct knowledge of their spiritual condition, in all its varieties, so that I shall be able, in a measure, in my own mind, to class them into the unawakened, the anxious, the decided, those who have obtained peace through believing, and the divers degrees in which these spiritual states are found to exist. I think I am bound to use the proper means for obtaining this knowledge, and deem it quite necessary to the intelligent, efficient, and thoroughly conscientious discharge of my duties in that vocation. I am the subject of a painful conviction: that, in matters spiritual, there is, amongst both ministers and teachers,—perhaps, I might add, also parents and relatives,—too much reserve in everything appertaining to the heart and eternity; and that the results are very disastrous to the interests of true religion. It is not thus the world goes about its affairs. We have only to peep into the office of the lawyer, the consulting-room of the surgeon or physician, to see how the affairs of the present life are managed. The opposite of wrong is not always right. The Roman Catholic Confessional is one thing; but the know-nothing system, so extensively prevalent in the religious world, is another. Yes, I would not be misunderstood. I am entirely satisfied, from experience, that the blame is not on the side of the people, but on the side of the pastors, teachers, and others whom it concerns. It will not do, I think, to assume that the thing is impracticable, because of delicacy, shame, or pride on the part of the people. Of these qualities I find very little amongst them. I think the delicacy is on the other side. I have never heard of an instance of offence being given by inquiry, and the exhibition of an interest in the welfare of a soul; while I have heard of many instances of deep desire, long-continued, for such intercourse, and a painful disappointment that no offers to that effect, from any quarter, were made. Experience has already taught me that nothing could be more gratifying, and excite a more attractive influence upon the generous hearts of the young, than such direct inquiry and communication of a wish to meet their cases, to supply their spiritual wants, and to guide their footsteps into the way of peace. I have already seen that its tendency is to inspire love, beget confidence, and to prompt interest in spiritual concern, and to increased diligence in the use of the means of grace. Such are my views, and, with all respect, I commend them to my brethren in the ministry.

Nov. 15, 1850. A Pastor.

RELIGION IN AMERICA.

The same uniformity obtains in the moral as in the natural world; like causes, in the same circumstances, are attended by the same effects, with undeviating certainty. This truth is strikingly exemplified in the case of the Churches in England, and those in America, at the present time. Both are fearfully suffering from the spirit and the course of the age; and it would appear they are suffering not only in the same way, but to much the same extent.

The Pastors of the Congregational Churches of the City of New York, with a view, if possible, to awaken the Churches to resist the prevalent evil, have issued an important Address, which is as much suited to England as to the United States. We have, therefore, set it before our readers; and if they are not wanting to themselves, they will find it a word in season.

ADDRESS OF THE GENERAL ASSOCIATION OF THE STATE OF NEW YORK, TO THE CONGREGATIONAL CHURCHES OF THE STATE.

Dear Brethren:—In addressing to the Congregational churches of the State its annual letter of counsel and exhortation, the General Association cannot but remark with deep concern the low state of spirituality apparent in the churches generally, and invite attention to the causes of that state and the remedy for it. The feature of our religious condition here referred to, is not the mere absence of revivals of religion, much less is it the want of zeal for the growth of the churches in all that pertains to their outward prosperity, or for the multiplication of churches

under our favourite polity. Enough of this zeal is manifested at least in the cities and larger towns, and it would be ungrateful in us not to acknowledge the goodness of God in the outward favour shown to the churches during the past year. The evil which we deplore is one which the recurrence of revivals alone would not remedy; it is the loss of a certain tone of spiritual feeling, such as was known in connection with the labours of Baxter at Kidderminster, and under the ministry of President Edwards; such as is analysed and developed in the treatise of the latter on the religious affections, a treatise which should be everywhere a household book. What our churches specially need is to cultivate that EMOTIONAL TYPE OF PIETY to which such prominence is given in the Scriptures and in the experience of eminent saints.

The Scriptures represent religion under the type of emotion quite as commonly as under the type of intellectual belief or of external action. In fact, in reading the Scriptures, one is almost led to think that the seat of religion is in the emotive part of our nature, though we know that it sustains a higher and a more decisive relation to the intellect and the will. The fruit of the Spirit is developed quite as much in sanctified affections and emotions, such as love, joy, and peace, as in the graces and virtues of the outward character and life. Indeed the emotions and affections—the *heart* in common phrase—may be regarded as the spring of all action in religion.

The experience of the most devoted saints shows us that the full enlisting of the affections in the service of God, is an important feature of true piety. The holy songs of David—those devout breathings of affection—the ardent expressions of love and joy which abound in the writings of the Apostle Paul, the tenderness and sweetness of the Apostle John, the fervent emotions that find utterance in the diaries, the correspondence, the sermons, and the recorded prayers and conversations of such men as Brainerd and Edwards and Payson, all show the power and the value of strong religious *feeling*, and its connection with the highest development of piety in the character and life.

But important as is this emotional type of piety, it is less cultivated and less enjoyed in the church than it has been at some former periods of her history, or than is necessary to her highest spirituality and effectiveness. For this there are several causes, some of the principal of which are the following:

1. *The intensely active and enterprising spirit of the age.*—This, more than any age that has preceded it, is an age of activity; in commerce, in physical improvements, in politics, in social and moral reforms, in all that is comprehended in the term *Progress*, there is unwearied enterprise and excitement.

We see this in the eagerness to connect all parts of the country, not only cities but towns and villages, by railroad and the telegraph, so that no one place shall be in advance of another in the means of intelligence and communication; we see it in the improved mechanism of the steam-press for printing newspapers with greater dispatch—so that a press working off ten thousand copies per hour is discarded the moment one can be made to work twice as fast; we see it in the arrangements to waylay steamers on the ocean, and thus anticipate their news, and also in the feverish anxiety to reduce the voyage across the Atlantic by so many hours or even so many minutes. In short, such is the progress of improvement, invention, and discovery, that it has been aptly said, "one dares not commit himself about the geography of his country, or even about the planetary system, without having first consulted the last telegraphic dispatch!"

Hence with all the book-making and book-publishing, this is not in the true sense a reading, much less is it a *thinking* age. Especially is this true in the great city, where the commercial spirit is so intense and so pervading. How little opportunity is there for retirement, for calm and sober thought. Many a Christian merchant will admit that he reads nothing but the newspaper and the Bible, and perhaps more of the former than of the latter. In such a state of things, how is it possible that the religious affections should be cultivated? Though these remarks may be more particularly applicable to cities and the larger towns, there are other evils in which churches in the country are alike implicated.

Political excitements have their share in drawing off the heart from religion. We are a political nation; we must be such; we have not only political rights and privileges, but political duties and responsibilities, for the right discharge of which each individual is accountable to God. But politics, especially in times of high party conflict, are apt to be *engrossing*, to absorb both thought and emotion,

and to leave little of either for Christ. The evil resulting to the culture of the religious affections from this state of general activity and excitement, is two-fold; the sensibilities themselves are worn out and exhausted by it, and the mind is so much engaged in the outward that the inward is neglected,

Religious movements partake of this general spirit. The very term *movements* expresses the modern phrase of religion. We hear not now so much of religious thought, religious contemplation, or religious experience, as of religious enterprises and religious movements. This is a grand peculiarity of our time; and it is a glorious feature of the Church in this age, that she is active, enterprising, progressive, ubiquitous. We would not have her lose that character, or abate from it in one iota. But this intense, outward activity can be sustained only by a deep substratum of religious emotion, and the danger is that we shall pump after the spring is dry; become superficial and mechanical, intensely active to the detriment of the inward life.

2. The *literature of the age*, both secular and religious, is unfavourable to the culture of the religious affections. Though there is an unprecedented *amount* of reading at this day, there is little of that *kind* of reading to which the Puritans were addicted. With them books were few, and had the greater value. A volume of sermons, a theological treatise, a scriptural exposition, was a treasure. They read to think and to profit by what they read. Above all, they studied the Bible, searching the mind of the Spirit. But their reading is not the current reading of our day. No bookseller thinks now of publishing for general circulation those treatises of Baxter, Owen, Howe, Charnock, Flavel, or Jeremy Taylor, which formerly ministered so much to the edification of the saints. Such works would be dead-stock on the shelves. The demand is for something lighter and more easy of digestion; something which plays about the fancy, which deals in pretty metaphors and pretty sentiment, which moves delicately over the feelings, not which stirs the soul by strong thought and fiery emotion. A book that calls for thinking meets with little favour. Some religious people seem to expect their minister to do their thinking for them; that is his vocation, and he must be careful not to call on them to think too much, or even to listen to his thinking for more than thirty minutes at a time.

3. Again: The culture of the religious affections is hindered *by the theological habit of resolving all religion into an act of will.* No doubt the character lies mainly in the will: it is the *decision* to serve Christ that marks the change of character, and is the turning point of the soul's destiny. There may be thought and there may be emotion which does not lead to a change of character, because it does not terminate in an act of will; but that decisive act is ordinarily prompted by emotion, and it is always invigorated by it. If, therefore, we concentrate attention too much upon the act of will as the essence of religion, we may impair or cast aside the very spring of that act in the emotions of the soul.

4. Perhaps also the development of an emotional piety has fallen somewhat into disrepute from *the occasional excesses of religious feeling in seasons of revival, or of any general excitement connected with religion.* But those who look upon the manifestation of strong religious feeling as a mere animal excitement, are ignorant alike of the nature of true religion and of the constitution of man as a religious being.

SPECIAL SERVICES TO PROMOTE RELIGION.

THERE are some very worthy people, who sincerely love the truth, and anxiously desire to see it prevail over the hearts of all men, in all countries, and who would rejoice to behold every Christian and every church around them prospering, but they do not see their way clear to the adoption of any special means to this end: they are afraid of false fire and enthusiasm—afraid lest the work of man should become a substitute for the work of God. They entertain a holy jealousy lest the hurt of souls should be healed slightly; lest wood, hay, and stubble should get mingled in the spiritual edifice with the gold, silver, and precious stones. Who can but reverence that solicitude? or, rather, who will not share it? But a previous question must be considered—whether such evils be inseparable from special efforts? We have not, at present, space to discuss this point; but we shall present such measures in their first stage, in which, we

think, they assume a character which can alarm none, while they exhibit proofs of their potency, even in that stage, which ought to encourage all.

The bulk of our readers, we presume, have at least heard of Dr. Todd, while not a few have been taught and charmed by his admirable writings. That excellent minister has wisely thought it good to lay before his countrymen the history of an event of recent occurrence, in connection with his own church, which deserves the widest publicity. Those who have been accustomed to bend over his captivating pages will be prepared for the treat supplied in the following Article:

REVIVAL OF RELIGION.

If the Son of Man be lifted up, He will draw all men unto him, and everything his servants can do to exalt him returns upon the world in blessings. For this reason, it is important to make record of His dealings and mercies, which are peculiarly striking. Notices of the displays of His mercy in revivals of religion, have, in days past, had a great influence in encouraging the people of God, being a public recognition of Divine power and love, and a testimony to the world that these seasons of grace will bear the test of examination. And the more they are examined, the more will they exalt the Son of Man. Such are the reasons which lead me to record briefly the recent manifestation of God's power among the people of my charge.

Previous to the meeting of the American Board in Pittsfield, last September, we had seasons of special prayer, that all who should assemble might come in the spirit of Christ; that the watchmen upon the highest towers of Zion, and who were longing for the dawnings of the latter day, might see eye to eye; and that we, who were preparing to welcome them as the blessed of the Lord, might share in the mercy. The appointment was so suddenly made that we had but little time; but for days before the gathering we seemed to feel the warm breathings of the many who were praying with us. I shall not try to describe that meeting. It was, I believe, the feeling of all present that whatever they may hereafter enjoy, they never had previously enjoyed so much in so short a time. In the vast assembly gathered, there was no trifling countenance, no opera face, no mere spectator. The hearts of all throbbed with the most intense interest. It was a time of enlarged faith, of high intellectual enjoyment, and weeping joy. When the meeting closed on Friday morning, and we gave the hand in parting, stranger faces, that we might never expect to see again in this world, were smiling through tears. It seemed as if Satan had been chained, as if heaven had been brought down to earth, and that the Spirit who had been blessing the meeting would abide with us, and that we should now have a revival of religion.

My flock, which had become so large that they felt the necessity of more room, had by individual subscription erected a new house of worship, which was to be filled by a colony who would go from the ancient stock. The beautiful house was nearly completed, and was greatly admired by the strangers who walked about our Zion. The night following the adjournment of the Board, the hand of an incendiary, as was supposed, applied the torch, and the deep darkness of a still night was illumined by the flames which consumed our new and loved temple. This shock gave a sudden turn to the thoughts and feelings of the community, and our hopes of having a revival of religion immediately following the meeting of the Board, were buried in the ashes of our church. Still we felt and do feel, that the event caused many warm-hearted friends to turn and look back upon us, and offer their prayers for us longer than they would otherwise have done. But the autumn and winter seemed to be passing away, and our hopes remained unrealized. But towards the close of the winter, I proposed the question, in a small prayer-meeting, whether we might not meet every evening at twilight, and spend *just half an hour* in prayer, for the outpouring of the Holy Spirit upon us. Without any promises as to continuance, the response was "Yes." "When shall we begin?" "To-morrow evening." The twilight parlour-meetings commenced, and were opened punctually, and as punctually closed. These were continued without intermission for months, and were the regulator, the balance-wheel, and main-spring of the revival. In previous revivals I have adopted various measures, but never any one so beneficial as this, though it might not be so in all circumstances. It was

manifest shortly, that the Spirit of God was among us.

These little meetings went silently from house to house, and were limited only by the capacity of the house. It was felt to be a great blessing to have Christ enter into our doors, and he was invited into many homes where it was hoped he would abide and convert the head of the family. I believe in no case did He disappoint such hopes.—We have never known a revival in which the gentle dews fell upon Christians with such visible and delightful effects. We have never known a revival where the work was so still, so gentle, and so evidently out of and beyond the hands of man, as in this.

By a memorandum which I have kept, I find 167 individuals have sought for special religious conversation with me. Of these *one hundred*, save one, have united with *my church*, or are now propounded for admission. Seventeen of those having conversed with me, belonged to other denominations in which they have made or will make public profession. Twelve more are entertaining a hope in Christ, so that 128 out of 167 have expressed a belief that they have found the Lord Jesus precious to the soul. In the Young Ladies' Institute, under the care of Mr. Tyler, a part of this harvest has been gathered. A little more than one hundred young ladies from all parts of the land, compose his family. Of these, twenty were professors previously, and not less than forty, it is believed, have recently felt the power and love of Christ in their hearts. A boarding-school must be either a place of great good or great evil. Of this school, I can testify, it is decidedly the former. I have never known a school in which all the plans were more judiciously laid, and perseveringly followed out, to make it a place of salvation for the soul, and certainly I never met with one whose success in this respect was more delightful.

Among the converts are found all ages, from a dear friend of mine, an aged man of eighty-seven winters, down to the child, though most are young. One young man and his wife had, at about the same time, though unknown to each other, selected each a closet into which they might daily retire to pray, the husband for his wife, and the wife for her husband. After a few months they found out that each had sought the Saviour, and a delightful evening was that in which they compared notes and communicated their experience. Sisters, and twin sisters have stood up together and made their public vows to be the Lord's, and the stranger within our gates hath not been forgotten. Our meeting-house being more than full, we have filled the Town Hall, and have thus had two meetings, side by side, on the Sabbath this summer; but the new church edifice has risen up again on the spot where it stood before. It is now completed, and in a few weeks a new church and congregation, with the utmost harmony, as we believe, will be organized, and we shall become two bands immediately after having passed over this brook in which the waters of life have so sweetly flowed. Our friends who were with us a year ago will, we believe, be glad to know that we are able to speak of the loving-kindnesses of the Lord who hath been with us in so much mercy, and that Jesus still dwells in the "hill-country."

LETTER TO A BACKSLIDER.

By Rev. Dr. Humphrey, U. S.

My Dear Sir,—The doubts and fears which you expressed at our last interview, with regard to your spiritual state, made a deep impression on my mind, and the more so as, like myself, you are now an old man, and have long been a member of the Church. Your complaint was, that you had less and less enjoyment in religious duties; in secret and family prayer, and in attending upon the public ordinances of religion. You felt sure, that you were in a backsliding and stupid state, and were afraid you had never been born again. You sought the interview, you said, to state your alarming case, and ask me what you must do. In answer to some inquiries which I made respecting your religious habits, you soon let me into the secret, as I thought, of your spiritual leanness and growing insensibility.

You acknowledged, that in the multitude of your cares, you had become remiss in reading the Scriptures and secret prayer; that you had for a long time neglected the weekly church prayer-meeting, and had suffered the world to gain such a mastery over your time and thoughts, as mostly to shut out religious meditations, and entirely to deprive you of the comforts of a good hope. These disclosures prepared the way for the most familiar conversation, in which I gave you such advice as I thought best suited to your case, and at your request, pro-

mised to remember you at the throne of grace. Yours is not, I am afraid, an uncommon case in this time of great and almost universal religious declension, although but few may be so frank in confessing their backslidings.

It has occurred to me, that perhaps it might aid you a little, if I were to put down upon paper, some of the suggestions which I made at the interview alluded to, dwelling more fully upon some points than I did then.

I cannot tell, my dear Sir, but that you have been all along self-deceived, as you expressed so many fears would prove to be the case. Many, no doubt, are. But certainly, any professor of religion, who finds himself so far from God, has great reason to doubt, while he remains in that state, whether he has ever been truly born again. I advise you, therefore, to "examine yourself, whether you are in the faith; to prove your own self," by the marks and evidences of regeneration contained in the Scriptures. Do it honestly; do it prayerfully; with a sincere desire to know just where you stand. If you become satisfied, that you are yet in your sins, that "the love of God has never been shed abroad in your heart," then you must go back and begin at the beginning, and with the publican smite upon your breast, crying, "God be merciful to me a sinner." When you ask, "What must I do to be saved?" the answer is, "Believe on the Lord Jesus Christ and thou shalt be saved." It is infinitely better to give up a bad hope, than to keep it. Upon the supposition that you are yet, notwithstanding your profession, an "alien from the commonwealth of Israel," the offers of the Gospel are made to you just as freely as they were forty years ago. You may have all its rich and everlasting blessings, without money, and without price; and if you perish it will be your own fault, as truly as if you had died impenitent, before you indulged any hope that your sins were pardoned.

But, my doubting and soul-burdened friend, "I hope better things of you, though I thus speak." I can see reasons enough why God has left you in this distressing darkness, even if you have once seen the light. Your own honest confessions with regard to the neglects of duty into which you have fallen, make the matter plain. How can you expect to enjoy the comforts of religion, while you neglect any of the means which God has appointed to keep alive spiritual communion between himself and his children? How is it possible you should have that "good hope, which is as an anchor to the soul," so long as you estrange yourself from the closet and the house of prayer? According to your own statement, the most favourable opinion you can form of your state is, that you are a backsliding Christian—that you have departed from God, and that he has withdrawn from you the tokens of his love.

Now, my dear Sir, if this is your sad and alarming condition, there is but one thing for you to do. You must return. You have forsaken your first love, and God in his holy displeasure hath left you to grope in the dark. You must repent of your backslidings, and do works meet for repentance. You must take up again the duties, which you have long or lately neglected. If you have been irregular and formal in family prayer, you must rekindle the fire upon your domestic altar, and keep it burning brightly both morning and evening. You must return to your closet and take time for your private devotions, and make humble and hearty confession of your sinful stupidity and short comings. If you have greatly neglected your Bible, as I fear you have, from the representation you gave me of your spiritual deadness, you must again press it to your bosom, and make it daily the "man of your counsel," and pray over the chapters as you read them, and muse till "the fire burneth." Why, if other brethren had followed your example, the weekly meeting, where the heart of piety has been kept feebly pulsating, must have died out long ago, as it has almost, or quite ceased to beat, in your own bosom.

I do not believe that any member who stays away habitually or frequently from that meeting, when he might go if he would, enjoys the comforts of religion, or can reasonably expect to enjoy them so long as he lives in this neglect. Those who have warm hearts and bright evidences, esteem it among their precious privileges, to enjoy this "communion of saints." I can scarcely doubt, that if you will return and state your deep regret that you have been so long absent, and take an active part as you are called upon in the meetings, light will break in upon your mind, and you will once more "joy in the God of your salvation."

Other duties you may have neglected in your family, in the Church, and in your social intercourse out of the Church. You

probably have; as one neglect of duty commonly paves the way for another, and another, and so on indefinitely. If so, inquire with yourself how and where you have failed. Humbly confess your delinquencies to God, look to him for grace and strength to redeem the time you have lost, and to serve him in newness of life.

The service which our blessed Master requires, is a most reasonable service. His yoke is easy, his burden is light. With you and me "the day is far spent, the night is at hand." Let us, therefore, do what our hand findeth to do with our might. It is in vain to look for the comforts of religion in old age, or indeed at *any* age, while living in the neglect of religious duties. You have found it so, as have thousands of other backsliding professors. God cannot make a stupid and worldly member of the Church happy in such a state without encouraging him to continue in that state. This, his infinite holiness and hatred of sin will not allow. Nay, how would it be possible for God himself, to make a backslider happy in his religious feelings and hopes, but by restoring unto him the joy of his salvation? It involves a contradiction in terms. The backslider has lost the very thing in which true happiness consists. He has wandered away from his father's house, and can no more find rest without returning, than the prodigal could ever again enjoy the blessings of home, without coming back.

Write me, my dear sir, as soon as your heart beats strong with new hope and joy and peace in believing, and accept the assurances of the Christian regard and best wishes of your friend.

THE CLAIMS OF THE GOSPEL UPON THE ATTENTION OF THE POOR.

Many things about which we talk, from repetition, become barren and uninteresting; but not so with the Gospel of Jesus Christ. That Gospel contains truths to bless all the generations of time, and the enjoyment of which will fill eternity with gladness. There are a thousand points from which we may look at its excellencies: let us now look at it as,

I. *A provision for the needy.*—In every commonwealth there is a class of persons who need the favour and help of those in better circumstances. Some of these are needy through their own fault; some through the fault of others; and some through no fault at all. The Jewish covenant recognized the poor; they were not to cease out of the land. The Gospel covenant recognizes the poor; "the poor ye have always with you." And these will form a large part of every community. Now, in all properly-organized states, whatever be the cause of their dependence, provision must be made for these. What say the nations to this?

1. Look at the tax on knowledge.—Knowledge is the common birthright of every man. The great Father of all left that fountain unsealed; and to it every one was free to come, as to a brook that runs, and a river which flows. But how have men intruded into the province of their Maker, by partially and wholly sealing up that fountain! See how it fares in Old England. A man is anxious to have a religious newspaper, that he may see how the affairs of the nation are going on, how the work of God is prospering in the churches, and how his heavenly Father is governing the world. Upon application for this right, he is informed that he is free to have it on condition of paying for each a tax of one penny to Government. Now, whom does this affect? The needy. A man who earns ten shillings per week can ill afford to pay fourpence for his paper and a penny tax to Government. He who earns twenty shillings per week will feel less difficulty; and he who earns twenty pounds per week none at all. Here, then, we see that the most needy are the least cared for.

2. Look at Religious Establishments.—They are deemed, by the powers that be, necessary to the well-being of the State. To work that Establishment a suitable class of teachers must be chosen and supported. It is done. And soon do we see that the son of a wealthy family is appointed to receive twenty thousand pounds per year, and the son of a comparatively poor family, equally wise and good, is appointed to receive fifty pounds per year. Here, again, we see that the most needy are the least cared for.

How beautiful is the Gospel in contrast with these systems of earth! It provides especially for the needy. Jesus is the poor man's Saviour; the Gospel is the poor man's Gospel; the apostles were to remember the poor. Hence the religion of Jesus is emphatically the poor man's religion. It is if we look at its simplicity: like the Father of all, great, filling heaven, and small, filling the human heart. Like a stream in which an elephant may swim, and a lamb may

wade. It can be understood and experienced by all equally. Its doctrines are simple to be believed, and its laws easy to be obeyed. What more simple than to believe in Christ? What more easy than to love God? The religion of Jesus is the poor man's religion, if we look at comfort: possessed without money, and held fast without fear. It is the good part that shall not be taken away from him. In like manner, if we look at hope. Not an inch of land on earth to call his own, he may have a rich inheritance above. This is the common Gospel privilege: "Christ in you the hope of glory." And he who has Christ in his heart, whether rich or poor for this world, has a blessed hope of a glorious inheritance in heaven. Such is the Gospel, in the first place, as a provision for the needy.

II. *It is a provision for the greatest number.*—In this is seen the wisdom and goodness of the Gospel. The ingenuity of men in power has been taxed for ages to secure peace and prosperity to the nations. And why have they not done it? Because they have made provision for the few. Look again at our own nation. Somewhere about 348,000 nobility and gentry of this country enjoy nearly all the estates, tithes, and taxes produced by more than 20,000,000 of people. According to this statement, nearly sixty may be labouring to benefit one; nearly sixty toiling hard and faring hard to enrich one!

The same thing appears if we look at our Religious Establishment. It is said that the Bishops and other dignitaries enjoy the revenue of some £9,000,000; while the working clergy, those who read the prayers and sermons, have only the revenue of about £319,000! Or say that the dignitaries have about £2000 each per annum, and the working clergy about £50 each per annum! More simple still: the dignitaries have something like £6 per day, and the working clergy nearly 3*s.* per day! With such inequalities and partialities, peace, universal and settled, can hardly be expected in a community.

Now the Gospel, as a system remedial, is exactly the reverse of this. It makes provision for the many. And upon this depends the peace of society. Behold a family of twelve children: the father makes his will, and gives the property to two, leaving the ten uncared for. What is the consequence? Dislike, hatred, envy, and all uncharitableness. Peace takes her flight, to return no more. But let each have his just claim—all are satisfied, and peace is preserved. Upon this provision, too, depends the strength and permanence of society. See again the ten children cut off from the family inheritance. A band of robbers come into the neighbourhood. The two cannot save the property; the ten will not. But let each have his just part, and all will unite to save the property.

How beautiful is the Gospel here again! Its provisions are for a spiritual commonwealth. It knows no respect of persons. It has equal laws, equal privileges, and equal promises. "Ho! *every one* that thirsteth, come ye to the waters; and he that hath no money," Isa. lv. 1. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated; full of mercy and good fruits, without partiality, and without hypocrisy," Jas. iii. 17. The union, joy, and strength resulting from this provision of the Christian Church is thus set forth by the prophet: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise." Hence the Gospel teaches the sure and only way to promote the peace and prosperity of society. Benefit the few, and the many are injured; benefit the many, and none are injured; benefit the many, and all are benefited; benefit the many, and you ensure the intelligence, virtue, peace, and prosperity of society at large.

III. *The foregoing remarks being true, the poor are laid under great obligations to their Maker for the Gospel.*—The Apostle, when writing to the Romans, exhorted them to consecrate themselves to the Lord as a living sacrifice, which was their reasonable service. Nothing could be more true. Every man hath a thousand temporal wants, and the Lord provides for them all. In like manner he hath a multitude of spiritual wants; and the Gospel is a Divine scheme to meet them all. And lest any one should think that the poor had not common claims with the rich, that such exalted privileges could not be intended in full for them, and so proceeded to curtail those privileges, there is this safety clause contained in the covenant: "The poor have the Gospel preached to them." Nor may the rich think that any wrong is done to themselves; for as children of God, all believers are rich. In heaven none are poor; all are kings and priests unto God. And again it is written,

"God hath chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him," Jas. ii. 5. For a man not to see his obligations to his Maker for such provision argues great indifference. To have trees loaded with fruit, gardens decorated with flowers, and fields covered with corn, and see nothing of God's mercy and love in all, is an indifference that will meet with a terrible retribution in the last day. So to have Christ, in his person and works; death, resurrection, and salvation; pardon and hope of eternal life; Sabbaths, and Bibles, and ordinances of religion; ministers, with frequent offers of grace and glory; and see nothing of God's mercy and love in them all, is proof positive of the badness of man's nature, of the wickedness of his heart, and how far he is gone from original righteousness. He may have received favours from his fellow-creatures, but many more from the Lord. He may be under obligation to man, but infinitely more to God, who gave his only-begotten Son, to save a world from guilt, and sin, and ruin, and bring man to a glorious heaven.

IV. *Let this knowledge be universally proclaimed, and as commonly believed, and the evils of society are corrected, and the happiness of man is augmented.*—What does agitated, restless, Catholic France want? The knowledge and influence of the Gospel. This, and only this, can cure a disordered brain, a raging passion, and a thirst for blood.

What does poverty-stricken, priest-ridden, deluded, and dissatisfied Ireland want? The knowledge and influence of the Gospel. This alone can clear the understanding, sanctify the heart, and awaken the love of intelligence, virtue, morality, industry, and manly independence.

What does Australia want? The knowledge and influence of the Gospel. This only can secure intelligence, virtue, morality, industry, peace, and prosperity to that new, great, and rising country.

What does Old England want? More of the knowledge and influence of the Gospel. We may have science, machinery, mechanics' institutes, clubs, extensive reforms, lectures to operatives, and each and all good in their own way; but little is done for the real and permanent good of the country until the Gospel is brought home to the hearts of men with Divine power. This is the light to penetrate the darkness of our world, the power to grapple with its evils, and to work a holy regeneration in the hearts of men. This is Balaam's star, Gilead's balm, and Bethesda's pool; and this the remedy Divinely appointed, to change this world from an Aceldama to a Paradise, full of love, and joy, and praise. Then it follows that the best friends of earth, of heaven, of man, of angels, of God, of both worlds, are those who love the Gospel, and are doing their utmost that its blessings may be proclaimed through the world.

Are we poor, and anxious for an improved state of society? Do we desire more liberty and comfort? Are we rich, and desire that the world shall grow better as time rolls on? Would we guard our liberties from an invading foe? Would we save our country from delusion, and the poor from a state infinitely worse than that they now experience? Do we desire, as rich and poor, to see the day when the officers shall be peace, and the exactors righteousness? Then let us love the Gospel, seek to enjoy its full power, and labour that its proclamation may be universal; so will "the heavens drop down fatness upon us," and "God, even our own God, will bless us."

T. W. GARLAND.

Devon, Nov. 5, 1850.

THE GRAVE OF A DAUGHTER.

By the late Rev. J. Cooke, Maidenhead.

WHAT a solemn and affecting, humbling and instructive thing is a grave! The parent follows her dear offspring to it, half-blinded by tears, which flow so fast as almost to prevent the farewell look. Peace be to thee, mourning soul! for "the Lord bringeth down to the grave," 1 Sam. ii. 6. Whatever unforeseen cause struck thy child, whatever stubborn disease destroyed thy dear departed, the Lord used the instrument, and chose the fittest for the work. Christian! be reconciled to his will, which is always regulated by perfect wisdom. The proper time, the most suitable means, and the best manner were chosen to effect it; for it was the Lord! Dear Ann! how does my heart bleed to reflect on thy very uncommon sufferings! Seventeen long weeks in agonies beyond thy own conception! I still see thy pale and wrinkled face. The sound of thy moaning voice is still in my ears. My eyes still weep, and my heart still aches at the remembrance of thy wearisome nights

and more wearisome days, which were appointed to thee. Go to thy grave in peace; for "there the weary are at rest" from all their agonies, but few from more than thou.

When I consider the amazing, prolonged agonies of this dear girl, my depraved reason asks, Why was she permitted to endure so much—so long? But I am silenced by the consideration that it is the Lord's doing. He led her by the right way, though a very suffering one. Thirteen years of age; sensible, improved, and improving; the most loving and most beloved of the family: but I forbear, and ask not why thou art taken at such an age, in such a manner; for the Lord, who knows the best time for every one to die, brought thee down to the grave. The advice of the physician, the daily attendance of the apothecary, the ceaseless attention of a fond mother, and the labour of a whole family, could not prevent thy departure; for the Lord, whose sovereignty is undivided, and whose power is uncontrolled, "bringeth down to the grave." "Who can stay his hand, or say unto him, What doest thou?" Say not, fond parent, what reason could exist in the mind of One whose "understanding is infinite" for taking thy child, when he spared others. She had lived her time. There was no longer room for her in this world. The moment was fixed before thy existence began. "The Lord bringeth down to the grave," by whom actions are weighed; his own actions, too, as "the God of knowledge." Neither father nor mother could resign her the first or second month, but flattered themselves she might recover. Her pains increased, till parents and child could at last submit to the stroke. If she had gone in a day, departed in a fit, died from home, been seized with madness, how inexpressibly more painful had the dispensation been to her friends! But a union of wisdom and goodness appears in suffering her to linger until she and her parents thought her death would be a mercy. Death kept at a distance till his approach was wished for. What kindness, to wean the dying from the world, and the living from the dying, by such a gradual method as to render death welcome, which had been dreaded! Who can forbear confessing the finger of God, in bringing down to the grave in a manner so kind to his creatures, and so worthy of himself! Farewell! dear girl; farewell! I could have wished to have heard thy last word, and witnessed thy dying frame; but all was right, because it was the Lord. Soon shall I follow thee; and one thing I rejoice in, that it will be in such a moment, from such causes, and in such a manner, as the Lord shall judge the best. Resign me, my dear wife and children; resign me, my dear friends; for "the Lord bringeth down to the grave." Ah! my soul, think—think seriously, that it may be soon and sudden! Art thou ready? Remember, when the time comes, death will not be kept off by thy worldly plans, thy cold devotion, thy formal duties. If thy affections are carnal, thy conduct unrighteous, thy body intemperate, or thy mind distracted, death will not, cannot stay till thou art ready or willing. No! ready or not, the Lord will "bring thee down to the grave;" and "when he taketh away, who can hinder him?"

LOVE.

God governs by love. He constrains the heart to obedience by this one principle. He conquers the most rebellious spirit. He subdues the wild nature of man. He will reign, but only by love. He rules, therefore, by a law which enforces allegiance, and at the same time begins heaven upon earth. He fills the soul with joy, and peace, and gladness, as the development of his own perfect law of love. He delights to pour on the thirsty soul the floods of his own overflowing heart of love, and glories in beholding the trophies of his grace in the hearts of his spiritual children. He chastens whom he loves, to separate the dross from the pure gold; and preserves the precious soul from resting on the creature, the more fully to enjoy the benevolence of the Creator. His love passeth knowledge, nor does the bright archangel in his presence fully comprehend this glorious attribute of his character. His love inspires confidence, for it enabled the Apostle to say, "I am persuaded that neither life, nor death, nor principalities, nor powers, nor height, nor depth, or any other creature, shall be able to separate me from the love of God which is in Christ Jesus."

The love of Christ is not like the love of any other being. All the love of creatures combined fade away in comparison to the love of Christ. It is inexhaustible; its source is divine; it is boundless as the firmament; it is deeper than the depth of the ocean. It flows on in one continued stream; it knows

no impediment. God draws all men by love. He never forces the creature to love him. He ensures obedience by the uplifting of the Cross. Who can by faith behold such a loving Father, without wishing his whole nature to be filled with love, reflecting his image as from glory to glory? "Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God! and if sons, then heirs, heirs of God, and joint heirs with Christ." This is the inheritance of all who fear God, of all who love him. In proportion as we love God, we shall love our fellow-men. This holy principle is not stagnant, but active, vigorous, constant. God is never weary of loving us, and hence we are taught never to be weary in well-doing. "Love is of God," therefore we are to love one another. "Love is the fulfilling of the law." It reigns in heaven—let it reign on earth; then shall joy and gladness break forth on every hand.

The most useful Christian is the most loving Christian, because his efforts to do good spring from an unfailing source: "The love of Christ constraineth him." He imitates his Divine Master, in going about to do good. His course is onward and upward. He is born for God, and he lives for God. The millennial glory will dawn upon the world when Christians love one another with a pure and fervent love—when union is reality—when all differences of sects and parties are merged by the contemplation of the love of Christ—when they are so completely absorbed in thinking and discoursing on that all-glorious theme, that they will seem to have no leisure to discuss the comparative merits of this or that section of the Christian Church. Until this love is thus displayed more uniformly, and in higher perfection, in vain shall we look for a universal revival of religion. The breezes of heaven are waiting for descent, in answer to persevering prayer by the Israel of God, to bless and renovate the earth; but it is only when the spectacle shall be witnessed of the bonds of love linking, by one vast chain, the entire family of God, uniting heart to heart by one firm and invincible grasp, that God will open the windows of heaven, and pour down the abundant showers of grace, to revive the moral wilderness, and make it blossom as the garden of Eden.

Fervent love is the bright path to fervent prayer; and when this glorious principle is in exercise, and primitive practice be more fully observed, of Christians meeting together with one accord to pray for the descent of the Spirit, then shall be realized the promise contained in the fourth chapter of the prophet Isaiah, and the Lord "will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence."

Christians! how great is the responsibility resting on you! Let each seek to cultivate the spirit of love; and with this mighty principle, he will be prepared to fulfil his mission, even to glorify his Master on earth, and, as a light, point the way to heaven. F. S. G.

Tiverton, Nov. 2, 1850.

THE CHIEF MOURNER AT NAIN.

"Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow."—Luke vii. 12.

A widow! Then she had formerly had a wedding-day. The hopes of a bride adorned for her husband had once animated her bosom. Her friends had congratulated her on her prospects. Her parents had kissed her and given their parting benediction. Her beloved had received her, and spoken of pleasant things before them. Now, however, she was walking sorrowfully towards the burying-place—"and she was a widow!"

A widow! Then she had known the enjoyments of domestic life. Often, it is probable, had her husband soothed her spirit in seasons of anxiety. On him her hopes had rested for the support she would need in declining years. He was her companion, her guide, her protector. She had seen widows around her, and blessed God that she was not in their case. But the brightness of the morning had passed away; the shadows had lengthened; a dark and gloomy evening had succeeded—"and she was a widow!"

A widow! Then she had trodden the same path before. This was not her first visit to the cemetery. Who can describe her feelings as she followed her husband's remains to their last resting-place, sometimes glancing back upon the past, sometimes forward upon the future; now thinking of conversations abruptly broken off, and now of the circumstances of her fatherless boy? On her return, with what emotion had she clasped him to her arms, saying, "Now, I have only you; when

I am in trouble, you must comfort me; when I am ill, you must nurse me; when I die, you must bury me; oh, my son, you must now be my husband!" Many a widow who has spoken thus, has, however, soon perceived fresh sources of anxiety. One has observed that the countenance of her only solace was becoming less healthy; the eye glistened, but the face was pale; the strength was less firm; the cough continued troublesome, the flesh seemed wasting; ah, yes! it became evident at length, that death alone would place him beyond the need of her care. Another has heard as she was sitting, the sound of unusual feet at the door of her habitation; it is a company of strangers carrying one who has met with a fatal accident; her son is living, but he cannot speak; he turnes his eyes towards her with a dying look, and expires. These, or some other distressing circumstances, occurred at Nain; "there was a dead man carried out, the only son of his mother, and she was a widow."

And how did Jesus feel and act when he saw this mournful spectacle? "He had compassion on her." Well he might; he knew the bitterness of her grief, and the helpless of her condition. He remembered that it was written of the righteous, that he caused the widow's heart to sing for joy, and he delighted in exemplifying the character of the righteous. He knew that it had been said of his Father, "He relieveth the the fatherless and the widow;" and he delighted in displaying his conformity of disposition to him of whom he was the visible image.

"The Son of God, in all the majesty
Of power illimitable—all the zeal
Of pure benevolence—now raised his arm,
And as it rested on the moveless bier,
His voice imperative the silence broke:
'Young man, arise!'
A deep responsive groan,
An undulation of the spreading pall,
Convulsive motion, and thick-spreading sobs,
Declare the spirit heard its Maker's voice,—
Heard, and obeyed."

"And he that was dead sat up, and began to speak. And Jesus delivered him to his mother."

WALK WITH GOD IN YOUR CALLINGS.

Be upright in your way; admit nothing into your particular callings that is inconsistent with the principles of your general calling, as you are Christians. So carry yourselves, every one of you, that all that deal with you may know you are a real Christian. Were there a great savour of grace and of the power of godliness in your shops; did you buy and sell in the fear of God, doing all things in faith, as to the Lord, as in his sight, conversing with others as in the fear of God—what a comely sight would this be! You would be "living epistles, seen and read of all men," 2 Cor. iii. 1, 2.

And such sermon-notes, gathered out of the lives of professors, may make deeper impressions than those that are gathered out of the mouths of preachers. Godliness exemplified in practice, shows itself more clearly in the thing, than it is possible for us to do in words. Words convey notions of things to our ears; but a holy life holds forth the things themselves to our eyes. Nothing is so like a man as himself. Godliness in practice is godliness itself, extant in the thing, in its own substance and nature; it is visible grace; it is the very matter and subject of our sermons, standing forth in the lives of professors.

I wish we had more of this divinity walking about our streets—more of these "living epistles, seen and read of all men." These are the books that will convince gainsayers, and provoke them to real holiness. You hear good sermons, and read good books; but doctrines without examples edify little. You do not see and read *that* in the men of this generation that agrees with Gospel principles. The truth is, saints are not so visible, so legible as they should be; we can hardly spell out anything that savours of true Christianity. It would pose a discerning Christian to pick out grace from the lives of some professors; it is couched under such sinful mixtures, it is in such a worldly dress, that it does not look like itself. Hence it is that many real saints go for hypocrites in this world—are suspected by good men, and hated by bad men, upon this account. Let your light shine out more; away with the bushel that keeps in the light, and take the lantern of prudence that only keeps out the wind.—*Cole.*

"WHOM SHALL I FEAR?"

True piety elevates its possessor in the scale of being, exalts his feelings, dignifies his character, and sanctifies his heart. It provides for us a suitable relief in every trying state, and enables us to exult in God as the God of our salvation. Let us notice—

The confidence of the Christian. "Whom shall I fear?" This is not the language of vain presumption, but the expression

of Christian assurance. Whom have we to fear?

God? He is reconciled. The love of God is shed abroad in the believer's heart, and the possession of love softens the feelings of fear; shall we be afraid to approach a reconciled Father?

The law? It is satisfied. Those who are under the bond of the covenant, need not fear the curse of the law; its threatenings are averted, and the curse is turned into a blessing.

Satan? He is conquered. He can go no farther than the length of his chain. "The God of peace shall bruise Satan under your feet shortly."

Afflictions? They are sanctified. Shall I fear that which comes from my Father, who loves me? Shall I fear that which is designed for my good? Shall I fear that which is sent to promote the spiritual benefit of my soul? The diamond of piety never sparkles so brightly as when the Christian is surrounded with the darkness of affliction.

Death? It is vanquished. To the believer it is only "the shadow of death:" there is no substantial evil in it—the shadow of a serpent will not sting; the shadow of a lion will not devour; and the shadow of a sword will not kill. Death is only a dark passage that leads to our Father's house. The unbeliever has everything to fear; God is his enemy, he is under the curse of the law, led captive by the devil, his afflictions are unsanctified, and he is unprepared for death.

"God is my strong salvation;
What foe have I to fear?
In darkness and temptation,
My light, my help, is near."

Lessons by the Way; or, Things to Think On.

A HEART-RENDING REPROOF.

A short time since, a lady who had been remarkable for her thoughtlessness, requested a professedly pious lady to accompany her that day to visit another lady, who was also professedly pious.

The afternoon passed away, and the subject of religion was not mentioned—probably for fear of offending the gay friend who proposed the visit. As the two neighbours walked towards home, the first-mentioned remarked that she had lost the afternoon, for nothing would have induced her to leave home, but the expectation of hearing something about religion; but she added, "I came to the conclusion that there is nothing in religion, or that my neighbours do not possess it, for if they did they would speak to me about my soul." She said she had been greatly alarmed about herself for several days; but had concluded that afternoon, that if religion was not worth talking about, it was not worth thinking of.

"Never," said that pious neighbour, "shall I forget that look of despair and reproach. I felt that I had murdered a soul by my neglect."

"THE WORLD HATH NOT KNOWN THEE."

THEN what has the world known? Not known God! Not known him with whom it has to do! Not known its Saviour—its best Friend! What, then does it know to the purpose? If you inquire of the world, it will not only tell you that the present age in particular is the most illuminated of any, but it will tell you of its wonderful discoveries in science, its great knowledge in politics, its progress in the arts, &c. Some will profess to tell you what progress religion has made in the world; and they will go on to say more, as knowing what progress it will make; the world is so illuminated—so comprehensive!

Now, with all this knowledge, discovery, and instruction, I read the text, "O righteous Father, the world hath not known thee!" Not known thee, and yet so wise! With all its little discoveries cannot it discern the things belonging to its peace? Then it is but telling me of the bustle and industry of ants—of the ingenuity and politics of bees! All this is trifling to him who wants a shelter.

THE MISER'S DAUGHTER.

ONE cold winter, when the ground was so covered with snow that the little birds could not find any thing to eat, the little daughter of a miserly rich man gathered up all the crumbs she could find, and was going to carry them out and scatter them on the snow. Her father saw her, and asked her what she was going to do. She told him, and he said, "What good will it do? The crumbs will not be enough to feed one in a hundred of the birds." "I know it, dear father," said she, "but I shall be glad to save even one in a hundred of them, if I cannot save them all." The father thought a moment; he knew that many poor persons were suffering in his village, and he had refused to help any, because he could not help them all. His conscience struck him, and he told his little daughter to break a loaf of bread into crumbs for the birds, while he went to scatter a purse of money among the poor villagers.

CALVINISM.

As to the doctrines which are stigmatized by the name of Calvinism, I cannot well avoid the epithet rigid, while I believe them; for there seems to be no medium between holding them; between ascribing salvation to the will of man, or the power of God; between grace and works; between being found in the righteousness of Christ or my own. Did the hard consequences often charged upon the doctrine called Calvinism really belong to it, I should have much to answer for, if I had invented it myself or taken it upon trust from Calvin; but as I find it in the Scriptures, I cheerfully embrace it, and leave it to the Lord to vindicate

his own truth, and his own ways, from all imputations which have been cast upon them.—*John Newton.*

PRESIDENT EDWARDS.

"ONCE," says Edwards, "as I rode out into the woods for health, in 1737, having alighted from my horse, in a retired place, as my manner commonly has been to walk for divine contemplation and prayer, I had a view that to me was extraordinary, of the Son of God as mediator between God and man, and his wonderful, great, full, pure, and sweet grace and love, and meek and gentle condescension. This grace that appeared so calm and sweet, appeared also great above the heavens. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception, which continued, as near as I can judge, about an hour; which kept me the greatest part of the time in a flood of tears and weeping aloud. I felt an ardency of soul to be, what I know not otherwise how to express, emptied and annihilated; to lie in the dust, and to be full of Christ alone; to love him with a holy and a pure love; to trust in him, to live upon him, to serve and follow him, and to be perfectly sanctified and made pure, with a divine and heavenly purity. I have several other times had views very much of the same nature, and which have had the same effects. God, in the communications of his Holy Spirit, has appeared in an infinite fountain of divine glory and sweetness; being full, sufficient to fill and satisfy the soul; pouring forth itself in sweet communications, like the sun in its glory, sweetly and pleasantly diffusing light and life."

EVIL COMPANY.

THE following beautiful allegory is translated from the German:

Sophronius, a wise teacher, would not suffer even his grown up sons and daughters to associate with those whose conduct was not pure and upright.

"Dear father," said the gentle Eulalia to him one day, when he forbade her, in company with her brother, to visit the volatile Lucinda, "dear father, you must think us very childish if you imagine that we should be exposed to danger by it."

The father took in silence a dead coal from the hearth, and reached it to his daughter, "It will not burn you, my child, take it."

Eulalia did so, and behold her beautiful white hand was soiled and blackened, and, as it chanced, her white dress also.

"We cannot be too careful in handling coals," said Eulalia in vexation.

"Yes, truly," said the father; "you see, my child, that coals, even if they do not burn, blacken; so it is with the company of the vicious."

NEWSPAPERS.

W. C. BRYANT, speaking of newspapers, said:—"Books are the precious metals in masses—newspapers coin them for general use, put them into the most convenient forms, and pass them from hand to hand." "Newspapers," he said, "are the ushers of books. Who would know when a book is published, but for the friendly information of the newspaper?" He added, that he had been sometimes tempted to regret that the wise, witty, or eloquent things which appeared in these "folios of four pages," as they were called by Cowper, should not be inscribed on more durable tablets, instead of going the next morning to wrap parcels or light kitchen fires; but he was fully satisfied with their fate, when he reflected that they had first been read by thousands, and whatever was good in them had passed into the general mind.

THE OLD FAMILY BIBLE.

REMARKABLE INCIDENT.—On the banks of the Wabash the effects of a poor widow, who had been left comparatively destitute at the death of her husband, had been seized by a sheriff for debt, and were being sold by auction; and among these effects an old family Bible was put up for sale. She begged the constable to spare this memento of her dear and honoured parents, but he was inexorable. The good book was about going for a few shillings, when the widow suddenly snatched it, and declaring she would have some relic of those she loved, cut the thread that held the brown linen cover, with the intent of retaining it. The cover fell into her hands, and with it two flat pieces of thin, dirty paper. Surprised at the circumstance, she examined them, and what was her joy and delight to find that they each called for five hundred pounds on the Bank of England. On the back of one, in her mother's handwriting were the following words;—"When sorrow overtakes you seek your Bible." And on the other, in her father's hand:—"Your father's ears are never deaf." The sale was immediately stopped, and the family Bible given to the faithful owner.

NEVER GIVE A KICK FOR A HIT.

I LEARNED a good lesson when I was a little girl, says a lady. One frosty morning I was looking out of the window into my father's barn-yard, where stood many cows, oxen, and horses, waiting to drink. It was a cold morning. The cattle all stood very still and meek, till one of the cows attempted to turn round. In making the attempt, she happened to hit her next neighbour; whereupon the neighbour kicked and hit another. In five minutes the whole herd were kicking each other with fury. My mother laughed and said, "See what comes of kicking when you are hit. Just so, I have seen one cross word set a whole family by the ears some frosty morning." Afterwards, if my brothers or myself were a little irritable, she would say, "Take care, my children. Remember how the fight in the barn-yard began. Never give back a kick for a hit, and you will save yourself and others a great deal of trouble."

SELF-EDUCATION.

MR. W. CHAMBERS, of Edinburgh, gave the following account of his early struggles:

"I stand before you a self-educated man. My education was that which is supplied at the humble parish-schools of Scotland; and it was only when I went to Edinburgh, a poor boy, that I devoted my evenings, after the labours of the day, to the cultivation of that intellect which the Almighty has given me. From seven or eight in the morning, till nine or ten at night, was I at my business as a bookseller's apprentice; and it was only during hours after these, stolen from sleep, that I could devote myself to study. I assure you I did not read novels; my attention was directed to physical science, and

other useful matters. During that period I taught myself French. I look back to those times with great pleasure, and am almost sorry I have not to go through the same troubles again. I reaped more pleasure when I had not a sixpence in my pocket, studying in a garret in Edinburgh, than I now find when sitting amidst all the elegances and comforts of a parlour."

THE DIVINE AND THE DOCTOR.

A DEVOUT minister was once asked by a sceptic if he preached to save souls; and on replying that he did, the caviller rejoined, "Did you ever see a soul?" "No." "Did you ever hear a soul?" "No." "Did you ever taste a soul?" "No." "Did you ever smell a soul?" "No." "Did you ever feel a soul?" "Yes, thank God," said the preacher. "Well," said the cavilling doctor, "there are four out of the five senses against one that there is no soul." So the matter might have dropped; but the preacher, as subtle in understanding as he was pious in heart, turned the table upon the cavilling doctor, and being informed that he was a doctor of medicine, asked, "Did you ever see a pain?" "No," was the reply. "Did you ever hear a pain?" "No." "Did you ever taste a pain?" "No." "Did you ever smell a pain?" "No." "Did you ever feel a pain?" "Yes," said the doctor. "Well, then," rejoined the preacher, "there are, you see, also four senses against one to prove that there is no such thing as a pain; and yet, sir, you know there is such a thing as pain, and I know that there is a soul." The doctor appeared confounded, and walked off.

Biography.

AUGUSTUS NEANDER.

THIS pre-eminent scholar has finished his course, and closed his mighty labours. He who for forty-eight years has defeated the attacks upon the Church from the side of Rationalism and Philosophy—who, through all the controversies among theologians in Germany, has remained true to the faith of his adoption, the pure and holy religion of Jesus Christ—Neander, the philosopher, the scholar—better, the great and good man—has been taken from the world.

Augustus Neander was born in Göttingen, of Jewish parentage, in 1787; studied at the Gymnasium at Hamburgh; at the age of seventeen was converted to Christianity and baptized. After his conversion he went to Halle to study theology under Schleiermacher. Having completed his studies, he was first appointed in 1811 private lecturer in Heidelberg, and in 1812 professor at the newly-founded University in Berlin. He was never married, but lived with his maiden sister. Often have I seen the two walking arm-in-arm upon the streets and in the parks of the city. Neander's habits of abstraction and short-sightedness rendered it necessary for him to have some one to guide the way whenever he left his study to take a walk, or to go to his lecture-room. Generally, a student walked with him to the University; and just before it was time for his lecture to close, his sister could be seen walking up and down on the opposite side of the street, waiting to accompany him home.

Many anecdotes are related of him illustrative of his absence of mind, such as his appearing in the lecture-room half-dressed; if left alone, always going to his old residence after he had removed to another part of the city; walking in the gutter, &c. In the lecture-room, his manner was in the highest degree peculiar. He put his left arm over the desk, clasping the book in his hand, and after bringing his face close to the corner of his desk, effectually concealed it by holding his notes close to his nose.

In one hand was always a quill, which, during the lecture, he kept constantly twirling about and crushing. He pushed the desk forward upon two legs, swinging it back and forth, and every few minutes would plunge forward almost spasmodically, throwing one foot back in a way leading you to expect that he would the next moment precipitate himself headlong down upon the desks of the students. Twirling his pen, occasional spitting, jerking his foot backward, taken with his dress, gave him a most eccentric appearance in the lecture-room. Meeting him upon the street, with his sister, you never would have suspected that such a strange-looking being could be Neander. He formerly had two sisters, but a few years ago the favourite one died. It was a trying affliction, and for a short interval he was quite overcome; but suddenly he dried his tears, calmly declared his firm faith and reliance in the wise purpose of God in taking her to himself, and resumed his lectures immediately, as if nothing had overtaken him to disturb his serenity.

Neander's charity was unbounded. Poor students were not only presented with tickets to his lectures, but were also

often provided by him with money and clothing. Not a farthing of the money received for his lectures ever went to supply his own wants: it was all given away for benevolent purposes. The income from his writings was bestowed upon the Missionary, Bible, and other Societies, and upon hospitals. Thoughts of himself never seem to have obtruded upon his mind. He would sometimes give away to a poor student all the money he had about him at the moment the request was made of him, even his new coat, retaining the old one for himself. You have known this great man in your country more on account of his learning, from his books, than in any other way; but here, where he has lived, one finds that his private character, his piety, his charity, have distinguished him above all others. It would be difficult to decide whether the influence of his example has not been as great as that of his writings upon the thousands of young men who have been his pupils. Protestants, Catholics, nearly all the leading preachers throughout Germany, have attended his lectures, and all have been more or less guided by him. While philosophy has been for years attempting to usurp the place of religion, Neander has been the chief instrument in combating it, and in keeping the true faith constantly before the students. Strauss's celebrated *Life of Jesus* created almost a revolution in the theological world. At the time of its appearance, the Minister of Ecclesiastical Affairs consulted Neander's opinion as to the propriety of prohibiting its sale in Prussia. Neander, who at that time was reading lectures upon the Life of Christ, replied that as his opinions were in direct opposition to those of Strauss, he would write a book, in which he would endeavour to confute the dangerous positions taken by that author. He could not advise to the prohibition of the work: it had already taken its place in the scientific world, and could only be put down by argument. "Our Saviour," said he, "needs not the assistance of man to maintain his Church upon earth." Neander's principal lectures were upon Church History, Dogmatics, Patristic, and the books of the New Testament. His lecture-room was always well-filled; and one could see, from his earnest manner, that his whole soul was engaged in the work—that it was to him a labour of love. Neander's writings have been translated, and are well known in America. The principal among them are *Julian and his Times*, 1812; *St. Bernard and his Times*, 1813; *The Development of the Gnostic System*, 1818; *St. Chrysostom*, 1822; *History of the Christian Church*, which has reached its tenth volume; *The Anti-Gnostics*, 1826; *Planting of the Church by the Apostles*, 1832; *Life of Jesus*, in reply to Strauss, 1837.

He was better acquainted with the Church History and the writings of the Fathers than any one of his time. It has been the custom, upon the recurrence of his birthday, for the students to present to him a rare edition of one of the Fathers, and thus he has come to have one of the most complete sets of their writings to be found in any library. Turning from his great literary attainments, from all considerations suggested by his profound learning, it is pleasant to contemplate the pure Christian character of the man. Although born a Jew, his whole life seemed to be a sermon upon the text, "That disciple whom Jesus loved, said unto Peter, *It is the Lord!*" Neander's life resembled more "that disciple's" than any other. He was the loving John, the new church Father of our times.

His sickness was only of a few days' duration. On Monday he held his lecture as usual. The next day he was seized with a species of cholera. A day or two of pain was followed by a lucid interval, when the physicians were encouraged to hope for his recovery. During this interval he dictated a page in his Church History, and then said to his sister, "I am weary, let us go home." He had no time to die. He needed no further preparation: his whole life had been the best preparation, and up to the last moment we see him active in his Master's service. The disease returned with a redoubled force; a day or two more of suffering, and on Sunday (less than a week from the day of attack) he was dead.

On the 17th of July I attended the funeral services. The procession of students was formed at the University, and marched to his dwelling. In the meantime, in the house, the theological students, the professors from Berlin and from the University of Halle, the clergy, relatives, high officers of government, etc., were assembled to hear the funeral discourse. Professor Strauss, for forty-five years an intimate friend of Neander, delivered the sermon. During the exercises, the body, not yet placed in the coffin, was covered with wreaths and flowers, and surrounded with burning candles. The procession, which was of

great length, was formed at 10 A.M., and moved through Unterden Linden as far as Frederick-street, and then the whole length of Frederick-street as far as Elizabeth-street Cemetery. The whole distance (nearly two miles), the sides of the streets, doors and windows of the houses, were filled with an immense concourse of people who had come to look upon the solemn scene. The hearse was surrounded by students, some of them from Halle, carrying lighted candles, and in advance was borne the Bible and Greek Testament which had ever been used by the deceased.

At the grave a choir of young men sang appropriate music, and a student from Halle made an affecting address. It was a solemn sight to see the tears gushing from the eyes of those who had been the pupils and friends of Neander. Many were deeply moved, and well might they join with the world in mourning for one who had done more than any one to keep pure the religion of Christ here in Germany.

After the benediction was pronounced, every one present, according to the beautiful custom here, went to the grave, and threw into it a handful of earth, thus assisting at the burial. Slowly, and in scattered groups, the crowd dispersed to their various homes.

How insignificant all the metaphysical controversies of the age, the vain teachings of man, appeared to us as we stood at the grave-side of Neander! His was a far higher and a holier faith, from which, like the Evangelist, he never wavered. In his life—in his death—the belief to which he had been converted, his watchword remained unchanged: "It is the Lord!" His body has been consigned to the grave, but the sunset glory of his example still illumines our sky, and will for ever light us onward to the path he trod.

We are indebted for these interesting facts, to an American pen, and to the correspondence of Dr. Kitto's Journal for the following. Referring to the burying-ground, the family-grave of the Neander's, and stating that the graves of his mother and sister have iron crosses at the head, with inscriptions, he says—

"A similar monument will soon, I suppose, mark the resting-place of August Neander. His surviving sister has a spot reserved by his side in this family burial-ground. We went from the tomb of Neander to his former abode, in the Markgrafen Strasse. His sister was gone to Hamburg, and Maria Blume, the servant who attended on them for thirty years, showed us his study and other rooms. His study remained just as he had left it, with the books lying in the order in which they had been used. To most eyes it would seem entire confusion. On the floor there was one large vacant space; and there we found his bed had been placed during his last few days. It was removed from his small and confined sleeping-room, in order that he might be able to continue to dictate to his amanuensis; and there in his study, amidst his books, from which he had drawn such stores of instruction for others, he breathed his last. His servant spoke of him, as well she might, with deep feeling. The visits to his grave and his abode were deeply interesting."

Popery.

THE MAN OF SIN.

The course of the Periodical Press, as well as of the Pulpit, must, to no inconsiderable extent, be guided by public events. It will be the study of those who thus operate on the minds of men, how they may best turn everything to the account of the kingdom which cannot be moved. Guided by these principles, it behoves them to pay an increased degree of attention to the subject of Popery, which, of late, has been engrossing the attention of all classes of Her Majesty's subjects, and all sections of the Church of Christ. There are two extremes on the question, both of which it is proper to avoid—too much fear, and too little. The latter alternative, however, is by far the more likely, and, we must say, the more perilous. The subject is one of the most massive character, extending itself through a multitude of ramifications, so that its real dimensions are in danger of never coming fully before the popular mind. Its political bearings are numerous, and, under certain circumstances, are fraught with the utmost danger to the liberties of man; but we have to do mainly with its reli-

gious aspects, and to these we shall chiefly confine ourselves. As a system which perverts the Gospel, and poisons the very fountains of spiritual life—a system which dishonours the Son of God, and destroys the souls of men, what Christian can see it spread without emotions of sorrow and indignation? With such feelings, how is it possible to refrain from using all means to arrest its progress, and to effect its overthrow? We have, therefore, made up our minds to do our best to supply an antidote to this horrid pestilence, wherever our pages may come; and with a view to something like order, we shall begin, this month, with the Man of Sin himself, which will form a meet introduction to our subsequent dissertations:

POPE.

The title of the supreme pontiff, or the head of the Romish church, is derived from a Greek word, signifying father, and was, at an early period, given to all bishops, as appears from the ancient ecclesiastical writers, and is still given to every priest in Russia. But about the end of the eleventh century Gregory VIII., in a council held at Rome, ordered that the title should be applied exclusively to the bishop of Rome. What was thus arrogantly claimed has long been conceded, and is now enjoyed without dispute, and without envy. He is commonly addressed as "Most Holy Father."

ELECTORS.

The first five centuries the people and clergy together, and sometimes the clergy alone, with the consent of the people, chose the pope by plurality of voices; until after the death of pope Simplicius, in 483. Odoacer, king of the Herules and Italy, made a law, that none should be chosen without first acquainting the prince whom they had a mind to choose. This law was abolished about twenty years after, in the fourth council of Rome, under pope Symmachus, by the consent of king Theodoric, in 502. But that prince, turning Arian, afterwards reassumed the right, and did himself name pope Felix IV. The Gothic princes followed his example, only allowing the clergy to choose; but he was not to ascend the chair till confirmed by them. Justinian, who overturned the empire of the Goths, and also his successors, retained the same privilege, and demanded money of the pope elect to confirm his election. But Constantius Pogonatus freed them from this imposition in 681. Nevertheless the emperors did still keep a share in the election; so that the popes were not consecrated without their consent: until the French emperor, Louis le Debonnaire, in 824, and his successors, Lotharius I. and Louis II., in 864, restored the popes to their former liberty. In the tenth age, the marquis of Etruria and count de Tuscanella, with the grandees of Rome, chose and deposed popes as they pleased, as did the emperor Otho the Great, and his son and grandson in that same age. St. Henry, duke of Bavaria, their successor, restored the popes to their privileges again in 1014, leaving the election to the clergy and people of Rome; but his son and grandson, Henry III. and IV., reassumed the power of choosing or deposing the popes, which occasioned wars between them and the emperors about the investitures, the emperors setting up anti-popes, which occasioned a schism in the church of Rome. But after the time of Innocent II., and that the controversy between Peter de Leon, called Anaclete, and Victor IV. was extinguished, the cardinals and principal of the clergy of Rome chose pope Celestine II. by their own authority in 1143; and the rest of the clergy having parted with their pretensions, Honorius III., in 1216, or, according to others, Gregory X., in 1274, ordered that the election should be made in the conclave; since which time the cardinals have still kept possession.

MODE OF ELECTION.

Nine or ten days after the funeral of the deceased pope, the cardinals enter the conclave, which is generally held in the Vatican, in a long gallery, where cells of boards are erected, covered with purple cloth, one for each cardinal, who is, during this time, allowed only two servants, except in case of sickness. They are guarded by the militia of Rome, who hinder all intercourse of letters from without, and the dishes also are inspected by a master of the ceremonies, lest any letters should be concealed in the meat. At length it hath obtained among them to premise certain articles, which they think necessary for the better government of the church, and every one swears to observe them if he should be chosen.

The election is made by scrutiny, access, or adoration. The first is, when the cardinal writes the name of him whom he votes for in a scroll of five pages, on the first whereof he writes, "Ego eligo in summum pontificem reverendissimum

Dominum meum cardinalem." But this is written by one of his servants, that the cardinal may not be discovered by his hand. On this fold two others are doubled down, and sealed with a private seal. On the fourth the cardinal writes his own name, and covers it with the fifth folding. Then sitting in order on benches in the chapel, with their scrolls in their hands, they ascend to the altars by turns; and, after a short prayer on their knees, throw the scroll into a chalice upon the table; by it the first cardinal bishop sitting on the right, and the first cardinal deacon on the left side; and the cardinals being returned to their places; the cardinal bishop turns out the scrolls into a plate, which he holds in his left hand, and gives them as they come to the cardinal deacon, who reads them with an audible voice, while the cardinals note down how many voices every person hath; and then the master of the ceremonies burns the scrolls in a pan of coals, that it may not be known for whom any one gives his voice; and if two-thirds of the number present agree, the election is good; and he on whom the two-thirds falls is declared pope.

When the choice is made by access, the cardinals rise from their places, and going towards him whom they would have elected, each says, "Ego accedo ad reverendissimum Dominum." And the adoration is much in the same manner, only the cardinal approaches him whom he would have chosen with a profound reverence; but both the one and the other must be confirmed by the scrutiny. There was another way, of choosing by compromise: when the differences rose so high that they could not be adjusted in the conclave, they referred the choice to three or five, giving them leave to elect any, whom all, or the majority, should choose, provided it were determined within the time that a candle lighted by common consent should continue.

There is yet a fifth way of election, called by inspiration, viz., when the first cardinal arises in the chapel, and after an exhortation to choose a capable person, names such an one, to which, if two-thirds agree, he is reckoned legally chosen. Which being performed by any of these methods, he is led into the vestry, clothed in his pontificalibus, then carried into the chapel, seated on the altar, and the cardinals, performing the ceremony of adoration, kiss his feet, hands, and mouth; after which all the doors and gates of the conclave are opened, and the pope, showing himself to the people, blesses them; the cardinal deacon proclaiming with a loud voice to them in these words: "Annuncio vobis gaudiam magnum, papam habemus. Reverendissimus Dominus cardinalis—electus est in summum pontificem, et elegit sibi nomen." This being done, he descends into St. Peter's church, the cardinals with a cross going before him; and then coming to the high altar, takes off his mitre, kneels and prays awhile, and returns thanks to God and the blessed apostles, &c.

INAUGURATION.

When one of the cardinals is chosen pope, the masters of the ceremonies come to his cell to acquaint him with the news of his promotion; whereupon he is conducted to the chapel, and clad in the pontificial habit, then receives the adoration, that is, the respects paid by the cardinals to the pope. After which he is carried to St. Peter's church, and placed upon the altar of the holy apostles, where the cardinals come a second time to the adoration; from thence he is conducted to his apartment; and some days after is performed the ceremony of his coronation; before the door of St. Peter's church, where is erected a throne, upon which the new pope ascends, has his mitre put off, and a crown put on his head in presence of all the people. Afterwards is the cavalcade, from St. Peter's church to St. John de Lateran, whereat all the ambassadors, princes, and lords assist, mounted on horseback, and richly clad. Next before the pope go the two cardinal deans with their red caps; and the other cardinals come after, two and two, followed by the patriarchs, archbishops, bishops, and prothonotaries. When the pope is come to St. John de Lateran, the archbishop of that church presents him with two keys, one of gold, and the other of silver; then all the canons paying their obeisance, and kissing his feet, he gives the general benediction.

JURISDICTION.

The pope's jurisdiction extends to all the provinces called the Ecclesiastical Estate, which takes in Campagna di Roma, the patrimony of St. Peter, Terra Sabina, Umbria or duchy of Spoleto, the marquisate of Ancona, the duchy of Urbin, Romagnia, Boulonois, the duchy of Ferrara, the territory of Perusa, Le Contado de Citta Castello. In the patrimony of St. Peter are, the duchy of Castro, the cities of Caprarola, Ronciglione, &c., which belong to the duke of

Parma; and the duchy of Bracciano, which has its particular duke. Between Romagna and the duchy of Urbin is the little republic of St. Marin. But to return to the dominion of the pope: la Campagna di Roma hath for principal cities Rome, Ostia, Palestrina, Frescati, Albano, Tivoli, Terracina, &c. The patrimony of St. Peter, the cities of Porto, Civita-Vecchia, Viterbo, &c. The principal cities of Terra Sabino are, Magliano, Vescovio, &c. Umbria, in the duchy of Spoleto, has Spoleto, Apisa, Todi, &c. The marquisate of Ancona contains the cities of Ancona, Fermo, Our Lady of Loretto, Ascoli, Jesi, &c. The duchy of Urbin hath four considerable cities, Urbin, Senigaglia, St. Leo, &c. La Romagnia hath Ravenna, Cervia, Faenza, &c. The principal city of the Boulonois is Bolonia la Grasse. The duchy of Ferrara comprehends Ferrara, Comachio, &c. The territory of Orvietta hath Aquapendente, Orvietta, &c.; and that of Perusia takes in Perugia, Citta de Pieve, &c.; and in Contado stands Citta di Castello.

As to the government of the pope's dominion, he governs the province of Rome himself: but all the other provinces are governed by legates or vice-legates. Besides which, every province has a general, who commands the soldiers; and each city a governor, chosen by the pope. But the *podestas* and other officers are chosen by the inhabitants; except the forts, castles, and ports, whose officers, as well as governors, depend upon the pope's choice.

The Ministry.

COLLEGES OF DIVINITY.*

THE MINISTRY ADAPTED TO THE PRESENT AGE.

Much has been said in connection with the Ministry, about the Age—the present Age:—often has it been insinuated—not seldom asserted—that the existing ministry is behind the Age, not adapted to the Age, and so forth; and that a special ministry is wanted, and must be created, to meet the wants of this wonderful era. This theme has been flooded with random talk, words without knowledge, and vain boasting. A true knowledge of the Age, as to Ethics and Theology, would, probably, inspire but small respect, and, certainly, no dread, on the score of its wisdom or superiority in these matters, to the ages which have gone before. If we are to listen to its vaunting notes, as poured forth from ten thousand trumpets, it is the age of celestial wisdom and transcendent philosophy; but close scrutiny will soon reduce its claims on these grounds to very small dimensions. The age is, in many respects indeed, one of marvellous development, and we are far from setting light by its claims on proper grounds. Everything, everywhere, is changed, or changing, and most changes are improvements; but man's essential nature remains the same as it was 6,000 years ago, unchanged and unchangeable by any power that man can apply; and happily so, too, does the Gospel. These two facts at once settle the question of the Ministry adapted to the Age. The Ministry adapted to this Age is just that which would have been adapted to every past, and which will continue to be adapted to every succeeding age. It will not be denied that, had the Apostles been permitted to live till the millennium, their ministry, if it ever was, would have continued to be adapted—and alike adapted—to mankind in every age. None, probably, will deny this; but does it not follow, that in every age the ministry will be found adapted to it, just in proportion as it approaches the apostolic standard? The power of truth and the force of tears is a laurel that never fades The energy of such a ministry will endure for ever; where such ministries are now, they are as potent as at any period of the Church of God. It is possible that such a ministry may exist in a season of great dearth of spiritual influence, and that it may, in consequence, be exercised with little effect, and only redound to the condemnation of the hearers; but this is a thing of the sovereignty of God. It does not affect the moral adaptation of the ministry as an instrument; and, when the power descends, and the arm of the Lord is revealed, such is the ministry He ever delights to honour. The pulpit must not be confounded with the Press. The infidel peculiarities of the day have chosen

* This Article originally appeared in the British Banner. To meet the wishes of many of our friends, it is presented here.—Editor.

the Press as their arena, and thither let them be followed, grappled with, and overthrown, by Christian philosophers; but let the pulpit, as a rule, be consecrated to its own special work. A ministry deeply erudite, far-sighted, and profoundly philosophic, in certain spots and centres, is much to be desired; but a dozen such ministries are enough for a nation. Such, assuredly, is not the ministry for the masses of this age, nor will it be of any age for centuries to come. Such a ministry ought to be distinguished by a matter-of-fact, rather than by a philosophic character, abounding in Gospel truth, deeply marked by strong affection rather than by strong reason, and intensely fervent.

Such a Ministry is the chief instrument, and, therefore, the first want of every age. The erection of edifices for worship, in its own place, is, indeed, an enterprise of very great importance, and it naturally follows—does not precede—the proclamation of the Gospel by the Holy Ghost sent down from heaven. When men are turned to God in masses, love will soon unite them into companies, and, so united, they will speedily find places of worship; nor will they be fastidious in this respect. Simple, spiritual, and humble, full of soul-health, and the subjects of consequent spiritual hunger and thirst, they will trouble themselves but little on the score of architecture. Truth, rather than taste, will be their deep concern; they will be well satisfied with decent, suitable accommodation; they will seek houses, not to look at, but to worship in; and to find or to rear such is seldom a matter of very difficult attainment.

Such was the plan of the Apostles, and, in the days of our Fathers, such was the plan of Whitefield and Wesley; the primary pursuit with these extraordinary men was, the preaching of the Word, the turning men from iniquity. This once accomplished, their converts soon found accommodation of some sort for their public assemblies, the character of which they improved by degrees, till nothing more was required, either as to decency or accommodation. The result is a matter of fact in England, in America, and in foreign lands. Some millions of the human race are, at the close of one short century, more or less, brought within the range of the influence of the operations of these Apostolic men. This is, beyond dispute, the natural plan, and it is a plan which deserves the consideration of the Nonconformists of England, who, as taste improves, may possibly be in danger of forgetting it, and of being unduly concerned to sacrifice to taste, and to compete with a godless world, in a work where its resources render it omnipotent. The Ecclesiastical system of Nonconformity, properly worked, is incomparably the best of systems, because it most nearly approaches that of the Apostles; but danger may arise from its very excellence. Its appeal is to the intelligence of the world, which it seeks to stamp with piety. Doctrinally and ritually, it makes no provision for enthusiasm, and none for the pride of life. As in former times, so now, it is the system of the middle class of England, because among them it finds the intelligence it demands; it has long—too long been so; it has been too little aggressive; while, from its nature, it has nothing to attract the carnal multitude to benefit them. It is the time for the Independents to change their policy,—time that they should strike downward among the masses, descending to the lowest depths of society, as well as also striking upwards to the precincts of the throne, and the throne itself. As it respects this last point of adaptation to the higher classes, never did Nonconformist Colleges present so hopeful an aspect as at the present hour. Through renovations on the one hand, and new creations on the other, there is much to gratify and cheer all reflecting men, and to inspire them with pleasing expectation for the future. But in the breast of all such men, this hope is allied to some measure of fear, lest, while a ministry of the highest order is being prepared for the small number, the millions should still be overlooked or forgotten, if not forgotten and overlooked more than ever. Nor should this fear be suppressed or ridiculed; it is salutary, and, moreover, it is by no means groundless. The multitude is alike immortal with the select number, and, as the base of the great social pyramid, should not only not be overlooked, but form, in the business of Academic Halls, the primary consideration. Neglect on this point will result in general disaster.

What, then, is wanted to meet the great exigency? This is a question which it is not difficult to answer. What is wanted, is, we think, not so much men of another and a lower order, a mob of half-taught persons, whose chief attribute shall be vulgar violence, impotent noise, and false fire; not this, but men of sense, ability, and learning, worked up into the

Apostolic mould, and fired with an Apostolic spirit—men formed upon the swivel principle, flexible and versatile, ready and willing to become all things to all men; and, while specially prepared for the middle classes, in some good measure adapted to deal with either the highest or the lowest. There may occasionally arise among them individuals, from peculiar tact or temperament, more especially suited to the highest or to the lowest; and when such arise, they should of course, as far as possible, have full scope in the sphere which Providence seems to have marked out for them. But the thing wanted is, as far as practicable, the preparation of a ministry suited to all. The thing wanted is, intelligent zeal, holy affection, lightning tact, willow flexibility, a desire and a determination to become all things to all men, in order to their salvation. Such was Wesley with many others, who, at various periods, did signal service to the Church, although all but unknown to history. Wesley and Whitefield, while not beneath the highest, were not above the lowest; while capable of awing a Senate, they could charm a hovel of hodmen, a camp of gypsies, or an army of miners. Let the spirit of the Nonconformist ministry be Apostolic, and it is impossible to over-educate it. The higher the education the better. The fear is from a race of so-called "fine gentlemen," not from genuine scholars—from the formation of a soft, silken, sedentary character that shrinks from contact with the masses of rude but immortal men who form the bulk of society,—that courts the monastery and the hermitage rather than the busy walk of common life. This is the peculiar infirmity of gifted and studious men.

The great problem of the hour, is, the formation of a ministry for the million, and in attempts at this, the great thing is, how best to inspire young men with an ample measure of the spirit of Missions, both home and foreign. This spirit is the great *desideratum* of the day. Sound learning, zeal for Gospel truth, and New Testament Order, and for human liberty, both civil and religious, have, beyond all other communities, been distinguishing attributes of the Nonconformist body; but, it may be questioned, whether these noble attributes have generally been duly combined with the spirit of Gospel aggression. Intellect and learning have always predominated over emotion and action as it respects evangelization. It is, therefore, much to be desired, that our now admirable Collegiate Institutions should become more and more missionary. Let them aspire to send forth men of the spirit of Brainerd and Bridane, rather than of Butler and Porson. Let these generous sons be fired rather with the spirit of evangelization than with the spirit of heathen mythology, as embodied in classical literature, and we shall have hope—hope that will not be disappointed. Let us have Christian preachers rather than classical commentators—men mighty in the Scriptures rather than mighty in the mathematics. Let us have godly living and godly labour—vigorous gifts and lively graces, and no fear! With an adequate supply of such men we can bid defiance to Rome and hell! Eminent preachers rather than eminent scholars are wanted, instrumentally, to save a sinking world! Let it be the glory of our Colleges to send forth men of this stamp, rather than Batchelors or Masters of Arts, which, in their own place, are good and gratifying, when not procured at the expense of acquirements of infinitely greater importance, because essential to the efficient preaching of the Word, compared with which, all attainments in science or letters are but as dust in the balance. The thing to be taught is the religion of Christ, and to be taught with success it must be done in His own spirit. The great things, therefore, are the knowledge of it, the spirit of it, and aptness to communicate it. The possession of these things, in a very high degree, will a thousand times over-compensate for some deficiencies in other and auxiliary departments of knowledge.

But unutterably important as these things are, they are not all; if anything effectual is ever to be done in the revival and increase of piety in these lands and the conversion of men, there must be a considerable modification of the stereotyped system which has so long obtained, in regard to evangelical movements;—the noble office of Evangelist must once more become the subject of a resurrection, and occupy that place in the estimation of the Colleges and of the Churches, which so justly belongs to it; it must come to be viewed, not as the lowest, but the highest order of service. We hope the time is at hand when such shall be the fact, and when men, full of the fire of heaven, shall once more go flaming through the nations, followed by a conflagration whithersoever they proceed!

Shall we give an example of our meaning? The history of Scottish religion in

the earlier times, in the dark days of bloody persecution, as well as in some more peaceful periods, supplies them in abundance. We have one, in the case of John Livingston, a preacher of the Gospel only twenty-seven years of age. This young man, in the days of Scotch Episcopacy—a season of memorable sorrow for that land—because of his Nonconformity, was refused ordination by the Bishop of Saint Andrews. But, notwithstanding this, as opportunities offered, he went on to proclaim the mercy of God to his fellow-men. The small parish of Shotts, lying to the west of Edinburgh, was the scene of the event of which we are to speak. From the extraordinary circumstances of the times, a very great number of eminently godly people had been brought together to a celebration of the ordinance of the Lord's supper; and for some days previously they spent almost the whole of their time in prayer. The communion, after the Presbyterian manner, was observed on Sabbath, June 20, 1630. The season was one of extraordinary excitement, so much so that the bulk of the assembly could not be prevailed on to separate and return to their homes; they remained and insisted on public worship on Monday—a thing, though afterwards common, not then known—and Mr. Livingston was selected to preach. Many of the people had spent the whole Sabbath-night in prayer and conference—an exercise in which the young preacher also shared. About eight o'clock on the morning of Monday, as he walked alone in the fields, while he thought of the vast multitude of godly people and ministers who had been collected "from almost all corners of the land," his courage failed, and, in his fear, he fled, determined not to fulfil his engagement. But when just losing sight of the kirk of Shotts, the following words darted as lightning into his mind: "Was I ever a barren wilderness, or a land of darkness?" He halted, felt condemned, and yet cheered, and, returning at the time appointed, engaged in the service; and seems, under an impulse he never before felt, to have spoken about three hours. But it is time to adduce the testimony of the admirable Fleming, author of the "Fulfilment of the Scriptures," who says:

"I must also mention that solemn communion at the kirk of Shotts, at which time there was so convincing an appearance of God, and downpouring of the Spirit even in an extraordinary way, which did follow the ordinances, especially on Monday, 21st of June, when there was a strange unusual motion on the hearers, who in a great multitude were there convened of divers ranks. It was known, as I can speak on sure ground, that near five hundred had at that time a discernible change wrought on them, of whom most proved lively Christians afterwards. It was the sowing of a seed through Clyddisdale, so that many of the most eminent Christians of that country could date either their conversion or some remarkable confirmation of their case from that day. It was the more remarkable, that one, after much reluctance, by a special and unexpected Providence, was called to preach that sermon on the Monday, which was not then usually practised; and that the night before, by most of the Christians there, was spent in prayer; so that the work of that Monday might be discerned as a convincing return to prayer."

The testimony of the famous Mr. Gray shows, that the effects of this revival came down to his day:

"Two springs of the revival of religion in this corner were the famous sermon at the kirk of Shotts, and the labours of Mr. Robert Bruce. As at the sermon at Shotts, a good number of people were by grace made acquainted with the life and power of religion, so several of them were eminently good men, and remarkable not only for a pious, inoffensive behaviour, but also for their abounding in all those good fruits which pure and undefiled religion enables its sincere followers to produce. This made them not only esteemed and revered by many of their neighbours, but also produced some respect for religion itself, from which they procured many advantages, its followers being readier to do them all kind of good offices than other people. Among other good fruits, you cannot doubt a strong inclination to promote the spiritual good of others was a principal one. As the labourers were then few in this part of God's vineyard, he seemed to have inspired these private Christians with an uncommon degree of love to the souls of men, inciting them to labour by all proper methods, to bring others acquainted with that grace which had produced such blessed effects on themselves; and their labours were not without a considerable effect. They were called the Puritans of the Muir of Bothwell, perhaps by way of reproach, by those who were ill-affected towards them."

The reader exclaims, "O blessed days of the Son of Man!" Yes, truly so! But what made them such? The presence and power of the Spirit of God! The world even now is not wholly a stranger to such seasons, although "few and far between." There are still spots where his paths drop fatness, where his Word comes with power in the Holy Ghost, and in much assurance. Such days as those, and days far more glorious, will yet dawn upon the world.

The reader will not fail to observe the extraordinary extent to which the spirit of prayer prevailed upon those occasions of which we have been speaking. This fact should be deeply pondered; it is utterly in vain to look for extraordinary things in relation to preaching till such things appear in relation to prayer. To preach with power, it is only necessary to pray with power, that is, to offer the prayer of faith. The Spirit of God is, as a rule, in no case or place the Spirit of preaching, where he is not and has not been the Spirit of Prayer. In all references to the Spirit, in the Sacred Scriptures, it is mainly as the Spirit of prayer; the subject of preaching is not altogether passed over, but it occupies only a very secondary place. The power of the Spirit is emphatically, pre-eminently the power of prayer. This great truth cannot be too deeply impressed upon the minds of the people of God, nor too vividly kept before the eyes of their understanding. Nothing can prove the presence of the Spirit of the Lord in the absence of the Spirit of grace and supplication. In that absence there may be a display of stupendous talents, peerless erudition, superhuman eloquence, prodigious gathering, immense excitement, and a perfect whirlwind of human glory; but there will be little conversion, not much to bring joy to the angels, or impart satisfaction to the soul of the "Man of Sorrows!"

A WORD ON BEHALF OF LAY-PREACHERS.

THERE is a class of men whom it is of the greatest importance to multiply—Lay-preachers, so-called; an expression, however, not very clear in itself, and not in harmony with the scriptural ideas of Nonconformists. Rome—which has, upon principle, confounded everything appertaining to the Church of God, truth, office, order, ordinances—has most monstrously violated the Apostolic system relative to the Ministry of the Word. It is to be noted, that the very term bishop implies that preaching is not the distinguishing feature of the office, since it is derived not from didactic labours, but from oversight. There may be preaching of the highest order where there is no pastoral oversight at all; just as there may be excellent pastoral oversight by a man physically incapable of preaching. It were easy to conceive of one of our first-rate preachers, such as the Rev. James Parsons, without a pastoral charge, acting in the capacity of preacher only, living on his own means, and extensively engaged in exercising his genius and capabilities in publishing truth, and advancing the cause of Christian benevolence, from one or more pulpits. In that event, he would be considered, of course, as merely a lay-preacher, just because he was not a pastor; but that consideration would in no respect impair the force of his eloquence, or render his preaching less adapted, instrumentally, to be useful to the souls of men. Or we may take another case—that of an individual largely engaged in commerce, or occupying a first place in the profession of medicine or of law, and conceive of him as putting forth, especially on the Lord's days, in the course of the year, a vast amount of strength in public preaching. Now, such a man would be called a lay-preacher, simply in contradistinction to a pastoral preacher. Both preach; one only oversees.

The term lay, we repeat, belongs to Antichrist, and we have no objection to make a present of it to its original owner; but it does not follow that, in point of intelligence, or of culture, or piety, or preaching power, the layman should, if thoroughly educated, be inferior to individuals holding the pastoral office, provided always they had equal leisure for study and preparation, which, among commercial and professional men, of course, is impossible.

Lay-preaching—preaching by men unordained—then, in itself considered, is a work of the highest moment; and the office of a lay-preacher ought to be viewed as one of a most honourable character. It is, then, important that lay-preaching should be increasingly employed to a very great extent, that the word of life may thus be addressed to the countless multitudes who are not being, and cannot be, reached by the ordinary pastorship. The aim of the Churches should, therefore, be, to secure all proper persons for the exercise of this gift, in order to this work; and it is also

proper that the conductors of the Press should bid them God-speed, and occasionally offer the less favourably-circumstanced portion of them a word of counsel and encouragement. Such is the object of the present Article, and others which are to succeed.

MINISTERIAL MORALITY.

SIR,—I am at a loss to determine whether I should address this note to you as the Editor of the BANNER, or as the Editor of the WITNESS and the PENNY MAGAZINE; for, in all the three, there ought to be a solemn protest against the enormity I am now about to expose. It is this: in almost every instance of late, fallen ministers find—however the world may scorn them, or neighbouring ministers eschew them—that not a few of both their church and congregation rally around them, with even boisterous zeal, if they be only dexterous in *blubbering* out lamentations, or in vociferating solemn denials. Then, forsooth! the blubberer is a penitent, and should be forgiven; and the blusterer is an innocent victim of envy or ill-will on the part of ministers, who feel themselves eclipsed by his talents and success!

This "is a sore evil under the sun," and it seems a growing one. I had hoped, therefore, that, as you have hinted at it now and then as such, you would have denounced it too, in the same style of rebuke which you have thundered against despotism, anarchy, and Neology. Not, however, that I blame your comparative silence; I feel too deeply both the delicacy and the difficulty of touching the evil, to find fault with you. Still, the evil must be struck at, without ceremony, so far as such churches are concerned. Their sympathies, however kind, and their motives, however good, amount to no excuse for blinking the New Testament rule: "A bishop *must* be blameless; *must* have a good report of them which are without," 1 Tim. iii. This oracle leaves no reason or room for any church to stand up for the restoration of a bishop who is not blameless, or who has brought a bad report on his office. His penitence, however sincere, is nothing at all to the purpose, so far as the *ministry* is concerned. The Gospel provides amply for his restoration to church-fellowship, when his penitence is unequivocable and unquestionable; but the Gospel makes no provision whatever for restoring him to office. Peter's case is no parallel to that of detected sensualists. Indeed, were there much of Peter's humility about such men, they would neither dare to brave public opinion by brazen impudence, nor venture to conciliate it by whining cries and tears. Both stratagems are tried, however, and succeed, too, for a time, even in cases where the verdict of a jury and the vote of a Union have been condemnatory!

Now this could not happen if their churches understood the *conditions* of the New Testament Episcopate, or had a high-toned spirituality. I neither impute bad motives to such churches, nor suspect them of thinking very lightly of sin. It ought to startle them, however, as a humiliating fact, that such ministers—from their own knowledge or opinion of them—are not afraid to *deal* with them for restoration, nor to join them in setting at defiance the resisting minority. So, also, it should cause "great searchings of heart" when neighbouring churches and pastors stand aloof from them. It looks ill, too, that they both need and accept the suffrages of mere seatholders, and even accommodate the vulgar mob, who crowd to see their notorious parson! These are startling as well as strange accompaniments of a Christian movement! It may be well meant, but the movers themselves can hardly think it wise to make "the earth help the woman," in this style. They have no right, therefore, to complain or wonder when other churches shrink from their fellowship, and cry "Shame!" on such proceedings. It is also anything but creditable to either the taste or spirit of those who head and lead a movement of this kind, to parade the *talents* of a branded minister as a reason for standing by him! All this is pitiable, as well as painful. And then, alas! there is no remedy for it, when it has taken place, except the ruin which must soon follow can be called a remedy!

It becomes, therefore, a very grave question, What should be done in order to *prevent* the evil? Now, far better do nothing, than open the question to the special pleading of men who see no difference between a fallen minister and a fallen church-member. The sympathies of such reasoners, however kind, are not worth a moment's notice, if a pure ministry be either a necessary or a desirable thing. The churches at large, must, therefore, make the unqualified oracle, "A bishop must be blameless, and of good report," both their watchword and their war-cry. The New Testament gives them no choice, and even public opinion forbids an alternative. The same voice of good society which says that no fallen woman shall be openly re-instated in it, whatever be her penitence, demands that a fallen minister should be unfrocked and disowned as a minister. And shall the Church demand less than the world calls for?

It has been my misfortune to incur blame for adhering rigidly to the apostolic law on this point. I have been told often that I might *need*, some day, the benefit of a less rigid application of that law. But this never offended me; for I could not *afford* to increase the danger thus insinuated, by relaxing the law, in order to help a violator of it back into the ministry again. If, therefore, *long* experience of the advantage of believing that, if I once fell foully, I must fall finally, as to office, be any argument, I am not presuming when I commend the maxim to all my young brethren. Now, Sir, I have done my duty. Do yours!

AN OLD PASTOR.

London, Oct. 7, 1850.

*** The pungency of this most pungent letter results not less from its truth than from the vigour of its language and the fervour of its feeling. We really do not see that we can add anything either to its force or its pertinence. The Churches are generally aware of the great importance which attaches to the subject, and notwithstanding the lamentable exhibitions of individual congregations, the general feeling on the matter is sound and pure.—EDITOR.

MINISTERS ABANDONING THEIR VOCATION—IS IT RIGHT?

SIR,—A glance at the Reports of some of our independent Colleges, which contain lists not only of those who are, but of those who have been students within their walls,—will show that a rather considerable proportion of them have ultimately become engaged in other occupations than that contemplated when they entered, or even when they left, the schools of the Prophets.

To some extent, we suppose, this is unavoidable. It cannot, perhaps, be always foreseen, that an interesting youth, possessing some of the highest requisites, will, before he passes through his curriculum, give proof that whatever may be his intellectual qualifications, his physical powers are incompetent to the task of a pastor; and with others presenting equally high recommendations for piety, it may be painfully manifest, before the years allotted to study have passed away, that they do not possess mental power to warrant their undertaking the pastoral office. Thus we find some have "resigned."

But proceeding further, and following those who have completed their course at College, and whose early pulpit exercises have so far afforded warrant of their capabilities of preaching, as to lead to their settlement over churches—we find not a few who speedily make manifest that whatever other requisites they may possess, they are not "apt to teach"—or at least are incompetent to guide, those to whom they stand in the relation of leaders. Hence some have "declined the ministry."

In other cases, where this essential quality is not wanting, an increasing family without an augmented salary, puts a minister upon eking out with a school, what the Church fails to supply—a course which necessitates the omission of pastoral duties. Such an one has become "Chaplain to an Almshouse."

Several of our ministers, we are grieved to find, have "conformed to the Church of England."

But there have been instances of a voluntary abandonment of the pastoral office, for one more lucrative—as that of a Secular Teacher—which it would not be easy to excuse. That persons, in youth, selected for their promising talents and piety, which has never been called in question—placed at an Academy sustained by benevolent contributions—qualified for the ministry, and called out by churches of their own faith and order—set apart by the imposition of hands, and enjoying a fair reputation as accredited ministers, without any of the causes to which we have previously referred,—yet possessing talents which, perhaps, become a snare to them,—that such should abandon their vocation—is it right? J. R.

Hexham, Nov. 5th, 1850.

THE SECRET OF POWERFUL PREACHING.

No sermon preached in New England has acquired greater celebrity than that preached by President Edwards, at Enfield, July 8th, 1741, from the words: "Their foot shall slide in due time." When he went into the Meeting-house, the appearance of the assembly was thoughtless and vain, the people merely conducting themselves with common decency. But as the preacher proceeded, the audience was so overwhelmed with distress and weeping that he was obliged to desire silence, that he might be heard. A powerful revival followed. It is said that a minister in the pulpit in the agitation of his feelings caught the preacher by the skirt, and cried, "Mr. E., Mr. E., is not God a God of mercy?" Some of the hearers were seen unconsciously bracing themselves against the pillars, and the sides of the pews, as if they already felt themselves sliding into the bottomless pit. This fact is often cited simply as a proof of Edwards's peculiar eloquence, the more striking because it was his habit simply to read from his notes without gestures.

But there is another element to be taken into account in explaining this result, and one that has been strangely overlooked. On the evening before the sermon to which we have referred was delivered, a number of ministers and pious Christians met together, and united in fervent prayer for a blessing on the discourse of the preacher. Behold then the secret of success—*heartfelt* and *united supplication*.

Another sermon, the immediate results of which were perhaps more striking than the results of any one of modern times, was preached by a Mr. Livingstone in Scotland. This also is often cited as an illustration of the power of eloquence. But in an old work, by Robert Fleming of Rotterdam, entitled "The Fulfilling of Scripture," will be found precisely the same explanation of these extraordinary results. Here then is the secret. Christians having received on the Sabbath an anointing from on high, spent the night in that wrestling and prevailing prayer which such an anointing alone calls into exercise.

These two extraordinary facts, therefore, are to be cited as examples not of the power of eloquence, but of the power of prayer. And as one preacher was a giant of intellect, the other of ordinary capacity, they show that the power of the Gospel is not limited by the talents of the preacher, but depends for its full effect on the suitable combination of those two elements of ministerial as well as apostolical strength, "The Word of God and prayer." They show what the pulpit is capable of effecting, and cause us to mourn that its ordinary efficiency is far below what ought to be expected from an agency capable of so much. They tell Christians not to be wishing that they had a more talented minister to build up their Church, but to compass about the one they have with prayer—to double their minister's energy by doubling their own prayers; for, to multiply by prayer the usefulness of the ministers we have is as advantageous as to multiply their number. Let any sermon be compassed about with prayer, as was that at Enfield, and the Kirk of Shotts, and see if the preacher do not show that his words are spirit and life. Let any pulpit where the truth is preached be encircled day and night by such prayer, and charged with electric energy it will give shocks of resistless power.

Essays, Extracts, and Correspondence.

FRANCE: THE GOSPEL ITS HOPE.

More than one great experiment is now being carried on among the nations of the earth, in relation to matters both civil and religious. We shall instance this only in two cases—those of America and France. America is making, in the face of the world, an experiment of a two-fold character, both secular and religious. She is now determining the question whether that great Nation can be governed without either Monarchy or Aristocracy, and without the aid of a State-Church,—and whether religion can be maintained without the bounty and patronage of the powers that be. If these two points can be thoroughly established, it will be one of the most momentous events in the history of either civil government or of the Christian religion. It is not at all necessary to prove that a larger measure of national prosperity and social happiness results from well-conducted Republican government; it is quite enough that it should be at least equal to that secured by an absolute or a mixed monarchy. Let this be proved, and the extraordinary difference of expense—to say nothing of the far higher points of calling forth the self-governing powers of the people, elevating their minds, ennobling their feelings, and developing their energies—will immediately cast the balance in its favour.

Now, so far as the experiment has gone, it has been completely successful. There is no people under heaven either so well or so cheaply governed as the inhabitants of the United States. The truth is, they require very little government: their intelligence and virtue place them far above the bulk even of the best nations of the world, and render them, in a measure, "a law to themselves." Dr. Dwight himself records in his admirable disquisition upon New England, that in no "other country under the sun is so little done to govern the people, and in none other are the people governed so well." No other nation on the face of the earth admits of advantageous comparison with them. This point is so certain, so thoroughly established, not by the boastful Republicans themselves, but by men of learning and genius, every way competent to form an opinion, citizens of divers nations of the Old World, as to render another word unnecessary.

But what of the religion of the United States? It may be said, It is all very well as to temporal things: with a territory so large, and a population still so sparse, it were hard indeed if they were not comfortable as to matters appertaining to this life. But how goes it with their spiritual concerns and prospects? Having no State-Church, have they any religion at all? Are they not a host of heathens, a nation of Atheists? Not quite so. In this respect they are as much in advance of all other peoples as in matters political, social, and economical. If the article of Education, as the first element, whether in common schools or in colleges, be instanced, even England herself is comparatively uneducated. In no land is there so large a measure of sound education—education leading the soul to God. If again the reference be to religious instruction, the diffusion of Evangelical truth by public preaching, the results will be alike satisfactory: in proportion to the population, it will be found to possess a far more adequate supply than either Scotland or England can boast. The edifices, too, reared for public worship are in a style of high respectability. The ministers of the Gospel are far more thoroughly prepared, far more specially trained for their high function, than those of the Established Church in England; and they are provided for in a manner which may well put to shame that Institution. If they have no mitred cormorants, if they have no prelatical consumers of sterling millions, they have no starving curates! For a tenth of the annual cost of the English Church they enjoy fifty times the amount of the evangelical knowledge imparted by the State-paid clergy of the English nation! American intelligence and American piety are the soul of the American Republic. With the exception of England, they are the only people on the earth fit for a Commonwealth.

But it is time to inquire into the state of the population of France, that we may see how far they are qualified for that form of government which accident has thrown among them; for it was neither the object of national choice, nor the creation of national wisdom. If true religion be needful to the thorough working and sure permanence of public insti-

tutions, that form of government will not be long endured in France. Of sound education that country has very little; of spiritual religion almost none. None can say that intelligence, that true religion constitutes the soul of its Republic, which, indeed, can hardly be said to have any soul at all. The utter want of true religion is the great calamity of France, and till, in the course of Divine Providence, the waters of life shall be let loose through all its departments, upon all its people, it will neither have rest nor happiness. France is a nation without God—a nation which has, through many ages, been the stronghold of Popery and the right hand of Rome, and been at length ruined by the enemy it harboured! That nation is, at this moment, in the course of making a grand experiment upon human nature, in connection with government and with legislation. The nation has talents, genius, learning, and spirit, but it is wholly uninfluenced by the simple, pure, and all-powerful religion of the New Testament—a lack which cannot be supplied even by its acknowledged politeness and its heroic magnanimity. In no nation in Europe is the idea of God so faintly impressed on the public mind. The spirit of the land is the spirit of Atheism! The meet motto of the nation is, "There is no God!"

This truth, alike certain and dreadful, forms the basis of an argument which will prove irrefragable as to the government of that country. Such a people are not fit for perfect freedom, and should they enjoy it, society will ever and anon tremble on the dread brink of a ferocious anarchy, and occasionally precipitate itself into the gulf below!

This fact is forcing itself upon the attention of the more enlightened men of France, especially those who have some portion of Protestant light shining within them. It has, for a considerable time, been the opinion of Lamartine, who has expressed himself with equal truth and boldness on the state of the public mind, and the spirit and character of public men, as will appear from the following extract, translated from his Works:

In former times man did not lay himself down to sleep on this deep and perfidious ocean-bed without lifting up his heart and voice to God, without giving glory to his sublime Author, in the midst of all these stars, of all these waves, of all the mountain summits, of all these charms and perils of the night; evening prayer was wont to be made on ship-board. Since the Revolution of July it is done no longer. Prayer is dead on the lips of the old liberalism of the eighteenth century, which had nothing living in it but its cold hatred to all spiritual things. This sacred breath, which the sons of Adam transmitted to us with their joys or their sorrows, is extinct in France, in our days of pride and warfare. We have mixed up God in our broils. The shadow makes certain men afraid. These insects, newly born, to die to-morrow, whose barren dust the wind will soon carry away, whose whitened bones will be cast on the shore by these eternal waves, fear to confess by a word or a sign the Infinite, whom heavens and seas confess; they disdain to name Him who stooped to create them; and this, why? Because they wear a uniform, amount to a certain number, and call themselves Frenchmen of the nineteenth century.

To this testimony we will add another, borne by one of the ablest of the sons of Gaul—a man whose knowledge of France and Frenchmen is inferior to that of no living contemporary. We need hardly say we speak of Guizot. That profoundest of modern French thinkers, and best-informed of French historians, has delivered himself with more than his usual frankness on this momentous subject. In his late Address to the Bible Society of Paris, he enunciates the following doctrines:

Men cannot be, in the great questions of their destiny, the inventors, the authors of faith, charity, and of their hopes. These wants are not satisfied at purely human sources. We must derive them from superhuman sources. These are the sources which you open to men by distributing to them the holy books. Therefrom they may derive faith, charity, and hope. Faith! for therein God shows himself constantly present, and acting in the world and in man; therein is the action of God; therein the necessary starting-point of faith. Archimedes demanded, but found not, a fulcrum on which to move the world. Man cannot by himself alone find a base on which to fix it. He must receive it from God. Charity! the love of God for men is manifested in the Gospel, and that alone is a sufficient source of the love of men for men. Except therein, all charity is weak, and soon exhausted. Hope! there is none which pacifies and satisfies the heart of men, if it does not extend beyond and rise above this earth. Eternal hopes can alone purify and ennoble the terrestrial hopes. Confined to the earth, our hopes transform themselves into avidity and selfishness. Christianity alone, then, can pacify and satisfy the need of faith, charity, and hope, which so powerfully agitate man and society. If any one doubt this, let him look at what the adversaries of Christianity do, let him listen to what they say. At the same time that they attack it with fury, they pass themselves off for its heirs and successors, and pretend that they walk in the path it has opened. Falsehood and profanation! What is most anti-Christian is the spirit of revolt and the spirit of license. When Christianity appeared in the world, there was a fine opportunity of propagating the spirit of insurrection. Than at that epoch, when was there ever more despotism, moral degradation of the upper classes, and oppression of man by man?

And yet you will not find a single trace of insurrection in the history of the foundation of Christianity, nor the spirit of insurrection in its words. This immense revolution was accomplished by moral action alone—by the moral and interior reformation of men. That is, because Christianity is essentially submissive—submissive to God, submissive to established order. It has the spirit of liberty, and even of conscientious resistance, but no spirit of rebellion. It is also essentially severe; license is as hateful to it as revolt. It is madness to attempt to extend liberty and democracy by means of the relaxation of religious belief and of morals. Sincere belief and severe morals are indispensable to democracy and democratic liberty. The relaxation of opinions and of morals in a democratic society leads inevitably first to anarchy, then to despotism. See how the United States were founded. Do you think it was by the relaxation of morals? No; the founders of the American Republic were rigid for themselves and for others, and it was the spirit of rigidity which formed their strength, and preserved them from the disorders and errors inherent in democracy. Be assured that with the spirit of revolt nothing will ever be founded: as Christianity has the secret of faith, charity, and hope, it is it, also, which has the true secrets of order and social regeneration in democratic societies, more than in any other. Let the spirit of revolt and license not flatter itself, then, in being able to usurp the Christian work; there is absolute incompatibility between them. At the same time that Christianity can alone satisfy the want of faith, charity, and hope in our democratic society, it alone can give it the spirit of order, resignation, and severe morality, without which it cannot subsist—at least with a *régime* of liberty. Have, then, full confidence in your undertaking—it is essentially good; it responds to the greatest and most pressing interests and instincts of our time. Pursue it with ardour. Make Christians: it is Christians that our society requires. I say Christians—that is our name; that is what we ought to propagate. The Bible Society has scrupulously confined itself to its task; it is to Protestants alone that it has distributed holy books: but its sentiments, its wishes, and its hopes are not confined to the narrow circle to which its action is limited; it ardently desires to make Christians everywhere; it calls by that name all who take the sacred writings as the basis of their faith, of their hope, and of their charity. Whether they be in the bosom of the Catholic Church, or in the different branches of the Protestant Church, it sees in them Christians and brethren. Union in the party of political order is recommended, and rightly so,—that union is, in fact, the only means of safety; but it is not less necessary to the party of moral order. The question is now between Christianity and impiety, which affects to advocate the interests of humanity. All Christian forces should unite against the common enemy: they can do it. A new fact has introduced itself—liberty of conscience in the Christian Church. Let that liberty be accepted and respected by all Christians; it will secure their union and the triumph of the common faith. But beware of a factitious and forced union; be Christians to the fullest extent of the word. Love one another, that is charity; support one another, that is tolerance; respect one another, that is the right of liberty; assist one another, that is your well-understood interest. On these conditions, and on these alone, there is safety for society. We are in the path of that safety. Christians, be all together under the standard of the Cross—*Hoc signo vinces.*

It is refreshing to the spirit to read such language, and to think that it proceeded from the lips of a French Statesman will create no ordinary emotions in the minds of our intelligent readers. Let the destinies of France but be committed to the hands of such men—let that spirit not only govern the rulers, but pervade the nation, and France will yet one day become as mighty in peace as she has been in war,—the model community of Europe. All good men will sigh for the advent of such a day; and we trust the foregoing facts and sentiments will contribute to strengthen and increase the interest which British Christians have hitherto taken in the Protestant Churches of that country—Churches, indeed, few in number, and small in power, and consequently weak; but having truth, they have God in them, and are sure to survive the manifold and multiform evils which now cluster around them, ever and anon threatening their extinction.

STATE OF THE ENGLISH CHURCH.

According to the voice of the Highest, "That which maketh manifest is light." Those that do good delight in light—the doers of evil, in darkness. It was an evil day for the Church of England, the Pension List, and corruption generally, that introduced the system of Reports to the House of Commons, or to Her Majesty. The Church, in particular, has reason for lamentation over the remembrance of the perverse genius that first suggested the idea. From time to time Returns are being made, every one of which contributes to add something to its predecessors, illustrative of the corruption that prevails in high places. The Legislature has laboured hard to put an end to the system of non-residence among the Clergy, but without success. According to the last Return, nearly a thousand of them are thus absent, without assigning any reason whatever, while many of those actually assigned are ridiculous or preposterous. Upwards of 400 men of the cloth seem to set at nought the order, and have actually made no return! The following has been given as, at the present time, pretty near the mark:

Resident clergy		6,546
Non-resident—		
Within the benefice	1,233	
Exemptions	1,525	
Licenses of absence	724	
Non-resident without license or exemption	845	
Vacancies	300	
Sequestrations or suspensions	36	
No returns	402	
	5,065	
		11,611

So that of the 11,611 benefices in England, 5,065 are vacant, or deserted, or half supplied by a non-resident clergy.

Such is the aspect of things presented by the boasted Establishment of our land. But this is not the only tale that the Return in question tells. The *Scottish Press* has been at pains to do what the Government functionaries, in kindness to the Church, abstain from doing, by drawing up a Table of the annual value of the several benefices of which the incumbents are non-resident. They have given the number of non-residents whose stipends amount to the various grades, and in an adjoining column the total amount, so that we may at a glance discover what the Church of England pays her truant-clergy, or rather what the nation might appropriate for some useful purpose :

Incumbents.	Annual Stipends.	Total.	Incumbents.	Annual Stipends.	Total.	Incumbents.	Annual Stipends.	Total.
7	£10	£70	30	£400	£12,000	5	£800	£4,000
12	20	240	13	410	5,330	2	820	1,640
8	30	240	18	420	7,560	2	830	1,660
24	40	960	10	430	4,300	1		840
37	50	1,850	16	440	7,040	2	850	1,700
49	60	2,940	20	450	9,000	1		860
66	70	4,620	10	460	4,600	1		870
57	80	4,560	16	470	7,520	1		880
72	90	6,480	8	480	3,840	1		890
54	100	5,400	9	490	4,410	1		900
42	110	4,620	12	500	6,000	1		920
50	120	6,000	7	510	3,570	2	940	1,880
46	130	5,980	9	520	4,680	2	950	1,900
56	140	7,840	8	530	4,240	2	960	1,920
69	150	10,350	8	540	4,320	1		1,050
55	160	8,800	9	550	4,950	1		1,060
47	170	7,990	6	560	3,360	1		1,070
54	180	9,720	4	570	2,280	1		1,090
51	190	9,690	7	580	4,060	1		1,140
61	200	12,200	6	590	4,040	3	1,200	3,600
44	210	9,240	14	600	8,400	1		1,250
46	220	10,120	4	610	2,440	1		1,370
33	230	7,590	1		620	1		1,440
44	240	10,560	5	630	3,150	1		1,470
34	250	8,500	2	640	1,280	1		1,580
34	260	8,840	8	650	5,200	1		1,570
33	270	8,910	2	660	1,320	1		1,660
31	280	8,680	1		670	1		1,700
24	290	6,960	1		680	1		1,820
56	300	16,800	1		690	1		2,000
20	310	6,200	11	700	7,700	1	(no value.)	
19	320	6,080	2	710	1,420	1318	(no stipends returned, but taken at an average of £500 each)	659,000
25	330	8,250	2	720	1,440			
28	340	9,520	2	730	1,460			
30	350	10,500	3	750	2,250			
19	360	6,840	5	760	3,800			
16	370	5,920	1		780			
27	380	10,260	1		790			£1,130,090
10	390	3,900						

Here, then, we have *one million, one hundred and thirty thousand and ninety pounds* sterling appropriated to pay men for neglecting their duty, while thousands and tens of thousands of our population are growing up totally destitute of the first rudiments of education; and yet this Church professes to mourn over this state of matters, notwithstanding all the while she will rather peril the Constitution than allow an appropriation clause to apply money thus wasted to a good and profitable national account. The figures may seem wearisome, but they are unique and most instructive. We hope that means will be taken to have Returns like the foregoing put into a shape in future that results such as we have deduced, and for which these lists are chiefly useful, may appear on their face. Their present form

is more fitted to keep back and to mystify than to furnish information.

This is a picture which ought to make Churchmen blush, and to lead the advocates of Church and State to revise their entire system. Our persevering contemporary has also brought forth the bearings of the Parliamentary Return on the subject of Curates, which presents a most miserable spectacle.

THE BRITISH SEAMAN.

The cause of the Seaman advances, but it has a great way to go yet. It is at length acknowledged, that, as having a soul, he has some claim on the nations, of whose wealth he is the sole carrier, and that they who profit so much by his self-denying labours and perils ought to pay some regard to his highest interests. In this, as in everything, it would be found that duty and interest go hand in hand. The sailor cannot be neglected with impunity. Much of the property which has gone to the bottom of the ocean, and a very large amount of the human life which has been submerged in a watery grave, is to be attributed to the recklessness, the fool-hardiness, and the habits of inebriety which result from the sailor's ignorance of God, of Christ, of eternity. With seamen highly-cultivated, thoroughly enlightened by scriptural knowledge, and living in the fear of God, there would be few shipwrecks, with the consequent havoc of life and property resulting from it. The English mercantile marine includes 275,000 men, who have annually committed to their care cargoes, entered at the various ports, amounting in value to £75,000,000. The number of vessels navigated by them is 32,499, of 3,817,112 tonnage, and of the estimated value of £38,000,000.

It is thus seen that the interests involved are of great magnitude. Who can tell how many ships, in former days, have been wrecked, foundered, or burned, through the vicious habits of those who manned them? Or, what losses to the merchant by insubordination and mutiny? by private plunder, or more daring piracy? The money and labour which have been employed to benefit the sailor have doubtless saved tens of thousands every year to our underwriters, merchants, and owners. Nor is it a matter of little importance that commanders can now govern their men less by violence, and more by moral influence, and that a better state of discipline can be maintained in port or on the main.

THE ASSOCIATE FUND; OR, MINISTERS' FRIEND SOCIETY.

Among the many Institutions of our day, there are few that have a greater claim upon the opulent portion of the Church of Christ, than the following:

THE ASSOCIATE FUND; OR, MINISTERS' FRIEND SOCIETY.

Committee.

Rev. Dr. Bennett.	Henry Bateman, Esq.
Rev. S. B. Bergne.	Joseph East, Esq.
Rev. Dr. Henderson.	William Leavers, Esq.
Rev. E. Mannering.	John Moginie, Esq.
Rev. T. James.	W. R. Spicer, Esq.
Rev. W. S. Palmer.	Henry Spicer, Esq.
Rev. Dr. Tidman.	Eusebius Smith, Esq.
Rev. A. Wells.	Joseph Trueman, Esq.
Rev. E. Wilkins.	Joshua Wilson, Esq.

Treasurer.
William Hunter, Esq., Alderman.

Secretaries.
Rev. Thomas Lewis. Rev. John Yockney.

Corresponding Secretary.
Rev. Charles Gilbert.

The names of the gentlemen who constitute the Committee and its Officers render it unnecessary to add a word on the subject of the management. The Report, notwithstanding its delicacy and brevity, yet states enough to show how necessary the Society is, and how desirable it is to augment it many fold. Notwithstanding the limited resources of the Society, it has gladdened many a fireside, and strengthened the hands of many a worthy man bowed down by the difficulties of his position.

During the past year, the Committee have aided one hundred and fourteen ministers, with sums of five, ten, fifteen, and in some few extreme cases, twenty pounds; and the following is an account of the receipts and expenditure during that period:

Treasurer's Account, from 1849 *to* 1850.

	£	s.	d.
Balance in hand	86	11	0
Sacramental Collections	85	16	9
Donations	12	10	0
Legacies	79	19	0
Subscriptions	130	11	0
Dividends	728	19	4
	£1,124	7	1

	£	s.	d.
Fifty-five Grants of £5	275	0	0
Fifty-five Grants of £10	550	0	0
Two Grants of £15	30	0	0
Two Grants of £20	40	0	0
Postage, Printing, Committee-room, Collector's poundage, & Secretary	65	15	10
Balance in hand	163	11	3
	£1,124	7	1

Recommendation of such an Institution were worse than superfluous. It will sufficiently commend itself to reflecting men; and they whom the Lord has made his stewards cannot do better than to remember it in the distribution of their substance.

SINGING IN UNISONS.

(Continued from the April Number, page 178.)

When in our places of worship all the treble, alto, tenor, and bass voices are employed in singing their appropriate parts, the result is a progression of musical chords, and the congregation are said to sing in full harmony. When, on the contrary, the several classes of voice are all employed in singing the air, the men singing an octave or double octave below the women and children, the result is nothing but a progression of unisons and octaves, and since octaves also bear the name of unisons the congregations are said to sing in unisons. In favour of this latter mode of singing, it is pleaded that our fathers sung in this way, and that so also did the early Reformers and the primitive Christians. It is also stated, that many of our country congregations now sing in this manner, and that too, very much to their own edification and satisfaction. It is further alleged that the Puseyites are a high authority in musical matters, and that they advocate this mode of singing. Lastly, it is asserted that this kind of singing has more massiveness, force and flexibility, and is also better adapted to the purposes of expression.

Let us now endeavour to ascertain what amount of force there is in these reasons. 1. Our fathers sang in unisons, and so also did the early Reformers and primitive Christians. Let it be granted, and what then? Why, then, says "Inquirer" it cannot be wrong for us to sing in this way.

If I mistake not the principle of this argument, it would lead us to forego all the advantages and opportunities which the discoveries and improvements of modern times have placed within our reach. By reasoning on such a principle we might involve ourselves in endless absurdities.

Our fathers took many days to travel from London to York, and therefore it cannot be wrong for us to do so. Our fathers imagined that the sun and planets revolved round the earth, and therefore it cannot be wrong for us to do so. Our fathers lived and died without giving one penny for the support of Sunday-schools, or Bible, or Missionary societies; and therefore it cannot be wrong for us to do so. Our fathers, moreover, sang through their nose, and held out each note as long as their breath would last, and therefore it cannot be wrong for us to do so. In many parts of the country may still be heard some samples of those who sing fully nasally, and loud withal. In some places these beautiful patterns of the ancient mode of singing are allowed to pitch the tunes. Should any remonstrate against the employment of these nasal precentors, it may be replied in this way our fathers sung, and therefore it cannot be wrong for us to do so. Henceforth, cease your expostulations ye men of taste, who labour and long for the reformation of our Psalmody; ye know nothing at all; neither consider that true specimens of the nasal unison ought to be handed down from generation to generation, that posterity may have the privilege to listen and admire and learn. It is a thing not to be endured, that our children's children should lack the opportunity of listening to the most correct imitations of the long nasal sounds heard at conventicle. Whatever else they may be deprived of they must on no account be suffered to arrive at manhood without acquiring this most pleasant habit of singing through the nose. If in coming generations objectors should arise, what more can be needful than to reply in the argument of "Inquirer," "this is the way our fathers sang, and therefore thus sing we." Can we not have unisons without nasal? Certainly we can, but the argument under consideration is quite as conclusive for nasals as for unisons. Our fathers sang full nasally, and therefore so may we. "Inquirer" evidently overlooks the vast difference between our circumstances, and those of our fathers. Before the laws of harmony were discovered, and gifted men raised up to embody them in tunes meet for the people's use; before the art of music printing was invented and advanced so that an ample and beautiful volume of harmonies could be supplied at a price which even children could command, and before the experiment had been made of congregating the people in thousands, and demonstrating their marvellous capacity for uniting in intelligent, devotional, and harmonious song, what alternative was there beyond that of singing in unisons, or not singing at all. Now, the case is far otherwise; God has conferred on us advantages which our fathers did not possess. These advantages increase our responsibility. To say that our fathers sang in unisons, and therefore it cannot be wrong for us to do so, is to argue in a manner which is inconclusive, and upon a principle which is unsound. Whatever of intelligence, earnestness, and piety we find in the Psalmody of our fathers let us by all means cultivate and retain, but as to the musical part of the service we have the means of doing better than they did, and with the enlargement of our opportunities God has connected an increase of our obligations.

2. Some of our country congregations now sing in unisons, and that too very much to their own edification and satisfaction. The very much of edification I am disposed to question, and if there be very much of satisfaction, I fear that must be taken as a bad sign. Having heard the Psalmody of nearly one thousand congregations, and having conversed extensively on the subject with ministers and other gentlemen, my conviction is, that in many places both in town and country our Psalmody is far from being very much to the edification and satisfaction of thoughtful men. Then, as to the point in hand it could not be less edifying, and would certainly be more satisfactory if good tunes were substituted for bad ones, and if instead of singing in unisons all the people were taught to sing in full harmony.

3. It is said that the Puseyites are a high authority in musical matters, and that they recommend singing in unisons. Without staying to determine the amount of authority due to the Puseyites in matters musical or theological, it may be affirmed that the value of their re-

commendation in the case before us should be computed by the force of the reasons adduced in its support. The reasons of the case always furnish a safer authority than that of any name or party. Why do the Puseyites recommend singing in unisons? Is it because they judge the people to be incapable of singing in full harmony? If so, then, I say they have underrated the popular ability, and the reason is insufficient.

Is it that teaching the people to sing in harmony would involve too great a cost of time and trouble? This reason is also inadequate. Pure unison in singing cannot be obtained without teaching, and the extra time and trouble required to secure the full harmony would be more than abundantly compensated by the richness and grandeur of the result. If I mistake not, however, the Puseyites who advocate unison singing for the congregation, advocate also that it should be accompanied by harmonies on the organ. I have not met with any musician, whether clergyman or layman, churchman or dissenter, who would contend for the one without the other. Does "Inquirer" plead for the organ accompaniment? If not, his citation of the Puseyite authority is little to his purpose; but if he do, then, I ask, why not accompany the vocal unisons by unisons upon the organ? It will doubtless be replied, that unisons upon the organ would be insufferably poor when compared with the rich and varied harmonies that may be produced. By mere unisons the full power of the instrument could never be exhibited, nor the design of the maker fulfilled. I admit the truth and force of this reply. It is granted at once, that it would be a species of blockheadism to contend that nothing but unisons should be played on such an instrument as the organ. But if so, then, by what name should we designate the attempt to limit the voices of a religious assembly to the production of nothing but a succession of unisons. What are two or three thousand organ pipes when compared with two or three thousand human voices. The voices of a congregation of two or three thousand persons may be said to constitute one vast musical instrument, not to be enclosed within the narrow limits of an organ case; but requiring for its convenient location the entire amplitude of a whole building. I speak from repeated observation, when I say that unisons upon this glorious instrument are insufferably poor when compared with the rich and varied, and ponderous harmonies that may be produced. By mere unisons the full powers of this wonderful vocal instrument can never be exhibited, nor can such a use of it ever fulfil the beneficent design of the all-wise and Almighty Builder. Should any person be so inconsiderate as to plead for unison singing on the ground that it is more easy, it might be sufficient to reply, that in this service it becomes us to offer to God not that which is easiest, but that which is best.

4. It is asserted that unison singing has more massiveness, force, and flexibility; and that it is better adapted for the purposes of expression. I presume the word massiveness is here used to denote breadth and body of sound, and that the word force is intended to signify strength or loudness. Thus explained, these words, doubtless, represent important qualities; but it looks very much like a mistake to say that unisons have more of these qualities than harmonies have. If, for example, 2,000 persons all sing the air of the tune "Bedford," and if the congregation then divide, and sing the four parts of the same tune, how does it appear that the unisons have more massiveness and force than the harmonies? Have we not the same number of voices in each case? Are they not also the same voices? May they not also sing with equal force? Since, in the latter case, all the voices are employed within their natural registers, may they not sing with even greater force? Undoubtedly they may; and what then becomes of the assertion, that unisons have more force than harmonies. Again; let the same congregation all sing the first note of the air of "Bedford," and then let them give the first chord of the same tune. Where is the proof that the unison has more massiveness than the chord? We have the same number of voices in each case; and, moreover, they are the same voices. Has the unison more breadth than the chord? Has it an equal breadth? Are the sounds which the alto, tenor, and bass voices produce in the unison equal in breadth and body, and weight to those graver sounds which the same voices produce in the chord? Assuredly not. Is it not manifest that the sounds of 2,000 voices bearing harmonic relations, and built one upon another in stately proportion into a majestic column, must in respect of massive musical grandeur far surpass the effect of the same 2,000 voices all spread out upon the dead level of a single unison?

How if in massive grandeur one full chord thus surpass a mere unison, is it not evident that all the chords of a tune must in the same quality proportionably exceed the entire succession of unisons? So far from unisons exceeding chords in musical massiveness, they are pitifully poor, and thin and meagre when once compared with them. Having repeatedly had opportunities of directing two or three thousand persons to sing the same tune first in unison, and then in full harmony, I find it exceedingly difficult to avoid the conclusion that he who can gravely pronounce the former to have more musical massiveness than the latter, can either never have listened to the ponderous progressions of the full harmony, or having listened must be exceedingly defective in musical perception. As to the statement that unison singing is better adapted to the purposes of expression, I have only to say that I shall hand that back for the reconsideration of those who made it. To me it appears so manifest and enormous an absurdity, that to write its refutation would be a waste of time and space.

"Inquirer" says, that in order to Congregational harmony there must be a proper balance of parts, and that this cannot be obtained in those congregations which are composed almost exclusively of men or women. To this I answer, that such cases are exceptions, and therefore on them no general argument can be properly founded. The absence of the elements of harmony from some few congregations is surely not to be pleaded as a reason against the cultivation and use of harmony in the great mass of our worshipping assemblies, where beyond all contradiction the elements are happily found, and found too existing in due proportion. Besides, a balance of parts is really to be obtained only by a balance of force; and since 500

voices can, if needful, be hushed down to the ordinary force of fifty, it is obvious that in this way a fair balance of parts can easily be obtained even in cases where the number of voices employed in each part is very disproportionate.

J. J. WAITE.

3, *Moorfield-place, Hereford,*
Nov. 4th, 1850.

MARRIAGE FEES.

To the Editor of the Christian Witness.

SIR,—I have been somewhat amused, as well as pained, at the communication of "Hymen," in your last Number; amused, at what appears to me as his own simplicity; pained, at what appears to me as the gross injustice of the parties he mentions. "Hymen" calls for a remedy. Let me suggest to him one. It is this: *Make a charge.*

My own practice, as well as that of some others, has been to charge, as a general rule, not less than *five shillings* for any marriage ceremony I perform. The parties are given to understand this, occasionally by myself, but more generally by the Registrar, who, were "Hymen" to speak to him, would probably suggest the same idea to all parties, when making final arrangements with him as to the celebration of their nuptials. This is an easy mode of doing the thing, while it saves the minister all delicacy on that ground. If the Registrar refuses to suggest the idea, then let the minister do it himself. For, certainly, if there be any reason at all in things, nothing can be more reasonable than that a minister should be remunerated for such services; and if persons be either so ignorant or so mean as not to know, or not to recognize this, then it is high time that they should be *made* to know and recognize it by other parties.

Some ministers, in certain dense populations, might have nothing else to do, but to be ever and ever marrying people, at great expense of time and strength, and all to no personal purpose, if "Hymen's" practices were recognized. Such a plan, I conceive, would be both false in taste and wrong in moral principle. The office of ministers is to preach the Gospel; and this, of course, they do not without remuneration, however inadequate in certain instances. To require them, therefore, to solemnize marriages, which is rather an accident than an integral part of their occupation, and this without remuneration, does appear to me, I confess, utterly preposterous. If persons marry at church, they must pay for it; and if Dissenting Ministers recognize not this principle, they themselves hold out a premium to public cupidity. The sooner, therefore, such a nuisance, such a piece of unrighteousness, is disowned, the better.

I do not say, in my own case, that, in every instance, I have *taken* the money. This I have *not* done. I use my own discretion in the matter. If both parties are members of my own church, as well as poor, I generally decline it; but then it is done rather as a graceful compliment to them, than on any other ground. I take that opportunity, among others, of showing them a little respect, which, as one's own friends, they are well able to appreciate. In the case of *strangers*, I act differently; and, so far as *my* opinion is concerned, I may add, *as a matter of course*. If parties are too poor to pay appropriate and righteous fees, they should wait till they *can* pay them.

As to "respectables," I make no charge; always having found, contrary to "Hymen's" experience, that such persons have paid me handsomely. If you concur, Mr. Editor, in these views, I wish you would favour us with a few of your lucubrations on the subject.

Oct. 8th, 1850. F. P.

Building Societies.

No. I.

SIR,—It was impossible that I could convey, in one letter, all I desired to communicate in relation to these Associations. In my last epistle, which you were kind enough to insert, and which you will be happy to hear has brought to me many inquiries from your attentive readers, I confined myself to one object only which Building Societies have in view, namely, to enable parties to secure the proprietorship of their own residences, and thereby to benefit their families and those connected with them. But this is not the only object of societies of this kind. To an Association of this nature there are two branches—the *investing* and the *building*. And the person who has regard to the former, may have one of two objects in view,—either to invest, for the purpose of acquiring, at the winding up of the society, a large amount of interest for his money deposited upon shares taken—or to invest his earnings in such a manner, that, on an emergency, he may call for his money and the interest allowed on the withdrawments of deposits. Now, supposing the society to be well-constituted, its rules to be well-harmonized and understood, and its prosperity, therefore, to be well ascertained; it cannot be disguised, that, if a small invester, who is not particularly anxious to have annual interest, but objects not to wait till the termination of a Building Society, deposits his spare cash in shares, with the former object in view, he is most assuredly pursuing a course by which, on the winding up of the Association, he would acquire a much larger return for his capital than he could possibly do by lending out his money upon mortgage, which is usually done at £4 or £5 per cent. per annum. I say this, of course bearing in mind that, while there may be cases in which th objects of a Building Society may not, in relation to the ultimate profits upon shares taken be so fully achieved as anticipated, the man who lends his money upon mortgage may be quite safe, and certain of a small return, supposing he has had common sense enough to take a good security, and supposing his solicitor has not been dishonourable enough to disguise valid flaws. The small capitalist, however, halting between two opinions, whether to invest in a Building Society, or to do so upon mort-

gage, will have to sit, as a grave and sober judge upon his bench, and to weigh the evidences in favour of any given Building Society, or those in favour of any given mortgage security. But, really, Sir, I must forbear; for I am speaking in the CHRISTIAN WITNESS, and not in the *Legal Observer* or the *Law Times!*

The object of the invester, however, may, as I have intimated, be, "to invest his earnings in such a manner, that he may, on an emergency, call for his money and the interest allowed on the withdrawment of deposits. If this be his object, then, supposing, as in the former case, the society to be a good one, and to be trusted, he can receive back his little fortune (and it may be such to a poor man, or a man in humble life) with interest that shall exceed in amount what is allowed by the Savings Bank; the interest of Building Societies being £4 per cent., and that of these banks only £3. This kind of invester, also, would have to assume, *pro tempore*, the judicial function, and weigh the evidences in favour of any Building Association, and those in favour of a Savings Bank. I must, however, Sir, take care lest I get into the wars; for if I too strongly (and all without a single 6*s.* 8*d.*) advise small capitalists to invest in an Association of the kind under consideration, and whose constitution and rules do not bespeak ignorance in their originators, and whose promises are likely to be realized, rather than to invest on mortgage, my fellow lawyers, though they are nice gentlemen on the whole, (and I will not have them unjustly traduced,) might, on the one hand, look black at me for touching our craft: or, if I too strongly advise another invester to deposit in a good Building Society rather than in a Savings Bank, the clerks, &c., of those institutions might, on the other hand, look black at me also for touching their craft! Well, Sir, be this as it may, I feel more powerfully than ever that Building Societies are neither sufficiently understood nor supported. When rightly founded, these Associations are calculated to do much temporal good, and to avert much poverty and distress. They teach men lawful independence, by gratifying a desire to become their own landlords. They inculcate frugality and abstinence as pre-requisites to enable them, out of their earnings, to obtain their own houses. They afford the middle and working classes the opportunity of averting that ugly thing, "a warrant to seize for rent," to which, when trade does not progress so favourably as desired, those who have not their own houses, are subject. They instruct men wisely to provide for a "rainy day," instead of absurdly imagining that Providence will give them what they require, while they are folding their hands to sleep. And Building Societies, while they do all this, and more than this, make men better and more decent men,—make them more independent and happy men,—and make them more honest and Christian men too. Ye Christian people, therefore be wise! Misunderstand not the providence of God! He works, you may depend upon it, by means; for man is ever an agent,—not a mere object acted upon,—not a mere machine possessed of no internal power of motion,—not a mere insensate lump of clay, —man is ever an agent. And you must never forget the old adage, "God helps those who help themselves." Yes, yes; and while bearing in mind, on the one hand, the evil of poverty, as an inducement to wrong-doing between our fellow-men, and the evil, too, of riches as a means of fostering pride, falling into a snare, and destroying our souls; and, on the other hand, the folly of an undue anxiety about the necessaries of this life; let us remember that we have poor and imperfect views indeed of the dispensations of the providence of Jehovah, if we suppose he will give us what will make us better men, without, like voluntary agents, adopting every wise and legitimate means to secure the ends proposed. Society at large is not to be benefited by workhouses, but by those associations of our country, whose object is to avert poverty in all its forms. I look upon Building and Investment Societies as being among these Associations; and therefore it is that I would fain urge a further consideration of them upon your readers.

Expressing the pleasure, Sir, I feel at the ready manner in which you have allowed this important subject to be discussed in your pages; and the pleasure, also, I have experienced in answering many letters received from your contributors, I remain yours, faithfully,

GEORGE PRINCE JOYCE.

Newport, Isle of Wight,
27th September, 1850.

P.S. Since writing the above letter, I have seen your Number for October, containing letters upon this subject from "A Member of the Council of the Institute of Actuaries," and "Mr. Taylor Potts, of Sunderland;" but having already occupied so much of your space, I do not feel justified in trespassing upon your kindness by answering the many erroneous statements of those gentlemen, calculated as they are "to mislead honest and industrious men;" which none of us should willingly do. And even if I deemed it prudent, and had time, I could not go into a very long string of figures, as I should be compelled to do, to counteract the specious arguments of the gentlemen to whom I refer; as that would be eminently to confound, mislead, and puzzle, rather than inform those who are not adepts in arithmetic—as I am not myself; and I have no desire to mystify, though sometimes an advocate for others. I am by no means ignorant of the opposition raised against these Associations; although I would refrain from giving full and free utterance to the opinions I form of the motives by which parties may be influenced in endeavouring to counteract the operations of Building Societies. That there have been Associations founded on false views and calculations, and that even "A Member of a Council of an Institute of Actuaries," notwithstanding all his mighty arithmetical power, may for once have identified himself with a society founded on deluding principles; and for want of precaution, which his high position would assume he should have exercised, may have paid the cost of precipitation, I fully concede; but is this, I ask, a valid argument against Associations founded upon wise and safe principles? If so, then how comes it to pass, Sir, that so much good has already resulted from their tendencies and operations? And how comes it to pass, also, that so many in this island can testify to the beneficial results of our Building Associations? And how comes it to pass, moreover, that so many shareholders in safe Societies have from time to time drawn out

their deposits with good interest, and with interest exceeding in amount that allowed by Savings Banks? And how comes it to pass, likewise, that, by means of Building Societies, parties borrowing upon shares taken, may by degrees pay off the mortgage money, by keeping up their monthly subscriptions, and, at the close of the Association, have their property again free?—a better course, oftentimes, than borrowing of a private lender, who, as the whim influences him, may put the borrower to the greatest inconvenience by calling in the whole of his money pursuant to a six months' notice under a power of sale. And how comes it to pass, too, that so many places of worship have been built through the intervention of these Societies? I unhesitatingly, therefore, reiterate the sentiments contained in my former communication, and give "an unqualified recommendation of the Building Society system;" but only upon the supposition that the Associations are wisely founded.

The two letters above referred to have been seen by an officer of the Isle of Wight Associations, who deals largely in figures, and who regrets that pressure of business alone prevents him exposing the fallacies contained in the letter of the learned "Member of the Council of the Institute of Actuaries," who, I will not say, may be identified with Associations whose interests may be jeopardized by "the Building Society system;" and the letter of Mr. Taylor Potts, who, I will not say, may belong to some little happy fraternity who can lend out money more advantageously than an Association like a Building Society, so calculated as it is "to mislead honest and industrious men!" Readers of the CHRISTIAN WITNESS, be awake! You shall hear a fact which no circumvallation or arithmetical calculations shall contravene. Take, for instance, one hundred borrowers, of different classes of men, in the Isle of Wight Building Societies, and you shall actually find a large number of them in humble life who otherwise could not have done so, pursuing a course by which each will infallibly be enabled to look out of his little castle window, snap his fingers at his former landlord (if he may be so rude), and say, "Look here, sir! this is my own!" Away, then, ye Actuaries, and ye Taylor Potts's, with pretexts for counteracting the operations of Societies which, notwithstanding there have been bad ones, who have duped "the dupable," will flourish, though a host of ye combine to put them down.

A Society, Sir, that is a boon to the country, is always looked upon with suspicion and jealousy; and particularly is a Building Association traduced by those who are connected with other institutions with whom it may be brought into competition. I am not, however, applying this observation to your correspondents. I would, nevertheless, caution your readers, as I have before, to be careful, on the one hand, to what Society they belong; and, on the other, to listen with circumspection to prejudicial statements, which a whole multitude of your readers, who have doubtless been benefited by these Societies, will repudiate. Those who peruse the CHRISTIAN WITNESS, Sir, must judge for themselves; and certainly your correspondents would have acted more wisely, had they, before publishing their letters, sent for the Rules of the Society to which I belong, rather than, without doing so,—and, in the one case, punning upon the "glorious results" stated, amongst others, in the Prospectus of the Isle of Wight Perpetual Association; and in the other case confidently making his own calculations, and then leaving his own figures "to speak for themselves!" against the united wisdom of a body of men as wise, it may be, as Mr. Taylor Potts,—and then, like sober judges, they would have seen that there are two sides to every question! If my worthy opponents think I have spoken too warmly, I have done so kindly; and they must ascribe my sharpness to legal tendencies, as lawyers glory in goodly contests. If necessary, I'll whet my sword again, and give some facts that shall "astonish the natives!" I must decline rejoining to endeavours to discredit the two citations from the Prospectus of the Directors of the Isle of Wight Perpetual Benefit Building Society, as those citations are true: and, indeed, it is in my power to adduce a host of illustrations that cannot be contravened. If any of your readers feel disposed to regard the cases I have given as extreme ones, they may do so; and I am willing to admit that they were the best that could be selected at the time the Prospectus was issued. Your readers should bear in mind that the Rules of Societies differ; and a case, therefore, in one Association may give a widely different result from a case arising in another Association. The Society in which I am one of the solicitors, is a second one. Take care then, my neighbours, how you attack an Association which has been established owing to a first Society succeeding so well; for you may rely on it, some of our Directors are long-headed fellows.

No. II.

SIR,—I venture to trespass upon your space for a moment, in alluding to a letter in your last on Building Societies, signed "A Member of the Council of the Institute of Actuaries." I should not have troubled you, had it not been for the signature, which is apt to give weight to statements, in themselves of no importance, and because your correspondent, taking his stand as a public adviser, believes that Mr. Joyce's "recommendation of the Building Society system is likely to occasion an incalculable amount of mischief."

Without entering into the question between Mr. Joyce and your correspondent, I may remark that Mr. Joyce's communication consists, more particularly, of a recommendation of an association with which he is connected, than of Societies in general. Your correspondent, however, attacks what he terms the "Building Society System,"—he confines himself, not to the disadvantages of any given Association, or the errors or malpractices of its directors, but indulges in an onslaught on such Societies in every shape and form. It appears to me, that in using this expression, he himself had no actual idea of what he meant, or otherwise adopted a very singular and inconclusive means of proving his position. What is the system he condemns, a system of which he favours us with no definition? If he means the principle, the theory of such institutions, then his expression involves consequences, which he does not even attempt to prove or support by his Letter. We are told in the preamble to the Act relating to them, that Building So-

cieties are associations of persons "principally among the industrious classes, for the purpose of raising, by small periodical subscriptions, a fund to assist the Members thereof in obtaining a small freehold or leasehold property." "What is there in this theory, principle, or system, calculated to occasion incalculable mischief?" There is no magic or mystery about it; it is simply an agreement among a number of men, to raise a sum of money to lend to each other, on freehold or leasehold property, there is nothing impossible in it, and the Legislature, so far from regarding it as anything alarming, protected them by an Act of Parliament. It is, indeed, nothing more than another form of the great principle of co-operation; a principle which has already effected such mighty results in this country, and which, in this instance, is a union of men of small means to procure certain advantages, which, as individuals, it were hopeless to expect. Your correspondent does not, probably, intend to impugn the correctness or results of this great principle, but most certainly, by the loose manner in which he has used the term I have referred to, groundless apprehensions may be raised in the minds of those intended to be benefited.

In considering the question, whether it is better to borrow from a Building Society, or a private capitalist, your correspondent considers the rent saved to be composed of Four elements. As regards the two first, he asserts that it makes no difference from what source the party borrows. Taking this averment as correct, it is at all events clear that there is nothing in them to the disadvantage of Building Societies, and it is equally apparent that there is no necessity, to take them into consideration at all, in determining the advantage of any given mode of borrowing.

The manner in which he deals with the very important question of interest, is both incorrect and unfair. With regard to the interest, "I could," says he, "scarcely do worse than go to a Building Society," that is *any* Society, under *any* circumstances.

Your correspondent supports this sweeping charge in a manner so unusual and illogical, that I would draw your attention to it. Even if the statements there made be correct, (and in which, for the credit of the country, I trust your correspondent has been misinformed,) it only goes to prove how the best institutions or systems may be abused. There no doubt exists a Society, got up for speculative purposes, similar to that to which your correspondent belonged, containing rules for victimizing the borrowers, like those he mentions; but to conclude, that therefore a man cannot do worse than borrow from *any* Building Society, is a reversal of all rules of argument or common sense. It is sufficient for the refutation of your correspondent's remarks, if there exists *one* Society conducted under fair and equitable rules. That numbers of such exist, is beyond all question; but the one with which I am most acquainted, is the Provincial Building and Investment Society, established at Leeds, with branches in the neighbouring towns. There, the borrower pays, and the investor receives £5 per cent., each party contributing a small sum for expenses, the fines being as low as possible, and paid by the party making default, whether borrowed or not.

As regards the point of Interest, we will compare the amounts paid by a borrower from the Provincial Building and Investment Society, and one from a private lender, and see where the advantage lies. The amount received per share, is £60, and the Society runs 172 months.

For £60 from a private lender, a borrower pays 172 lunar months			
Interest at 5 per cent	39	15	0
Principal paid back	60	0	0
	99	15	0
To Society 172 months, at 2s. 6d. per week	86	0	0
Saving to the Member . . .	£13	15	0

There is not, therefore, any substantial reason for your correspondent's confident opinion.

Your correspondent's subsequent remarks respecting insurance, landlord's taxes, and the rest, are really beside the question. Building Societies, like capitalists, only undertake to furnish the borrower with money, and not with judgment; and if any one is so unwise as to buy property, and wilfully shut his eyes to its common and usual liabilities, it is not the fault of the "Building Society system." The fourth head or the repayment of the principal, is admitted to be a great advantage presented by Building Societies in general. The capitalist will not take back his money by weekly or monthly instalments, he cannot be expected to do so, and the advantage afforded by Building Societies in this respect, alone entitles them to the support they receive. While admitting this great advantage, your correspondent is still not sufficiently straight forward, to award any commendation, but seeks to deprive them of the merit by saying, that if a borrower can arrange with a private capitalist, he had better do so, than go to a Building Society. Of course, if a capitalist and Building Society do to a borrower alike, they are identically the same in fact. Your correspondent, however, loses sight of the advantages enjoyed by borrowers from Building Societies, which can never be rendered by private lenders; namely, the certainty of the principal money never being called in, so long as they pay their subscriptions, that their interest will not be raised in a short time after borrowing, and finally the saving of the expense of a costly release. In societies also, like the Provincial Building and Investment Society, the charges of the solicitor and surveyor are fixed by the Rules, whereby the borrower is enabled to know to a nicety what his loan will cost him.

With reference to the Society by which your correspondent was a sufferer, it is greatly to be regretted that Directors and others, so far lose sight of the object of Building Societies, as to allow themselves to be made the prey of needy adventurers seeking to speculate in buildings with the Society's money, at the Society's risk. If the Directors would bear in mind that the design of their Associations is, according to their Act, to enable their members to obtain "a *small* freehold or leasehold property," and make their advances in that spirit, we should never hear of such instances of defalcation as that mentioned by your correspondent.

I am, Sir,

Your obedient Servant,

JOHN KERSHAW.

14, *Meadow-lane, Leeds,*
Oct. 16th, 1850.

No. III.

SIR,—Having just perused a letter at page 478 of THE CHRISTIAN WITNESS, signed, "A Member of the Council of the Institute of Actuaries," I cannot refrain (however much I may admire the zeal of the writer, for his anxiety to prevent injury from the misstatements, should there be any such, of the advocates of Building Societies) from making an observation or two on the remarks he has made. In the first place, he complains that the prospectuses of Building Societies do not take into account the necessity of repairs, but he does not tell us how they can, or why they should—he, surely, cannot mean to infer that houses purchased by any other means never require repairing. If that is the case, the plan of purchasing, in consequence of which the house shall be in continual repair, must be the most desirable, but I must confess I have never heard of such a one, and therefore if houses whether purchased through a Building Society or otherwise, will in all cases require repair, there cannot in calculating the difference between the two systems, be any necessity for making such a statement, which at best must be a very vague one. Secondly,—loss of rent. On this subject your correspondent says, there is no advantage over borrowing of a private friend. I am not aware, as he would evidently infer, that any Building Society has ever stated there was, or that any member of a Building Society ever fancied such a thing. They may have assumed the probability of the house being let, in their calculation, as is oftentimes the case in making a purchase, and I rather fancy that the gentleman himself, if about either to sell or purchase, would estimate the value very much in that way, as it is not usual for persons to purchase houses on the calculation that they will remain void.

Thirdly, "Interest."—Under this head a charge is made that the borrowing members pay everything, including the expenses of working the Society; and what, I would ask, for? Not, it would appear from his letter, to gain any advantage themselves, but merely to amass a fund for those who do not borrow. A curious sort of philanthropy I must confess, a statement the most extraordinary I ever met with—when it is well known that all members of a society contribute equally in proportion to their interest in it. The letter also states with reference to fines, that "the borrowers pay those fines." Now this is a little too bad, for whether a member has had an advance or not, he is, if his monthly payment is in arrear equally, liable to a fine; and therefore to assert that "the borrowers pay those fines" is what I am much surprised any one should have the assurance to do. The fines are undoubtedly of great service in two ways; viz., enforcing regularity in the monthly payments, and also in contributing towards, or defraying the expenses of the Society. Fourthly, "Replacement of Capital."—Even your correspondent admits the Societies offer advantages in this respect, but still he does that as if it was forced upon him, for he cannot help hinting that it would be better "to arrange for the repayment of a private borrower" (Query Lender,) when he knows, or at any rate ought to, that no man in his senses would lend money on such terms. If the facility for replacing capital was the only advantage to be gained by joining a Building Society, I submit that that alone would be an all-sufficient reason for doing so. I feel rather inclined to indulge in an observation or two on the other parts of the letter, but am unwilling for the present to trespass further on your space, than to subscribe myself,

Yours faithfully,
W. C. FINCHAM.

Blandford, 4th October, 1850.

Review and Criticism.

A Universal Geography, in Four Parts—Historical, Mathematical, Physical, and Political. By the Rev. THOMAS MILNER, M.A. Illustrated by Ten Maps, with Diagrams and Sections. Tract Society.

OF the four or five popular volumes on Geography which have appeared in the course of the last eighteen months, this is considerably the largest, and, taken as a whole, it is decidedly the best. The work could scarcely have fallen into more competent hands than those of Mr. Milner, who combines in happy proportions the learning and the patience necessary to the satisfactory completion of such an undertaking. Only those who have had some experience in such or kindred labour, can form anything approaching to a just idea of the labour involved in it. Of all sorts of literary endeavours, it is one of the most arduous; the facts, the figures, the dates, the things which hardly admit of description, are so numerous, various, and complex, that they require not only intense labour but incessant care to avoid all sorts of errors, mistakes, and blunders. Nor is it an easy matter to secure the proper admixtures, giving to each of the countless topics its own proportion of space and no more. Mr. Milner has largely proved himself equal to this heroic task; he has not offered to the public that which cost him nothing; the volume is clearly the result of an industrious effort to produce a work worthy of his own character, and of the great Institution by whom it has been his honour to be employed. Here there is no slopping, no make-believe, no mere scissors-work; everything is stamped with the seal of reality. The

value of such a work will be at once appreciated by those who are conversant with works on Geography. There is scarcely any species of publication into which literary quackery has so largely entered, as into Geography. Of many compilations which have appeared in the course of the present century, a number, if not most, are very defective in every particular; they have been mere catch-pennies. Such is not the character of the work before us, in which, if somewhat has been left undone, much has been ably and accurately performed. It were an easy task, indeed, to pull the book to pieces,—to point out things which might have been improved, and to specify deficiencies; but this would only be to inform the Author of what he knows much better than his critics. Were we disposed to play the part of Minim, we should fix upon some three-score-and-ten magnificent points, which might be exhibited in divers lights, and, by the aid of contrast and comparison, aggravated into serious defects. Such, for example, is the following: Mr. Milner, speaking of many Scotch employers allowing their men to give over earlier on a Saturday afternoon, says, "In the first Report of the Commissioners of Mines it is stated, that in the mining district of Leadhills, besides the blank days of bad weather, the holidays are, the day before and the day after Sacrament Sunday." Now, to the English reader this phrase may admit of being considered a marvellous stretch of indulgence on the part of masters towards their workmen: but it is not so. There is no part on the face of the earth where there is less indulgence to man or beast than in Scotland,—no place where both are so overworked. They have not one-tenth the holiday indulgence which is enjoyed by the workmen of England. Let us look at this matter. Our readers are to know that the mines of the Leadhills are in the south of Scotland. We happen very well to know the bleak and dismal region of the Leadhills, and might say somewhat about endeavours to diffuse the Gospel amongst those very miners in that quarter. One moment's reflection will teach Mr. Milner, that miners toiling in the heart of the earth are, of all human beings, the least dependent on the state of the "weather." To them, sunshine and storm, night and day, summer and winter, are alike and indifferent. Therefore, unless holidays come from other quarters than the skies, they are likely to be "few and far between." At the same time, those men have a large amount of holiday, on the simple ground that a very lengthened continuance in the mines would be fatal to human life. Their next holiday, then, is in the matter of the Sacrament; and it will soon be seen how slight that is. To the English reader, it calls for a minute's explanation. He is therefore to know, that in the Parochial Church of Scotland, at the Leadhills, this ordinance of the Sacrament is dispensed *only* once in the course of the year, and then it is gone about according to the custom, in such a way as to give the working people a little respite. The previous Thursday is, in point of fact, a holiday,—although not meant to be so. It is called, "a fast day," "a sacramental fast day," when the people are presumed to fast and "afflict their souls," to "examine their ways," repent of their sins, and prepare themselves for the coming Sacrament. On that day two sermons are preached to those who choose to attend, and those who do not may make holiday. Then comes the Saturday, called "the preparation day," that is, the preparation for the Sacrament, when a sermon is delivered about mid-day; but both before and after this service business goes on as usual. On the Sunday the Sacrament is dispensed, and on the Monday, which is called "thanks-giving-day," there is another sermon about mid-day; but, as on Saturday, before and after this public service, all sorts of business proceed as usual. So much for Mr. Milner's holidays, and for the generosity of Scottish employers "on the day before and part of the day following Sacrament Sunday." It will be seen they barely give what they cannot help giving, and that these breaks—these apologies for a holiday, occur only once a year.

Deafness, illustrated by an Exposition of Original Views as to the Nature, Cause, and Treatment of Diseases of the Ear. By J. Yearsley, M.R.C.S.C. Third Edition. Churchill.

Notwithstanding that deafness is so great an affliction, and abounds so extensively in all classes of society, it is somewhat curious that there has been less writing upon it than any other of the principle maladies known amongst us. The Eye has attracted to itself a much larger portion of attention than the Ear, while the Ear has more extensively fallen

under the blighting hand of quackery than the Eye. The present volume indicates in its Author intense devotion to this special study, enlarged opportunities of observation and experiment, and capability of dealing with the facts which come before him. The book will not only commend itself professionally, but may be read by studious and cultivated men generally with interest and advantage. We cannot withhold a portion of the chapter on Statistics of Deafness—a very curious affair:

STATISTICS OF DEAFNESS.

From the earliest period at which I came to be consulted in cases of deafness, I have never omitted to take notes of the most important features of every case. I was aware that my attention had become directed to a subject upon which little could be learned by reference to the opinions and practice of my predecessors, and I may say, even of my contemporaries. I therefore felt I must depend upon my own powers of observation and judgment, however humble, to guide me in the choice of remedies, and a comprehension of the nature of aural disease. I have used the opportunities presented to me to the best of my ability, and have stated the conclusions I have been led to form, and the reasons upon which they are founded. On no subject, in the whole range of medicine, does there, I am persuaded, exist so much misapprehension and error as on diseases of the ear. My highest ambition will be gratified, if in these pages I have contributed to the simplification of the subject, or brought it more within the notice and control of the general practitioner.

At this date (July, 1847), more than five thousand five hundred patients have been entered on the books of the Metropolitan Ear Institution, with memoranda of their age, their residence, their occupation, day of admission, ear affected, ear most affected, period of their disease, presumed cause, functional changes, hearing distance of a moderately loud-ticking watch, tinnitus aurium, if any, and its character—state of the outer passage of the ear, of the membrane of the drum of the ear, of the throat, of the Eustachian passages which connect the ear with the throat, the condition of which, as has been shown in the foregoing pages, is so eminently important in deafness; lastly, the time when the patient was discharged, and, whenever possible, the result of treatment, whether cured, relieved, or incurable.

The organ of hearing once diseased, can rarely be entirely restored to its pristine acuteness, and therefore some standard is required by which to draw the line of demarcation between those cases which may fairly be denominated *cured*, and those which are only *relieved*. I have found, by careful observation, that patients who are brought to hear my watch (which has but a moderately loud tick, owing to its compound movement) at arm's length, suffer but little inconvenience in society. This, then, I have fixed on as the standard of a cured patient; and if my curative efforts reach not this point, the case is entered only as a patient *relieved*.

In 1842, it occurred to me as desirable that patients should write the history of their cases before admission. Accordingly, I drew up a form, which included a number of questions, and which in every instance have been answered. I need scarcely say that, in consequence, I possess a mass of information in respect to deafness, which enables me to advance opinions upon the subject with a confidence in their truth which such advantages only could justify.

I am well aware that the patients' histories of their own cases are not always to be relied on; but although inaccuracies will inevitably creep in, I am satisfied that sufficient data may be gathered from their statements to set at rest facts hitherto uncertain and disputed. The accumulation of many analogous facts sometimes elicits unlooked-for results; and preconceived notions and recorded prior experience are, to our surprise, falsified and upset. Such, I may truly affirm, it has fallen to my lot to exemplify in regard to diseases of the ear and their treatment, as these pages will testify.

In the year 1842, 544 patients were admitted, and in regard to these, I drew up the following statistical report, which was published in my Fifth Contribution to Aural Surgery, in 1843. I am pleased to observe, that in 1847, Dr. Kramer, of Berlin, has published some statistics of Diseases of the Ear, adopting pretty nearly the same plan.

STATISTICAL REPORT OF CASES ADMITTED IN THE YEAR 1842.

NUMBER.

Number of patients admitted . .	544

SEX.

Males	320
Females	224

AGE.

Under 10	68
Between 10 and 20	125
„ 20 and 30	140
„ 30 and 40	91
„ 40 and 50	50
„ 50 and 60	37
„ 60 and 70	24
„ 70 and 80	8
„ 80 and 90	1
	544

LOCALITY OF RESIDENCE:

Divided into London, Suburbs, and Country.

London	363
Suburbs—North of the Thames .	74
„ South of the Thames .	63
Country—North, 8; South, 10; East, 13; West, 13	44
	544

It must be understood, that this Table is constructed agreeably to the patients' own statements. Doubtless, a considerable number of the 363 came from different parts of the country, and located themselves in town, purposely to seek relief at the Institution.

SEASON OF ADMISSION.

Spring	186
Summer	123
Autumn	108
Winter	127
	544

OCCUPATIONS,

In which the Patients were engaged at the time of admission, of course as servants to others, tradesmen not being eligible to the charity.

Housewives, 97; domestic servants, 67; sempstresses, 23; shoemakers, 22; carpenters, 20; tailors, 18; porters, 12; clerks, 10; laundresses, 8; gardeners, 7; painters, 8; cabinetmakers, 9; butchers, 7; labourers, 7; brassfounders, 8; smiths, 7; nurses, 5; printers, 5; grocers, 5; millwrights, 4; bricklayers, 5; hat-trimmers, 5; bookbinders, 4; druggists' assistants, 3; goldsmiths, 3; watermen, 6; harnessmakers, 3; coachmen, 3; chandlers, 2; bakers, 2; drapers, 2; shopwomen, 2; policemen, 2; lightermen, 2; French-polishers, 2; lodging-housekeepers, 2; turners, 2; sawyers, 2; framemakers, 2; booksellers, 2; basketmakers, 2; furriers, 2; brushmakers, 2; chairmakers, 2; brewers, 2; artists, 2; weavers, 2; hatters, 2.—Total, 312.

At least sixty more different trades and occupations contributed one or more patients, and the remainder consisted of children and adults without occupation.

The foregoing Table makes it evident that no class of persons is exempt from deafness; and further, that all are alike equally liable to its attack.

The nature of the occupation has apparently little to do with it. All persons are equally susceptible, provided they are subjected to the usual exciting causes of the disease, such as exposure to cold or damp, sudden transitions from heat to cold, neglect of changing wet clothes, sitting or sleeping in damp or ill-ventilated rooms, or in a draught, improper diet, intemperance or excess of any kind, sedentary occupations, mercurial medicines, &c. &c.

Six Lectures to Working Men on Christianity. By the Rev. G. W. CONDER, of Leeds. B. L. Green.

MANY of our readers are already aware of the Lectures delivered by Mr. Conder, of Leeds, to Working Men, and of the great success which attended the experiment. The idea was clearly a good one, well conceived, and well executed, presenting an example worthy of extensive imitation. Would that the mass of Working Men of these realms, could be induced to listen to such Lectures! And we think there can be little doubt that, to a large extent, they might, with proper management. The Lectures are well digested, clear, flowing, and eloquent, presenting a very superior style of popular address. The venerable Dr. Bennet, some twenty years ago, in delivering his Lectures on Infidelity, at which he finally extinguished that infidel madman, Robert Taylor, known as the "Devil's Chaplain," at the close of each Lecture intimated his preparedness to hear and answer objections; Taylor, flushed with some recent triumphs in the police-office, where he sought a laugh from the mob by putting curious questions to the chief-magistrate about the fate of the swine mentioned in the Gospel—by inquiring whether they drowned the evil spirits, or whether the evil spirits drowned them—assailed the learned Lecturer, little knowing that he was rushing upon his own destruction. We well remember the occasion, when many wise men probably thought he was acting rather indiscreetly, and exposing himself and the Gospel to obloquy. But the Lecturer felt conscious of an ability to defend the truth against all comers, and as to what men might think of his prudence, he was wholly unconcerned. Many will well remember how speedily he crushed Taylor —even in the opinion of his own deluded disciples; one of the shrewdest of whom, as he was driven from his ground, cried out in the Assembly, "Bobby, the old gentleman is too much for you."

Acting on this principle, Mr. Conder, both at Leeds and Bradford, permitted opposition, at the close of each Lecture, and the result is such as only tended to advance the progress of truth. This, however, from the experiment that was made in London, is not an example for every one to follow, since it is easy to conceive of an excellent Lecturer, who is not suited to grapple on the spur of the occasion with bold, reckless, and practised infidel disputants. There are cases—Mr Conder's is one of them, and we have many such—in which it may be beneficially, as well as safely, practised. Mr. Conder has well said, speaking of infidelity, "looked at from a distance, and through the medium of our fears, it seems a devouring monster; but if you walk up to it, and make it open its mouth, you discern that it has no teeth, and can do little more than terrify by its roar." This is true, and it is well exemplified in the history of this volume, which entitles its Author to the cordial thanks of the Christian public. It deserves a most extended circulation, and it were much to be wished that some of the more wealthy men would enable the publisher to issue a fourpenny edition of it, that some half million might be hawked over the land and sold, while multitudes of benevolent Christians might give it in quarters where there would be no disposition to buy. We would almost commend this matter to Mr. Henderson, who has already earned for himself so good a degree in the churches, and so much merited praise for his noble conduct relative to Mr. James' Work on the Ministry, and some other publications.

Nineveh; its Rise and Ruin, as Illustrated by the Ancient Scriptures and Modern Discoveries. A Course of Lectures delivered at Claremont Chapel, London; with Additions and Supplementary Notes, by the Rev. JOHN BLACKBURN, Pastor. Partridge and Oakey.

THIS is a work of great merit and of the deepest interest. So far as we know, Mr. Blackburn has been the only English minister that has yet turned the great object of the Discoveries of Dr. Layard to advantage, the only man that has brought them to bear on the evidence of inspiration, and thus sought to turn them to the glory of God. Europe has been astounded by the discoveries of Leylard, accounts of which have been given in every European language. His work, also, has had a very extensive circulation, and has been diligently pondered both by believers and unbelievers, in the inspiration of the Old Testament Scriptures. It occurred to Mr. Blackburn—and the thought was a singularly happy one—that the facts of the book might be profitably exhibited to the eye of a popular assembly; and with this view, he betook himself to the preparation of a course of Lectures, to be delivered on successive Sunday evenings. With this view, he thoroughly pon-

dered "Nineveh, and its Remains," and conducted his studies amid the marbles which have been deposited in the British Museum. Having thus collected his facts, and distributed them, and by meditation fired his genius with the magnitude and importance of the theme, he sketched out the plan of Six Lectures, in the early part of the present year; the interest they excited was very great, the ample edifice in which he ministers being crowded to excess on every occasion. At the close he was pressed to publish them; with that request he complied, and the result is the volume before us. The first Lecture is based on Isaiah xxiii. 7, and descants on the foundation of Nineveh, and the earlier notices of the old Assyrian monarchy. This is a valuable dissertation, which all reflecting men will read with deep interest. Lecture II. deals with Nineveh in the days of the prophet Jonah, setting forth its sin and wickedness. In both these Lectures, Mr. Blackburn has largely drawn upon the literature of the subject, setting forth all the main facts which have come down to our times. Lecture III. brings forward the invasion of Nineveh by the Assyrians, and the captivity of the Ten Tribes, which also exhibits the essence of this important and interesting question; Dr. Buchanan, Grant, Robinson, and others, have largely contributed to illustrate fact, and to fortify conclusion. Lecture IV. sets forth the siege of Libnah by the Assyrian Army, and its signal overthrow. Here, again, ancient Literature, as well as the Sculptures in Layard, are put in requisition. Lecture V. comprises the prophecies of Ezekiel, in connection with the Sculptures of Nineveh. Here, it may be said, the subject reaches its climax, and becomes Lectures proper, on the Remains of Nineveh. This is an admirable discourse, abounding in interesting disquisitions on the strange monuments of the olden time which have been brought to England. The last Lecture presents the destruction of Nineveh, as predicted by the Jewish prophets, and its terrible accomplishment. The subject now attains its highest point of interest, and we have here a Lecture which cannot fail to commend itself to every reader, and which, with its predecessors, will be an excellent preparation for a profitable contemplation of the Remains now deposited in the British Museum.

The Three Infant Baptisms of Oxford, Glasgow, and Manchester, and the New Testament Baptism of Repentance by Remission of Sins. By HOWARD WHITE.

THIS is the production of an able and honourable man, who is already, as a writer, favourably known to the Nonconformist public. Mr. White commenced his career as an Independent Minister, but has seen it his duty to renounce the views with which he set out on the subject of Baptism as to its subject, while he retains his notions of the mode of its administrations. In the preface, which is full of spirit, and excellently written, there are some very home truths to meet the case of more than one class. Mr. White deals with his new friends, the Baptists, very frankly on the side of immersion, and the relative importance which belongs to this ordinance, contending that the mode of applying the water is wholly unimportant, and that pouring or sprinkling is alike valid. The object of the treatise is to examine "the four distinct forms of Baptism taught in modern times," which he has done with much candour and great ability. The respective theories of Drs. Wardlaw and Halley, are examined with an acuteness and candour, and with both in a very high degree. Having completed this examination of these two theories, Mr. White states the results which have been urged on him, by its investigation. Our readers will readily guess what these results are; it is, therefore, only necessary to say that the evil spirit which has too extensively dwelt in most of those who have embarked in this controversy, has either not been suffered to enter Mr. White, or, that before he began to write his work, it has been exorcised. He has spoken what he conceives to be the truth in love, although we cannot allow that we consider the truth has been always spoken. The spirit of the piece is every way unexceptionable, and the style is such as to yield very material aid to the matter; it is altogether a highly plausible performance, which, if it should fail in convincing, it will nowhere justly offend. It is a model of manly spirit, and of good manners. It is not a little strange, however, that an intellect so vigorous, so keen, and so penetrating, should not be able to see the strength and beauty of the argument drawn from the Abrahamic covenant, as set forth in the Westminster Confession of faith, the Catechism Shorter and Longer, the bulk of the Puritans, and the Nonconformists, by Dr. Wardlaw, Mr. Ewing, and many others. The book of Mr. White is another addition to the many proofs of the utter uselessness of further controversy on the subject of Baptism. All has been done that can be done. Mr. Noel may be said to have finished the subject, saying about all that can be said for it in the briefest space, and the best spirit. We submit then, that the subject may now with advantage be left to rest, for a generation or two. We had actually a treatise of our own nearly ready for the Press, but without a change of mind it will never see the light. We are weary of the discussion, since we see no probability of the Church of God, for ages, coming to anything like harmony of view upon it. We think the time, therefore, is come when there should be a truce among those between whom this is the only ground of difference, that they may live in peace and labour in harmony for the salvation of men. The great thing we now would see for the Church of Christ, is peace, union, zeal, effort, spirituality, and God in the midst of his people. Let us first have the world turned to God.—Let us have all flesh blessed in the Lord Jesus, and calling him blessed—let us have the whole earth filled with his glory—let his name become great amongst us Gentiles, "from the rising of the sun to the going down of the same," and then the Church can afford the time that may be necessary to settle the question of Baptism, as also questions of "fixed fall, free-will, foreknowledge absolute." We confess to a growing aversion to the controversy. We become more and more convinced that it is the wisdom of Nonconformists, both Baptists and Pædo-Baptists, to form an alliance of holy love, that shall be indissoluble; that with one heart and one soul they may strive together for the faith, and the furtherance of the Gospel, lest while they battle about water, the flood of Popery come rolling on, inundating our Churches and destroying us all!

Rev. J. A. James's Monthly Sermons.

THE teeming genius of Mr. James is never weary of devising and executing projects for the advancement of the public welfare. Thousands remember with gratitude his admirable Monthly Addresses, which have since been published in volumes by the Tract Society; and many will hail the appearance of the course on which he has now entered—a course of practical sermons to Young Men, which he is preaching on the last Sabbath evenings of each month. The first and the second Numbers are before us, and truly they are precious, comprising a large amount of practical wisdom, steeped in benevolence, and strongly-marked yearning compassion for the rising manhood of the country. Both discourses are admirable; the second, however, we consider even superior to the first. We commend the series to all Young Men, and to the attention of all Sunday-school teachers. Excellent as the discourses before us are, the topics rise in importance as they proceed; and the whole, when finished, will constitute a most valuable volume, a fine sequel to the Young Man from Home.

The Christian Garland; or, A Companion for Leisure Hours, consisting of Original and Select Pieces in Poetry and Prose. Tract Society.

THIS is a valuable addition to the class of books to which it belongs,—a class necessarily very limited in its range, since prose can be but prose, whether that of a Burke or of a Dogberry, and verse only verse, whether that of a Milton or a Maudlin. The only way, therefore, in which one compilation can excel another is in the literary and other qualities of the materials, of which the range is boundless. The Tract Society will be guarantee sufficient for the general character of the work. Taken as a whole it is exquisite, and cannot fail to become a very popular favourite. It is verily a companion for leisure hours that will always instruct, never mislead or injure. Happy those whose hours of leisure are spent in such companionship. It is well-adapted to the garden, field, forest, mountain-side, or the railway carriage, while at least it is equal to anything of the sort now in the market. It possesses double excellence for the eye of taste and genius, inasmuch as it is illustrated with a number of sketches, which, for beauty, are superior to anything of the sort that has ever met our eye.

London in the Olden Time; or, Sketches of the Great Metropolis, from its Origin to the End of the Sixteenth Century. Tract Society.

THIS is a singularly interesting and valuable production, for which we could desire a place in every family of this mighty Metropolis; and, we doubt not, whether a few clever hawkers might not sell it to the extent of at least a hundred thousand copies in a very brief space. Here is a volume of nearly 200 pages, for the trifle of Sixpence, presenting Roman London, Saxon London, London in the fourteenth century, London in the fifteenth century, and London at the era of the Reformation.—London under Queen Elizabeth. To state these headings is at once to set forth the extent and the claims of the publication.

Puritan Gems; or, the Wise and Holy Sayings of the Rev. Thomas Watson. Edited and Arranged by the REV. JOHN ADEY. Snow.

BY this publication, Mr. Adey has paid a great but merited tribute to the famous Thomas Watson, once Minister of St. Stephen's, Walbrook, London—a man great in speaking to men, and still greater in speaking to God. He was, in his day, a great favourite with the many, and took a high stand particularly in Scotland; notwithstanding the addiction of the national mind to the logical and the dialectic, the touching, epigrammatic, experimental, and holy effusions of this admirable man were everywhere welcome, prized, and admired. It is an excellent pocket volume.

The Christian Parent. By the REV. MR. MUZZEY. Hodson.

MR. MUZZEY is already well known as the Author of the "Young Maiden" and the "Young Man's Friend," and the present volume will make him more extensively a favourite amongst the senior portion of the population. Mr. Muzzey belongs to the same class with Mr. Abbott; there is the same variety, vivacity, incident, anecdote, and illustration. There is the same keen sight of the outs and ins of domestic life and society generally, and the same capability of turning everything into gold, and clothing the most insignificant circumstances with the dignity of a monitor, and interesting both young and old in regions where before all seemed barren and desolate. The gift is a rare one, and he who possesses it ought to feel himself a public debtor. The volume is one which will be read with interest by parents, teachers, and Christians generally. To a large extent Mr. Muzzey is a sort of Old Humphrey, rambling about from flower to flower, hedge to hedge, and one vineyard to another, everywhere collecting honey, which is deposited in these 224 pages, as in so many combs of a hive.

Letter and Spirit: a Discourse on Modern Philosophical Spiritualism in relation to Christianity. By the REV. R. VAUGHAN, D.D. Jackson.

WE called the attention of our readers to this masterly discourse, somewhat copiously, immediately after its appearance. But its importance is such, that we must do so once more, since it is exceedingly desirable that the handsome volume in which it now appears should have a very extensive circulation. We know not to what extent this has been already realised; but sure we are, if it be in proportion to the subject, or the ability with which it is here discussed, it must have been great If otherwise, we shall take the fact as an evil omen—as an indication that the Christian public are by no means aware of the dangers which surround them, and the necessity of preparing themselves for the battle. It is a book which we should like to see in the hands of all educated young men, whatever may be their rank in the state or place in the church.

Charles Hamilton, and Better Rub than Rust. By G. E. SARGEANT. Green.

A REAL boy's book; full of interest and incident, dialogue, hubbub, innocent sport, and healthful play.

Monthly Obituary.

PRIESTLEY.—October 16, at his residence, 88, Granville-street, Birmingham, Rev. Joseph Priestley, aged forty-two years, the stated minister of the Boatmens' Chapel, Crescent Locks, in that town. He was cut off, after a short illness, in the midst of much usefulness, and has left a widow and five children to mourn his loss.

PUGHE.—October 19, the Rev. H. Davidson Pughe, Welsh Independent Minister, Newtown, Montgomeryshire.

LEES.—October 21, after a few days' illness, greatly lamented, the Rev. H. B. Lees, Independent Minister, Chesham, Bucks, aged 30. He died, looking for the mercy of our Lord Jesus Christ, unto eternal life. His removal is felt by many to be a public loss.

SHORE —October 26, at Smethwick, near Birmingham, the Rev. Wm. Shore, Pastor of the Independent Church in that place, in the 32nd year of his age. He was much beloved by his people, and his removal is felt to be a heavy loss.

GOODING.—October 31, at Lenham, Kent, suddenly, Mr. George Gooding, aged 72, for 34 years the well-known and much respected auctioneer in that town.

WHITLAW.—November 8, at Blackheath, in his 80th or 81st year, Charles Whitlaw, Esq., late of Argyl-street, in full assurance of acceptance through Jesus Christ.

BARNARD.—November 5, at Beeston, near Nottingham, Mr. Thomas Barnard, aged 70, for forty-five years a member of the Church assembling in Castle-gate Meeting-house, Nottingham.

FERNE.—November 13, the Rev. William Ferne, Frome, Somerset, after a short illness. He has been mysteriously removed from the Church below in the midst of very great usefulness, and hastily snatched from his family, beloved by all.

PRUST.—November 13, at Clifton, Bristol, deeply lamented by his family and a large circle of friends, Stephen Prust, Esq., in the 80th year of his age.

BERRY.—November 13, at Gomersal, aged 75 years, Mr. John Berry, Senior Deacon of the Congregational Church. "He was a good man."

STANCOMB.—November 16, at his residence, "The Prospect," Trowbridge, Wilts, in his 64th year, John Stancomb, Esq, Magistrate for the county of Wilts, and Deacon of the Tabernacle Church in that town.

Monthly Review.

THE great event of the month is the establishment of the Roman hierarchy in England, an event in which almost every other is for the present lost. The first thing to be noticed, in connection with this affair, is the secrecy with which it was gone about. The British public,—even the best informed among them,—had no knowledge of it. Nay, it is now declared by the Prime Minister, that even he was utterly unacquainted with it. From the palace downwards to the parish workhouse,—from the Monarch to the beadle,—all were taken by surprise. It came upon the nation like a thunder-clap. So much for the value of diplomatic relations with Rome, of which the public heard so much some twelve months ago. The business was stamped with the true seal of the Vatican, and marked by its peculiar characteristics, when great achievements are on the wing—secrecy and celerity. The wisdom of the serpent has been strongly displayed in this serpentine transaction. It would seem to have been thought, that to consult the British Government would be to confess its right and power to *veto* the *measure*,—a confession Rome will never he driven to make. It might have been further said, that to have allowed even a whisper to be heard among the heretical population of England would just have been to have kindled a conflagration, for the present consuming the hopes of the Vatican. The policy of Rome, therefore, was to strike the blow; to do the deed without a word of warning either to the Government or the nation, and take the consequences, trusting to skill, management, time, and popular folly first to bring them rest, and then establish them. We say establish them; for let it never be forgotten, that this is only the first step in the ascending pathway.

The Prime Minister, stimulated by the inquiry of the Bishop of Durham, published a letter, in which he expressed himself in language of strong indignation at the arrogance of Rome, speaking, also, in terms justly contemptuous of the "superstitious mummeries" of the Popish Religion, which has given great offence to the Emissaries of the Pope. This letter, combined with other popular manifestations, together with the Press and the Pulpit, has induced Cardinal Wiseman to issue a reply remarkable for its boldness, dexterity, and eloquence, and which, it is probable, will tend to widen the breach, and still further to open the eyes of Protestants to what is contemplated by Rome, and the consequent dangers which await them. It is not probable that the Prime Minister will condescend to reply to the Cardinal's manifesto, notwithstanding it contradicts public statements which have been made of a somewhat official character. The Cardinal Archbishop does not proceed as a man who may be ousted, but as one who is determined to make his standing good, and by all possible means to fortify himself. His enthronization, however, is to be a private affair. He seems afraid to encounter public odium, and to take the consequences which might result from going about the ceremony with open doors. The excitement at the time we write is still spreading, and at length finding its way to Scotland, where also a hierarchy is about to be established. There is

every ground to believe that the impulse which the movement will give to Protestants will minister very materially to the interests of truth, and put upon their defence people who have so long taken for granted that they had nothing more to fear from the worn-out system of Popery. There is almost entire unanimity amongst the members of the English Church on the subject; and on the duty and necessity of resistance in which they desire the Government to take the lead, so far as it is practicable for them to act. Amongst Dissenters, however, there is a considerable variety of opinion. Some would co-operate with the Church to the extent of resisting by all moral means this outrageous presumption of the Pope, whom they view as a common foe. Others would in no respect co-operate with the Established Church, nor will they do anything apart, and by themselves. Both parties are, of course, sincere, and influenced by considerations which weigh with their judgments and become matters of conscience; but it may be doubted how far it is wise, under all the circumstances, to stand silently by, and suffer the Pope to partition England, and, in virtue of the power he impiously professes to have received from Christ, to annul past laws, and laws still to be made, and to clothe his hierarchy with the garment of an irresponsible power, over the consciences of Englishmen, treating the Protestant people of the land as infidel, and viewing his own subjects as the only Christians contained in it. Notwithstanding the strong type of our Dissent—we speak personally—we have no sympathy with silent spectatorship in such a case. We would leave nothing undone to avert such a catastrophe as this, nor would we hesitate, when necessary, to invoke the aid of the Constitution, forasmuch as we by no means view this as a matter of mere religion, but as a matter of Political Organisation. We cannot consent to place the Church of Rome on the same foundation with any of the numerous communities of the nation. We can look upon it in no other light than that of a great religio-political confederacy, aiming at the destruction of the civil and religious liberty of England, and aspiring to its ancient rule in these realms—as intent upon nothing less than the re-establishment of Papal supremacy, the re-possession of the Universities and the entire Church property of the land. This is a question of the first moment. Space prevents our enlarging, but it will come up again under other forms. We cannot close, however, without stating that, in our view, nothing can be more preposterous than to represent the Church of Rome and the Church of England as so much alike, that there is scarce a straw between them. This is the language either of ignorance, or of petulance and prejudice. Were the Church of Rome to take the place of the Church of England, Dissenters would come to understand the difference in a manner which would soon open the eyes of the most perverse. The Church of England has sometimes scourged Dissenters with rods—the Church of Rome would generally do it with scorpions!

Ecclesiastical Events.

The last few weeks have been signalized by two of the most interesting events in connection with the Nonconformist Ministry, which were embodied with so much strength and beauty a few years back, in the case of the good and great William Jay. The example set by the people of Bath in relation to that venerable minister, has not been lost upon the churches; and there seems reason to hope that a precedent is now established, which the churches of after times will follow in the case of every minister who, by the good hand of his God upon him, shall be enabled to fight the good fight of faith, living it and propagating it for half a century, and thus "serving nearly two generations, according to the will of God." Such is the state of the honoured and venerable men to whom we refer, the Rev. James Gawthorn and Rev. J. P. Bull. The services connected with the jubilee on the ministrations of these excellent men were of a nature to do honour alike to themselves, their flocks, their friends, their communities, their country, and the age; and it becomes our duty to transmit a record of these facts to the generations to follow, that they may have at hand a monument of the men whom their fathers delighted to honour. This we consider due to the grace of God which has been so long with them, and has wrought so efficiently by them, and the hold they have taken on the hearts of a multitude of the wise and good, their contemporaries and juniors. We shall take the cases in order:

PRESENTATION OF THE TESTIMONIAL TO THE REV. JAMES GAWTHORN.

This interesting event took place on Thursday, Sept. 19th, to the entire satisfaction of all concerned. The Testimonial originated with a number of Mr. Gawthorn's friends, desirous of giving some public expression of the estimation in which they hold his character, and the services he has rendered during the active labours of fifty years. A sum of money was raised, amounting to the very handsome sum of 517 guineas.

The proceedings commenced in the afternoon, when the Rev. John Angell James, of Birmingham, preached an eloquent and exceedingly appropriate discourse to a crowded congregation, composed of members of different denominations, not only of the town but from all parts of the county. There were also present friends from

Nottingham, and other towns. At five, upwards of 500 persons, including the ministers of the different Dissenting congregations in the town, and others from the country, partook of tea, the trays being presided over by ladies of the congregation. Long before the hour appointed for the presentation service, nearly all the available seats in the chapel were occupied. By half-past six o'clock, the aisles and the vestry behind the pulpit were crowded; every entrance to the interior of the building was literally choked up. Many persons went away unable to gain admittance. In this assemblage of twelve hundred human beings, might be seen persons of almost every creed.

The Rev. R. C. PRITCHETT, minister of the London-road Chapel, commenced the service by giving out a hymn; and was followed by the Rev. J. A. Savage, of Wilsden, Yorkshire, formerly of Ilkeston, who read suitable portions of Scripture, and led the devotions of the assembly.

At the close of the hymn, the Rev. J. A. JAMES rose in the pulpit and commenced by a few remarks on the appropriateness of a sermon forming part of the services of such a day, and observed that "no festivities, however pure, could compensate for the want of it." Having referred to his long acquaintance with, and known affection for, the venerable pastor of the Church, to which he attributed his selection as the preacher of the afternoon, he announced as his text the ninth verse of the Epistle to Philemon—"Such an one as Paul the Aged."

Having disposed of the subject in its general aspect and bearing, the preacher turned to the Rev. Mr. Gawthorn, and addressed him personally—congratulating him on what he had been permitted to do, to see, and to enjoy—assuring him that if he (Mr. James) found himself as happily associated with a co-pastor as he was, it would brighten the evening of his days—and expressing his kindest and best wishes for the future comfort and success of both pastors.

After singing, the Rev. W. Salt, of Lichfield, implored a blessing on the services of the afternoon, and the assembly dispersed.

THE PRESENTATION.

A platform had been erected in front of the pulpit, upon which were Robert Forman, Esq., who presided over the meeting, Mr. Gawthorn, Mr. Corbin, and a number of Dissenting ministers, as well as in the body of the chapel. The service commenced by the Rev. Mr. Pritchett giving out a hymn composed for the occasion by Mrs. Gilbert.

The Rev. J. G. PIKE (Baptist) then offered up an appropriate prayer.

The CHAIRMAN having opened the proceedings,

The Rev. S. M'ALL reviewed the period of Mr. Gawthorn's ministry. Never, he said, was the cause with which Mr. Gawthorn stands connected so flourishing as now. "We may be told, perhaps, this evening, how recently this edifice had been erected by the munificence of a Wilson, (and might I utter such a prayer I would say, 'God send us twenty Wilsons to renew the face of our country!') We may hear with what little success at first the doors of this sanctuary were opened, and how, amongst the various supplies engaged in endeavouring to attract hearers within its walls, was the Rev. Mr. Pentecross, a clergyman of the Established Church—a man who, in a day when the Evangelical clergy were a more distinct, though a smaller class than now, was willing to labour anywhere, where he might spread the 'sweet savour' of his Master's name. And perhaps we may hear how God has increased the little Church many-fold, while some who invited Mr. Gawthorn to undertake the charge are spared to witness this day, and to regard it as their jubilee as well as his." (Applause.)

The CHAIRMAN then called upon

The Rev. J. CORBIN, who said, "It is now nearly thirteen years since I first came to this town and preached in that pulpit. It is more than twelve years ago, since I accepted the invitation of this Church to unite as co-pastor with him who had then for nearly forty years been its sole minister. When I came first I was student in only my third year, and therefore at that time I ought not to have been sent at all. But such was the powerful prejudice against co-pastorships felt in the College at that time, that there was scarcely a student among my seniors that would have been willing to enter into such an arrangement, if invited to do so. The kind and fatherly manner in which my future colleague received me from the very first, soon convinced me that I had nothing to fear. And now, after I have lived and laboured with him for twelve years, I feel it is but an act of justice to him to say, that he has uniformly treated me with every manifestation of brotherly confidence, and with the consideration and kindness of a parent. (Applause.) The total amount contributed is 542*l.* 17*s.* 6*d.* In the name of the contributors to the Testimonial, I beg, Sir, to present you this purse, with its contents of five hundred and seventeen guineas. (Loud applause.)

Mr. GAWTHORN, who was deeply affected, said: Sir,—As I do not dare to trust either my memory or my feelings on this occasion, I beg your permission to read what I hold in my hand. He then read a paper, from which the following are extracts:—"It pleased God, in his abundant mercy, to favour Britain by the early introduction of the Gospel to our shores, but it is on record, that Carinavia, of which Derbyshire was a part, was the last to receive the glad tidings of salvation—the last portion of the Island on which the Sun of Righteousness arose. When it pleased God to re-illumine Britain by the Reformation, there is evidence that Derbyshire soon shared in its benefits. In the diary of King Edward VI., that amiable prince has written, 'It was appointed that I should have six chaplains in ordinary, of which two were ever to be present with me, and four absent in preaching one year, two of them in Wales, and two in Lancashire and Derbyshire.' Strype says, 'John Knox was one of these chaplains;' Philip Kinder, who wrote nearly three hundred years ago, mentions Bradford among the worthies of Derbyshire, and calls him the renowned martyr, that cuft the triple crown, and rent the Roman pall asunder; and a poor blind young woman, Joan Waste, who suffered martyrdom at Derby, in Queen Mary's days, says she had heard the Evangil preached here by Dr. Taylor. During the succeeding reigns of Elizabeth and James I., evangelical religion seems to have made very happy progress in this part of the kingdom. Many of the clergy were men of eminent piety, who faithfully preached the truth as it is in Jesus, and were classed with those who were denominated Puritans. There were many faith-

ful and laborious ministers in and out of the Establishment, the majority of the latter were Presbyterians. Philip Kinder says, 'The women of Derbyshire are chaste and sober, very diligent in their huswifery; they hate idleness, love and obey their husbands, only in some great towns, many seeming sanctificators use to follow the Presbyterian gang, and, upon a lecture day, put on their best garments, and thereby took occasion to go a gossiping.' At the Ejection on Bartholomew-day, 1662, three excellent clergymen in Derby, and forty-three more in different parts of the county, were cast out of their livings, and exposed to much cruel persecution, because they could not conscientiously subscribe to all and everything contained in the Book of Common Prayer. A congregation of Protestant Nonconformists, of the Presbyterian denomination, was then formed in Derby, who first worshipped in St. Mary's Chapel, in Bridge-gate, and afterwards in the present chapel in Friargate. For a while that denomination manifested much zeal in the maintenance of Evangelical truth, and were exemplary in the observance of public and domestic worship; afterwards a laxity of sentiment crept in, Arianism prevailed, conformity to the world increased, and the fervour of piety declined among them. At the time of which I now speak, real religion seems to have been in a sad state of decay, and at a very low ebb in Derby. Since the Ejection there had been little or no Evangelical preaching in the parochial pulpits. Among the Presbyterians there was a great departure from the faith and piety of their forefathers, and there was no congregation of Independents, Baptists, or Methodists in the town. In 1775, two excellent ministers, Thomas Jones and Joseph Griffiths, resided at Melbourne, and preached statedly at Melbourne and Alvaston. Early in 1778 Mr. Jones came and preached in the market-place of this town. Our esteemed friend, the late Mr. Gawthorne, of Belper, was a hearer on that occasion, and it is believed that service was blessed of God to his everlasting salvation. Mr. Jones and Mr. Griffiths repeated their visits, and preached in the town, and the Lord gave testimony unto the word of his grace. The Word of the Lord was precious in those days; some received the truth in love, and affectionately clave to the ministers by whom they had been called into the fellowship of Jesus Christ our Lord. For some time they assembled for worship in an upper room, in the common yard at the back of the old Town-hall, but afterwards removed to a barn in Cross-lane. In 1779, Mr. Thomas Wilson, of London, a native of Stenson, in this neighbourhood, and father of the late excellent treasurer of Highbury College, undertook to supply the congregation with ministers, and the same year, they that had gladly received the word were regularly formed into a Christian Church by the Rev. Mr. Hall, who at that time was pastor of the Church at Ilkeston. I hold in my hand a small pamphlet, entitled 'Peace and Holiness, recommended in a Set of Rules agreed to be observed by the Congregational Church at Derby,' which is endorsed September 23rd, 1782. This little band of Christians continued stedfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers, and the Lord added to them of the saved. In 1783 Mr. Wilson erected this chapel, almost entirely at his own expense. For some time the congregation was supplied with a succession of ministers; but on October 11, 1787, Mr. John Smith was ordained as pastor of the Church: he resigned his office here in 1792, when he removed to Melbourne, and afterwards to Wirksworth. Age and infirmity obliged him to relinquish the ministry; and in 1827 he died at Nantwich, his native place. He was a good man, full of faith and of the Holy Ghost, and was greatly beloved by all who knew him. After Mr. Smith's removal from Derby, the Church remained without a stated pastor for the long space of eight years; but in June, 1800, the providence of God first permitted me to preach the Gospel within these walls, and at the unanimous request of the Church, I was ordained their pastor in the following year. Having obtained help of God, I continue unto this day witnessing, I humbly trust, and saying none other things than those which the Prophets and Moses did say should come. On looking back to the state of the Church when I came amongst them, and on what has since passed, I am filled with astonishment, self-abasement, and thankfulness. Of all who were then members of the Church there is not now one living among us. Mrs. Glover, of Birmingham, and her old and excellent servant, Alice Baxter, and Mr. Smale, now of Nottingham, are the only survivors—all the rest have passed into the eternal world. I am happy, however, to say, some of their children and grandchildren are now members of the Church, and are walking with us in the ordinances and commandments of the Lord. This day I would also acknowledge the goodness of God, for the respect and friendship which have always subsisted between myself and the ministers and Christians of other denominations in the town. And also for the fraternal kindness I have always received from the Pastors and Churches of our own faith and order in every part of the county. And assuredly I should be wanting in right feeling and Christian courtesy, if I did not tender my heartfelt gratitude to the esteemed brother who has repeatedly favoured us with his valuable services, who has preached this afternoon, and now indulges us with his company. Nor can I forego this opportunity of testifying to the respect and kindness I have always experienced from the pious ministers of the Established Church, from the days of the lamented Mr. J. Stubbs, to those of the excellent men who now occupy the parochial pulpits. It is now about ten years since I attended the Jubilee festival of my esteemed friend and namesake, the late Mr. Gawthorne, of Belper, who has since entered into the joy of his Lord. Little did I then expect that I should be spared to witness the transactions of this day. It may perhaps be thought somewhat singular, that two ministers of the same name, in the same county, and in the two market-towns nearest each other, should have been permitted each to serve his respective church for half a century; each to have had such abundant cause for thankfulness to God for his upholding grace; for giving them such acceptance in the sight of his people, and allowing both of them to receive such a mark of Christian kindness as I have witnessed to-day. To every minister and friend who has favoured me with his company on this occasion, I make my sincere and grateful acknowledgments. There is another instance in which I desire to own the singular goodness of God to me. Ever

since I undertook the pastorate of this Church, I have entertained an anxious solicitude, that whenever the relation between us should cease, whether by my removal to another sphere of labour, or by death, I might have the happiness to leave the Church in a state of peace and prosperity and with the prospect of being soon supplied with a pious, devoted, and useful successor. For twelve years past God has mercifully indulged me with this delightful prospect. During that time I have been happily associated with my esteemed brother and fellow-pastor. God has graciously smiled on our connection and co-operation. May my fellow-labourer be long spared as a blessing to the Church and congregation, to the town and neighbourhood. The members of the Church will allow me to say, my dear friends—'I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.' Receive, I beseech you, the almost dying wish of your declining pastor. Little children abide in Him, that when He shall appear, you and your pastors may mutually have confidence before Him at His coming." (Mr. Gawthorn, whose voice was frequently choked with emotion, resumed his seat amidst loud applause.)

The Rev. J. A. SAVAGE, of Wilsden, had travelled ninety miles to be present, in order that he might bear his testimony to the worth of Mr. Gawthorn. His paternal kindness to ministers' wives, as well as to ministers, ought not to pass without acknowledgment. It was at the day of his ordination in that place, now nearly fifty years ago, that he and the late Rev. R. Alliott, of Nottingham, took the lead in forming the Provident Society for the ministers of the three midland counties, which Society had gone on with increasing prosperity ever since, and was likely to be a source of help and comfort to their wives and children after they themselves were gone.

The Rev. J. ANGELL JAMES, who was received with applause, said, as an excuse for not addressing them at any length, he had not yet recovered from the fatigue of similar services at Liverpool, in which he was honoured in taking no small part, and that fatigue had been increased by the services of the afternoon. That was just one of those meetings into which he would like to introduce the opponents of Nonconformity, and he was sure among the candid men—and candid men towards Dissenters there were in the Church of England—there would be seen additional ground for candour and respect; while the enemies—and enemies there were among them—would discover how little cause existed as a foundation for their sneers. (Applause.) Yes, there was union still in Nonconformity,—union between pastors and flocks, —union between different denominations of Nonconformists,—and union between pastors of the same denomination, who, it was sometimes said, looked at one another with the yellow eye of envy and jealousy. This was the tendency too much of the age—to consider talent as that only which demands respect. But they were there to do homage to Christian character, ministerial fidelity, and public excellence. (Applause.) They were there, then, to glorify God in the man; and much there was for them to glorify, in thinking of a Christian pastorate maintained for more than fifty years without not merely a blot, but even a speck, of inconsistency. There was a second object, a second figure in the assembly of that night worthy of being associated with the first. Who could have listened to that simple, beautiful, candid effusion that came from the heart of the younger pastor without saying how well in this place at least the principle of co-pastorship acts. (Applause.) In all that had been done this evening the aged ministers present must especially rejoice, among whom he was happy to see his brother Pike, whose name would ever be connected with all that is pure in religion and catholic in spirit. Many of his brethren might shake their heads and say it was a hard saying, but in his (Mr. James's) opinion their people were generally so generous that they are rarely backward in acknowledging the deserts of their pastors. He admitted that an instance of ingratitude towards a deserving minister might occasionally arise, but the baseness of this was rendered the more conspicuous and detestable by the infrequency with which it occurred. (Applause.) Therefore he called upon his brethren, and especially his young brethren, to use the churches well, and they might depend upon it the churches would use them well. (The reverend gentleman resumed his seat amidst loud applause.)

The hymn, "Lord dismiss us with thy blessing," having been sung, and prayer offered by the Rev. H. Ault, the benediction was pronounced, and the happy proceedings terminated.

JUBILEE SERVICES AND TESTIMONIAL TO THE REV. T. P. BULL.

A highly interesting meeting took place in the Independent chapel, Newport Pagnell, on Wednesday, Oct. 23rd, to celebrate the completion of the fiftieth year of the pastorate of the Rev. T. P. Bull.

At five o'clock about 400 persons partook of tea in the upper school-room, and in the galleries of the chapel opening upon it, so as to form but one party. Immediately after tea the friends in the school-room adjourned to the body of the chapel, and the Revs. T. P. Bull, J. Bull,—Elliott, Phillips, Ashby, Brooks, Adey, with J. Rogers, Esq., and George Osborn, Esq., deacons, ascended the platform. J. Rogers, Esq., was called to the chair, and requested the Rev. J. Bull to give out a hymn; Mr. Bull did so, observing that two hymns had been chosen for the present service, which were composed for a similar occasion, the Jubilee of the Rev. Mr. Gawthorn, of Derby. After singing and reading the 92nd Psalm, the Rev. T. B. Phillips, of Harrold, offered up prayer.

The CHAIRMAN opened the business of the meeting by a few appropriate observations; and then called upon G. Osborn, Esq., to present, on behalf of the meeting, the testimonial to the Rev. T. P. Bull.

Mr. OSBORN then read the following address:

"MY DEAR SIR,—It would have been more satisfactory to me, on some accounts, if another more competent than myself had been appointed to the duty which I am now called upon to discharge. Not that I would yield to any one in esteem and affection for you; for having been favoured with your private friendship, as well as enjoyed the privilege of sitting under

your ministry, for more than fifty years, I should be sadly deficient if I did not entertain these sentiments towards you, and wish never to appear reluctant to express them. Yet I feel in this instance quite unable, by any language I am capable of using, to give adequate expression to my feeling. Being, however, requested by friends (to whose wishes I desire to yield) to undertake the office, I will endeavour to perform it to the best of my ability.

"I doubt not, dear Sir, but that I express the sentiments of all whom I am now called upon to represent, when I say that we love and esteem you 'very highly for your work's sake,' and feel grateful for your faithful, affectionate, intelligent, instructive, and scriptural ministry, the duties of which you have been enabled to discharge for so long a period with uniform consistency, and no small degree of success.

"We desire also to bear our testimony to your prompt and liberal efforts to promote every good and benevolent object, whether of a private or more public character; the support and patronage you have given to our Sabbath and other schools, to our various societies, instituted for relieving the sick and the indigent, for spreading the Gospel in our own town and villages, and to those of a more general character, such as the Bible, Religious Tract, and Missionary Societies,—all these, as with one voice proclaim, that your desire has been not to live unto yourself. Nor would it be right to omit on this occasion the expression of our gratitude to you, as a judicious adviser and kind sympathising friend, when we have been placed in circumstances which required sympathy and wise counsel.

"I hope I shall be excused if, for a few moments, I advert to an event relating to myself personally. On the 28th day of April, 1799, it pleased Almighty God in his kind providence to direct my steps to this place of worship: on that evening your revered father preached from 1st chap. Galatians, 15th and 16th verses, 'But when it pleased God to call me by his grace, and to reveal his Son in me, immediately I conferred not with flesh and blood.' I was at that time a thoughtless young man, seeking happiness in the pursuit of the pleasures and gains of the present world; but from that period, by the grace of God, I was enabled to begin a new life. I cast in my lot with this church and congregation, and having obtained 'help of God, continue to this day.'

"There are some still living, but more gone to their eternal rest, who will have reason with myself to bless God for the ministry of your beloved parent. In about a year and a half after the event referred to, he was favoured to have you, dear Sir, united with him in the pastoral office. After his decease you remained sole pastor, until you in like manner was favoured to have your dear son associated with yourself in the ministry, and with the pleasing hope also, that on the cessation of your labours, he will be your successor in the work of the Lord in this place. A remarkable fact, scarcely to be paralleled, where the same church has been blessed with the ministry of father and son for three successive generations. It is our earnest desire and prayer that our younger pastor may be spared for many years to preach the 'unsearchable riches of Christ;' that he may have a constant place in the affectionate and earnest prayers of the people of his charge; and that he may gather around him a large and goodly number who shall be his joy and crown of rejoicing in the presence of our Lord Jesus Christ at his coming. It is a source of great satisfaction to us, dear Sir, that you have been blessed with a large share of health, but still more that through so long a life you have been enabled to sustain an unblemished reputation, and deservedly obtained universal respect. While thus presenting our congratulations to you, we would not forget to ascribe due praise to Him from whom cometh every good and perfect gift. And we have not listened so long to your instructions without feeling assured you will on this, as well as on every other occasion, say with the first of preachers, 'By the grace of God I am what I am.' To that grace, my dear Sir, we sincerely and affectionately commend you, praying that your valuable life and capacity for preaching the word may still be prolonged, for the comfort and edification of your flock; that you may be sustained under the infirmities incident to advanced years; that 'your path may be that of the just, which as the shining light shineth more and more unto the perfect day;' and whenever it shall please your Divine Lord and Master to call you from the church militant to the church triumphant, it may be by a tranquil, calm, and easy dismission. At that solemn hour may you be enabled to say, 'Thou art with me; thy rod and thy staff they comfort me.' May the valley of the shadow of death be lighted up with the hope and prospect of a happy and glorious immortality, and so an entrance be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

"I have now a pleasing duty to perform, which is, dear Sir, to request your acceptance of a piece of plate, as a token and memorial of the esteem and affection of this church and congregation. Its pecuniary value is not large, but we know that you will not estimate it by that standard, and we have no doubt in your view its worth will be much enhanced when you are informed that some of the poorest of your flock expressed their heartfelt pleasure in having an opportunity of showing their sincere and affectionate regard for you by contributing to this object according to their ability.

"I will now read the inscription engraven on this silver salver—

"'Presented to the Rev. T. P. Bull, by the Members of his Church and Congregation, October 23rd, 1850, on the Completion of the 50th year of his Pastoral Office. A sincere though very inadequate expression of their gratitude for his faithful and affectionate labours, and of their high esteem for his uniformly kind and benevolent efforts to promote the best interests of his flock, and the welfare of all mankind.'"

Amidst the perfect stillness of the deeply-awakened interest of the meeting, the Rev. T. P. Bull, replied:

"DEAR SIR, AND CHRISTIAN FRIENDS,—I thank you very sincerely for this token of your friendship and affection. Gold and silver are valuable things, but this salver, as a memorial of your affection, is far more valuable than the material of which it is composed. I shall ever look upon it with grateful feelings while I

live; and when I am removed from this earthly scene I shall hand it down as an heir-loom to my family. Allow me also to thank you, my dear Sir, for the kind remarks you have made, and for the support and sympathy I have uniformly received from you and your fellow deacons. I may be expected, on this occasion, to give a brief history of this church and congregation, and I would do this more fully had I not on a recent occasion given you a statement of this kind. I will, therefore, only refer to events previous to 1800. For 200 years a number of faithful men have worshipped God on this spot; and although no articles or formularies have been imposed, yet no deviation has taken place from the essential doctrines of Holy Scripture. At a very early period in the history of the Reformation this county was very highly favoured with a knowledge of the gospel. 'It is no small praise to Bucks,' says Fuller, 'that though it is one of the smallest counties of England, it had before the time of Luther more martyrs and confessors than all England beside.' The cause of the Reformation was greatly advanced by itinerant preaching. Edward VI. had six chaplains, and he commanded them to go through the country and preach the Gospel. These were John Hartley, born at Newport Pagnell, who afterwards became a bishop; John Bradford, the martyr; Grindall, afterwards Archbishop of Canterbury; Perne, Bill, and the distinguished John Knox. All these preached in this county; and ever since it has pleased God to raise up a succession of faithful men who have declared the truth in this town. In 1648 the Rev. Mr. Gibbs, a very devout and learned man, was elected vicar of the parish, but was ejected from the church twelve years after, for conscientiously refusing to allow of promiscuous communion at the Lord's table. He retired, with many of his flock, to a building near the spot on which this chapel stands, and continued his faithful labours among them until the end of his days, except when interrupted by persecution or imprisonment. It is supposed that this meeting-house was erected in 1688, the year of the glorious Revolution. Mr. Gibbs died on the 16th of June, 1699, and was succeeded by the Rev. Thomas Tingey; John Hunt, 1709; William Hunt, 1725; Humphrey Gainsborough, 1743; Afleck, 1747; David Fordice, M.A., and James Belsham, 1749. Mr. Belsham resided at Bedford, and used to ride over to Newport every Sabbath. During his time the church was in a depressed condition. My father was then pursuing his studies for the ministry, under the superintendence of Dr. Ashworth, at Daventry. Being at Bedford during one of his vacations, he was requested on an emergency to preach at Newport. The rules of the college allowing only the students of the last year to preach, Mr. Bull read a printed sermon: he however paraphrased as he read. The people were much pleased with him, and when his term of study was completed, gave him a very pressing invitation to become their pastor: to this his tutor was much opposed, thinking that the place was not worthy his talents. There were then only fourteen church-members, and the salary was £37 10s.; he however determined to come to Newport, and was ordained October 11th, 1764; and here, through the blessing of God, he preached with much success for nearly fifty years. Although it is unpleasant to speak of oneself, yet I must do so on this occasion. In the review of the last fifty years I find many motives for gratitude; many things which ought to excite the deepest humility, and some that may encourage hope for the future. I began to preach in 1792, but was not ordained till October, 1800. My father once said to me, "I have preached 8,000 times, but I fear you will never be able to do that;' but, by the help of God, I have very nearly; and I bless God that during this period I have seldom been prevented from preaching by illness. For nineteen years I had the whole care of the church and college. We have cause for thankfulness for the liberty of worship we enjoy. Once persons had to be stationed around this place to see whether informers entered; if they did so, to warn the preacher and flock, that they might escape. This is not the case in our day. The peace and harmony that have prevailed among us for so many years, with the large measure of success granted us, call for grateful acknowledgments. In October, 1800, there were seventy members, now we have 305. We have received since my ordination 702 additions,—552 of whom were added from the world. The praise we must give to Him to whom all praise is due. In 1833 I was blessed with an assistant in the person of my son, of whose devoted attention to my comfort and your welfare I need not now speak. I commend him to your prayers and Christian sympathy. Without his assistance I might not, in all probability, have been spared to see this day. It is an interesting fact, that should he continue your pastor fourteen years longer, my father, myself, and son, will have had the care of this church 100 years. As I said, I have a great deal to be humble for: my serious omissions, defects, and short-comings, remind me that I am a poor unworthy servant. My friends, it is an awful thing to be a preacher. I thought so fifty years ago. I think so with still deeper feeling now. It is an awful thing too to be a hearer, as will be found by us all at the judgment-day, toward which you all are fast hastening. I too am drawing near my end; and in the prospect of soon appearing before my Maker, I have no hope but by clinging to the cross of Christ. It is a solemn thing to know that the preaching of the Gospel is a savour of life or of death; yet I have preached it to you, and you are not all converted. My beloved friends, my heart's desire is that you all would accept of the Saviour's invitation, who says, 'Come unto me, and I will give you rest.'"

The Rev. JOSIAH BULL being then called upon, rose and said,—"My Christian friends, there are occasions, and the present is one, when the heart is so full that it is not easy to give utterance to its emotions. This is a day of blessed memories. You have been referred to a far distant period, when this country was visited with the glorious light of the Gospel. Do we not at this time reap the fruit of the labours and prayers of such men as Hartley, and Grindal, and Knox? and in reference to those times that are passed may I be permitted to say a word about myself? I cannot but be reminded, on an occasion like this, that I am descended on the one side from Puritan ancestors, those mighty and earnest spirits who have achieved so much for the religion and the liberty of our land; and on the other from

the persecuted Huguenots of France, who, driven from their own homes because they would not forsake the truth, found an asylum in England. I feel that this is an unspeakable honour, and I feel that thus my responsibility is greatly increased. In reference to the deeply interesting services of this evening, I may truly say that I rejoice in being the son of that honoured and beloved parent, who has attained his jubilee in the pastoral office amongst you, and, I may add, in being the grandson of another revered individual who passed the same time, within three short months, in his oversight of this church. What a mercy to look upon this assembly to-night, to think of this church increasing from seventy to more than 300 members. Well may we say, 'What hath God wrought?' Truly grateful to my heart is it to witness this manifestation of affection and esteem towards my beloved father. I need not say what perfect and unruffled harmony has subsisted between us during the seventeen years of our co-pastorship. How could it be otherwise, when a son was associated with such a father? Grateful indeed do I feel if I have been at all able to relieve him in any measure of the burden of his pastoral care, and if I have been an instrument in at all prolonging a life so valuable and endeared. A solemn tone of feeling has happily pervaded the services of this interesting day. May it be an occasion of much spiritual profit. The increased prosperity of this church—the conversion of souls, will be its best memorial. Oh that to-night some of those who have so long listened to the Gospel in vain would surrender their hearts to the Lord! There are just two things which in conclusion I would ask of you, my dear friends, the members of this church. Pray for us, work with us; and oh let each of us unite in the supplication, 'O Lord I beseech thee send now prosperity!'"

The second hymn was now sung, after which The Rev. Mr. ADEY, of Leighton, offered prayer.

The Rev. Mr. ELLIOTT, who had kindly come from Devizes to be present at the meeting, being then called upon by the Chairman, rose and said,—"Dear Sir, and Christian friends,—I cannot tell you with what mingled feelings I rise to say a few words. It was observed, before I entered this place, that there should be no formal speeches on this occasion, but that the addresses should be the utterances of the heart: it has been so, and it remains for me to touch upon the same chord. Why are we here?—It is to express our esteem, sympathy, and gratitude to our much beloved friend. You will readily suppose, when I entered this place, my thoughts were thrown back over the past fifty years. Almost all the persons here have been born since I first came to Newport; many of you have been born again by the instrumentality of the faithful and devoted labours of our dear friend. I love him to the core of my heart. We never bring personalities into the pulpit, but we often look round and see persons who are not converted, and our spirits are grieved. The end, the grand end of our labours is to pluck brands from the burning, and bring them into the fold of Christ. Will you allow a stranger, who sympathises with your pastor, and who cares for your souls, to entreat you not to let the appeals which have been made to you this evening pass away unheeded. Why not now lift up the prayer, 'God be merciful to me a sinner?' I know it is the earnest daily prayer of my friend that you wanderers may be brought back. This would gladden his heart,—this would cheer his spirit. Many have gone to their eternal home, and are now around the throne of God, who have been saved through his instrumentality. I bless God when I reflect upon the manner in which he has carried on his work here. I fancy I see the old place: there was at that time a delightful revival,—not a spasm of religion,—and many were born again who are now around the throne of the Lamb. I am in my forty-eighth ministerial year. The church is eighty years of age, and has had only two pastors, of whom I am one. We have peace in our midst, and I feel it to be my greatest happiness. Now, under God, I owe the greater part of my success to the benefits I received here; and highly value the friendship you, Sir, have uniformly manifested towards me. I was present at your ordination, and a delightful time it was. And—(turning round to the Rev. Josiah Bull)—at your's, Sir. It is no small blessing to have an associate in the person of a son, to have faithful and affectionate deacons, a peaceful church, an increasing church; pastors, deacons, church-members, all desiring progression. Well, let us thank God for the past, and take courage for the future."

The Rev. Mr. BROOKS, of Ridgmount, and the Rev. Mr. ASHBY, of Stoney Stratford, next addressed the meeting; after which the Rev. Mr. ELLIOTT offered prayer; the congregation sung the Doxology, and the proceedings terminated.

It seems almost needless to add, that the whole of the services were deeply interesting and satisfactory to all who were present. There was a serious and devout tone about the whole proceedings which abundantly proved the deep and affectionate feeling which pervaded the hearts of all who were gathered together.

JUBILEE SERVICES.

ON the 17th of September last, the following services were held at Ruardean Independent chapel, in her Majesty's Forest of Dean, in the county of Gloucester, to celebrate the jubilee of the ministry of the Rev. John Horlick, who for fifty years has sustained the pastoral office of the above place, and at Mitcheldean.

In the afternoon a public service took place, at which the Rev. Thomas Gillman, of Newport, Monmouthshire, presided. A hymn having been sung, the Rev. Thomas Young, of Blakeney, prayed. Mr. Graham, of Rayland, secretary to the Jubilee Fund Committee, then handed to the Chairman a purse, containing fifty-eight sovereigns, the subscriptions of the friends of Ruardean, and a purse containing seventeen sovereigns, the subscriptions of the Mitcheldean friends, which the Chairman, with a few appropriate remarks, presented to Mr. Horlick, who, in a feeling manner, thanked his friends for such a valuable token of esteem and attachment. After the presentation, the meeting was addressed by the Rev. W. F. Bucks, of Ross; Rev. Joseph Hyatt, of Gloucester; Rev. T. Lander, Mitcheldean; Rev. D. Thomas, Coleford; Rev. B. Jenkyn, Littledean; Rev. W. Pim, Whit-

church; Rev. J. Davies, Little London; and Mr. Graham. The Chairman pronounced the benediction, and the meeting separated, astonished and delighted at what they saw and heard. The chapel was filled in every part, and numbers were unable to gain admittance, who had come to testify their love and esteem for him who had so long and so faithfully proclaimed to them salvation through the blood of the cross.

In the evening, at six o'clock, the chapel was again crowded in every part. After the Rev. W. Hall had prayed, the Rev. J. Hyatt, of Gloucester, preached a most appropriate and impressive sermon from Psalm xciv. 13—15. Thus terminated a series of services of a most interesting and impressive character. Many hearty good wishes were expressed towards the aged servant of Christ by his numerous friends then assembled.

British Missions.

HOME MISSIONARY AND IRISH EVANGELICAL SOCIETIES.

IRELAND has been designated the English statesman's difficulty; she threatens now to become England's retribution. It has been often, but comparatively in vain, pleaded with Christians of all persuasions, that the millions of Ireland were subject to papal superstitions and priestly rule; and with but little success have the claims of evangelical missions in that country been pressed on the consideration of English churches. The multitudes have swarmed in their migrations from that land, and settled down among the homes of England, carrying their superstitions and ignorance with them, attracting their priesthood, and furnishing pretexts for liberal concessions in educational arrangements, until Irish Popery has given character to Anglican religion. Retribution is no longer a thing impending, or a threatening calamity; the evil day has already come. The Romish population of England is the cause assigned for papal prelacy and a *pseudo*-Catholic hierarchy. The Cardinal of Westminster and his suffragans point with exultation to the residence of Irish Catholics, as warranting the policy by which Pio Nono has restored England to his Catholic world.

Devout men of every evangelical party have been moved to consideration, and alarmed as with fearful prognostics, by the re-introduction of Romish bishoprics into Britain. It is regarded by not a few as a calamity of solemn import, that so many dignified stations should have been created by a foreign bishop, and so effective an organization should be prepared for the service of an idolatrous church in England. But is it forgotten, that twice the number of bishops have been assiduously working and plotting in Ireland, with all the fearful machinery of parochial priests, monastic establishments, and collegiate seminaries? It is no exaggerated calculation, to estimate the papal priesthood in Ireland at 4,000, and 1,000 monks, whose influence and stratagems are unresisted, in many parts, by Nonconformist zeal or evangelical ministrations. The priests bear rule, and the besotted multitudes bow down to their behests, as if they were doomed to spiritual slavery.

The Irish Evangelical Society has but feeble means to cope with the giant evil in Ireland. Its agents are engaged in a conflict for which, in themselves, they are insufficient. They are few and scattered, and as individuals have been left to act without concert. The Gospel which they preach is alone sufficient for the country, but it should be administered so as to reach the people. The Society is most solicitous to strengthen and consolidate their agencies, and to bring to bear upon the people the truths of Scripture, which are able to make men wise unto salvation. They plead with British churches to rouse themselves and meet the monster in his cradle; to nip the error in its bud—carry the war into the enemy's country, while defending the bulwarks of the land which he has invaded.

The Board of British Missions do not, indeed, desire that all the resources placed at their disposal should be thus employed, for England has her claims, as well as her duties. Home Missions are now more required than ever, and are doubtless the best instrumentality for withstanding the attempts of the man of sin in our rural districts, and among the population of our smaller towns.

The state of England is at this moment deeply interesting to the evangelical Christian, not so much for the open assumptions of the Papacy, as for the occult operations of disguised teachers of error. What is the proportion of the episcopal clergy occupying the English pulpit, with all the leanings of Oxford, and all the subtlety of Puseyism? Lord John Russell complains, "Clergymen of our own church have been the most forward in leading their flocks, step by step, to the very verge of the precipice. The honour paid to saints, the claim of infallibility for the church, the superstitious use of the sign of the cross, the muttering of the liturgy, so as to disguise the language in which it is written, the recommendation of auricular confession, and the administration of penance and absolution,—all these things are pointed out by clergymen of the Church of England as worthy of adoption." The Dean of Bristol is no less explicit and direct in his charge, and confesses the same sad truth:

"Now, let it be remembered, with burning shame before man, and with deep sorrow and humiliation before God, that it is from the Church of England that Popery has mainly derived the converts of which it boasts. And let no one be so wilfully blind as not to see that this is so, because the Church of England has not been willing, or has not had strength, to repudiate and cast from it the Tractarian leaven.

"If we think it time and our duty to oppose Rome, how better oppose it than by opposing that which takes of our people and hands them over to Rome? Remember, it is not from dissent that Rome gains its victims, it is princi-

pally from the Church of England; and it is from the Church of England simply because its authorities, and not itself, recognise and countenance a teaching which is either identical with that of Rome, or so close to it as to find its more perfect consummation in that communion."

Our Home Missionaries have for years uttered the same fact, and made it appear that the greatest antagonists to evangelical teaching in the rural and remote districts in England have been the Puseyite and yet parochial clergy. The following Extracts are made from Journals which were written before Cardinal Wiseman arrived in England, and with no view to political agitation.

No. I.

Since I last wrote I have had much opportunity of learning the state of the district around, having preached and attended meetings at almost all the chapels within some miles of the place. The chapels I refer to chiefly belong to the Baptists, but few of them are in a really prosperous condition. Their numbers are kept down by a dominant clergy and a lordly pride of aristocracy, and their ranks are (like our own) continually thinned by two circumstances, which I wish you would urge upon our city populations, as the strongest, or among the strongest proofs of the necessity which exists for Home Missions. I refer, 1, To the tide of emigration, which drains off the superfluous population of such districts; and, 2, To the removal of young men and young women to larger towns, when they have acquired so much knowledge or skill as raises them above their fellows. This is of perpetual recurrence; and while it explains to some extent the reason why such churches as ours are never large, it affords a powerful argument for our encouragement by city churches. It explains why such churches are never large, because many who remove to populous and thriving towns are the very flower of our churches. We expect them to go off almost as a matter of course, and have to write five letters of commendation to every one which we receive. Thus *our* churches are the *feeders* of the large churches of large towns. As such, we claim their sympathies, prayers, and aid. Then, even supposing they are not members with us, how important that they should be well trained before they go out from among us, and so not be added to the masses of feculent population to be found in great cities. But I will not pursue my observations; you will have often observed the facts for yourselves, and have traced out their consequences.

Our village congregations keep up well, and also our audience here; but perhaps owing to the number of classes, &c., our week services are none of them numerously attended. We have the sympathies of the people with us, and our day-schools—the infant department of which is now in full operation—as well as our Sunday-schools, by the increase of numbers, testify also to the fact. The amount of contributions raised for home purposes is good; the £90 referred to in April as having been raised for Loughborough New Chapel has had almost £50 added to it, and now we owe only £70. We must now have breathing time. Contributions for foreign objects have not been quite so much, owing to the continued *strain* for L., our day-schools, &c. If we had more instances of positive usefulness we should rejoice, and yet our labour is not in vain in the Lord.

If you were in circumstances for it, I should point you to B., a large village in Warwickshire, with a considerable population around it, as most necessitous, and an admirable opening for your Society. It is in the extreme south of the county, about ten miles from here. I have preached there to a large audience, and the people long for the Gospel. They have a Sunday-school, but no chapel for worship but a small one belonging to the Primitive Methodists, miserably supplied. I preached in a barn.

No. II.

Our library for the congregation is increasing. With the quarterly subscriptions of its members useful books continue to be purchased, which I believe are read.

The Sunday-school was never better attended. We have full 120 scholars; but we want more teachers. May the Lord raise up some pious, faithful, and persevering labourers for this great work.

The meetings in the villages on week nights are pretty well attended. Tracts are thankfully received, and the Word is heard with attention.

Persecution.—One of the A—— friends, who has long been in the habit of speaking in the villages, removed some time since with his family to O——, where he has made himself useful in the Primitive Methodist Sabbath-school (no other place of worship but the church in the village), and in occasionally addressing the people on sabbath evenings. The clergyman of the parish went the other day to his employer, and threatened to take his work from him if he continued to have *this preacher* in his service. The master, fearful of losing the parson's custom and influence, has ordered him to leave; but evidently with great reluctance, as he was much esteemed, being a man of good conduct, and an excellent workman. I am happy to say, that at A—— we are not molested by the only authorized teachers of religion, but are allowed to do as we please.

No. III.

Another peaceful and happy death has taken place—a member who was admitted to church-fellowship about two years ago. She has adorned her profession of the Gospel by a very consistent life, and greatly endeared herself to those Christian friends who knew her. Many could weep at her grave, having lost a very sincere and sympathizing friend; but she has gone to her reward, and her memory will be very precious to a large cirlce of friends.

Our vicar has lately returned from a tour on the Continent, clothed with new zeal in opposing dissent. It is rather amusing to see him bustling about the village, in full canonicals, on the Sunday, seeking to prevent persons attending the chapel, expostulating or threatening, as the case may seem to require. Some are told if they go to chapel, they must not expect burial at the church when they die. One family were told, that if they allowed their children to attend the chapel school, he would see that they, the parents, should not attend the church; but finding this did not move them, he went to their employer, who desired them to remove their children from our school, and all of them to attend the church. This plan he has adopted pretty generally, and many at present are afraid

to attend the chapel. Several parents have called to express their regret at being compelled to remove their children, and some of the children wept much on leaving. This is no new thing at B— W—. One gentleman is reported to have said to the vicar, when requested to compel his workpeople to attend the church, "that he had enough trouble with them through the week, without looking after them on Sundays." Alas for the vicar! with all his care to prevent, the people will occasionally steal into the chapel on Sunday evenings, and our Sunday-school is still the largest. "Great is the truth, and it must prevail."

No. IV.

Doubtless you have long since heard of that notorious personage, Mr. Prince, whose doings, together with those of his followers, have filled the columns of newspapers from time to time. You are aware that he has assumed the character of the third person in the Trinity, and has propagated the most awful heresies. Many are his deluded followers, not a few of whom, I regret to say, are found in this neighbourhood. It is about five years since Prince visited this village, predicting the second advent of Christ, "ere the present generation shall find a grave," —declaming against all classes of professing Christians,—and setting up an entirely "new light."

Many of the poor simple-minded villagers, as might have been expected, were led astray, and became perfectly enslaved by him. Having imposed on their credulity, he led them on from one thing to another, till at last they actually pay homage at his feet! and which he accepts with all complacency, at the same time pronouncing on them a solemn benediction! As they profess to believe that the dispensation of mercy has closed, and that their Lord and King has ascended the throne of judgment, they are only waiting for the consummation of their bliss. Consequently they would consider prayer *now* to be an insult to the Deity. The Bible is thrown aside—the sabbath-day totally disregarded. I could give you illustrations sufficient to fill a volume. Their natural affection, instead of being purified, exalted, and ennobled, is completely annihilated. They look upon all without their pale, as those from whom they must separate. Intelligence has just now reached us of another person, of some substance, who has been received into the "Agapemone," his property secured, and his wife and five children cast out upon the world!

While, on the one hand, it is a matter for rejoicing, that many have left them and returned to their former places of worship; on the other, it is painful to know, that numbers have sunk back into a state of scepticism and indifference.

To these things I may add, the strenuous proselyting efforts of the state-clergy. On Monday last I was informed of one who supplies six of the church Sunday-scholars with a breakfast every morning—going through the school in rotation. I saw a very delicious plum-cake which was then being prepared for them.

In another village, containing only 213 inhabitants, the clergyman has just celebrated the twentieth anniversary of his curacy among them by giving charities to the amount of about £60!

By these statements the Society will perceive my position. I feel that I am "set for the defence of the Gospel," and that the present is no time for indolence and sloth. There is a mighty struggle between error and truth, darkness and light, and your agents are called to a share in the conflict.

I am happy to say that we are enabled to sustain 24 services a week, and tract-distributors are visiting every corner of the station with upwards of 500 of these publications. We have lately added one new preaching-place, and in another village commenced a Sabbath-evening service in a house belonging to a magistrate. He has expressed his approval, and says, "the village is much more quiet and orderly than before we commenced the service."

No. V.

When I commenced my labours at this station at the end of last May, the state of things could not well be more depressed, or prospects more discouraging; all the chapels were well-nigh forsaken, and the few people that were left I found in a most desponding state of mind. I went among them, did what I could to encourage them, and bring them together; for they were scattered, and as sheep having no shepherd.

The first time I preached at B———, on the morning of the 26th of May, only nine persons were present, and one of these had accompanied me from F——. The attendance had gradually increased here to about thirty at the beginning of the month.

It is pleasing to see the wonderful improvement that has taken place (by having two services) On the mornings of the last three sabbaths we have had congregations of about sixty adults, with more than that number of children, so that our little chapel is now nearly filled, on this part of the day, by those who felt, before this arrangement was made, that they had no religious home on the morning of the Lord's day. I trust this may be the beginning of good days here. I am sure it will cheer the hearts of directors to learn that this almost forsaken place is now filled with a deeply serious congregation twice every Lord's day.

At B—— I preach in the afternoon of the sabbath. Here the attendance has more than doubled since June last.

B—— is now supplied in the afternoon of the Lord's day by brethren from B—— and other places, except on the first sabbath of the month, when I supply it, and one of them takes my place at B——. At F—— and B—— I preach weekly, on the Wednesday and Friday night, and at F—— and B—— fortnightly; so that I preach six times in the week, and conduct the prayer-meeting on the Monday night. Thank God, I am happy in my work.

One circumstance has just occurred here which has deeply affected me in connection with my labours here. An elderly man, named M——, came to hear me soon after I commenced my ministry here. He became deeply impressed and interested, soon took sittings for himself and wife, who appeared to sympathise with him in his views and feelings. His attendance was most regular, and his conduct most exemplary; his mind gradually opened to the light, and his soul bowed to the power of truth. He sought admittance to the fellowship of the church, and at our last church-meeting, October 2nd, was

proposed for membership. We were all looking forward with deep interest to our next church-meeting, when he would have been admitted into communion with the visible body of Christ. But these hopes and expectations were not to be realized. He has been unexpectedly summoned home.

On Thursday, October 24th, he was taken ill; medical aid was sought; his complaint was inflammation of the liver. All efforts to relieve him proved ineffectual. I visited him in his affliction, found him in a very pleasing state of mind, deeply humbled by a sense of sin and unworthiness, but at the foot of the "Cross, where God the Saviour loved, and died" for sinners. In this state he died, after a few days' sickness. Thus has our friend been called to unite with the church of the first-born in heaven while standing on the threshhold of the church on earth. How deeply mysterious are the ways of God! Was I sent to F—— for this? Let God have all the glory.

COLONIAL MISSIONARY SOCIETY.

THE agents of the Colonial Missionary Society are labouring with varied success in New Brunswick, Nova Scotia, the Canadas, New South Wales, the Australias, and Van Dieman's Land. Letters from most of the stations have been recently received, which encourage the Committee to believe that the ministers aided by the Society are assiduously pursuing their course amidst many difficulties, but with evident tokens of the Divine presence and blessing. The greatest source of discouragement the Committee feel, is the want of sufficient funds to increase the number of agents, and to occupy the many fields of missionary enterprise which present themselves in every direction. It is impossible adequately to estimate the importance of the Society's operations. During the year 1849, nearly 300,000 persons left the British shores, to find a shelter and a home in the distant dependencies of the crown. Before the present year closes, a still greater number will have followed them. Every breeze that blows wafts thousands of our countrymen from the land of their fathers' sepulchres. Constrained by circumstances, or influenced by a spirit of enterprise, they have separated themselves from all the endeared associations of home, and are entering on a new life amidst the forests of Canada or on the plains of Australia. Our colonies are thus growing into empires with a rapidity unparalleled in the history of any bygone age; it is therefore of unspeakable importance that the principles of truth and freedom should be widely disseminated amongst them. In no way can this be more effectually accomplished, than by sending to them able and faithful ministers of the Gospel,—men of talent and enterprise, of piety and zeal, worthy of the principles they profess, and the work to which they are devoted. One agent in Australia writes: "With a few faithful ministers, and but a little additional income, we could congregationalize the entire district." Can our British churches hear this, and not be willing to aid in so promising an undertaking? Will not those with whom God has entrusted a large portion of the wealth of this world, avail themselves with gladness of heart of such an opportunity of evincing the gratitude they cannot but feel to Him who has caused their comforts so greatly to abound? If the income of the Society could be permanently raised £1,000 beyond the limits it has hitherto reached, other colonies, as yet unvisited by the agents of the Society, might at once be occupied, and our brethren at present in the wilderness as "sheep without a shepherd," be gathered into the fold of the Gospel, and nourished by its verdant pastures. The Committee would earnestly commend this subject to the prayerful consideration of all who peruse these lines.

A letter has recently been received from the Rev. Mr. D., who has been labouring for a few years in Canada West, from which the following extract will be read with interest by all the friends of the Society:—"I think no field has more need of missionary labour, and few, if any, have more richly repaid the time and money which have been expended on them. A little more than twenty years ago, our existence as a denomination was scarcely known in this country; since then we have formed twenty-five churches, and settled nearly as many pastors. Supposing these churches to contain on an average fifty members (which number is below the truth,) then we have in communion 1,250 persons. One-half of these may be considered as the fruit of our own labours, the other half consisting of immigrants from the churches in England or the United States. Some of these persons, now in communion, had not sat down at the Lord's table for five-and-twenty years, and had but seldom, during that period, heard a gospel sermon. In connection with each of these churches, we have a chief station, with a congregation of 130 to 150 persons, and two or more inferior Sabbath stations, with several others visited on week-days. We have also Bible-classes and Sabbath-schools, wherever practicable. Every minister of our body is an entire abstainer from intoxicating drinks, and a zealous and successful advocate of temperance. There is expended in this province £100,000 in common school education, and there are but few townships where our brethren are not chairmen of the corporation of School Commissioners. Whilst this necessarily occasions a large amount of work, it is a most useful employment, and gives them an influence with the people which nothing else could command."

This account of the labours of the agents will, the Committee feel confident, gratify the friends of the Society, and show that contributions are well expended. Similar results might be anticipated in other colonies, were the funds placed at the disposal of the Committee sufficient to justify them in sending ministers to occupy them. But the present income of the Society compels them to refuse, which they do with the deepest sorrow, the urgent appeals for help which they are constantly receiving. How long will our brethren in those distant regions have to complain, "No man careth for our souls?"

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